

6. 32. 24

ANNOTATIONS
V P O N T H E F I V E
B O O K E S O F M O S E S;
T H E B O O K E O F T H E
P S A L M E S,
A N D T H E
S O N G O F S O N G S,
O R,
C A N T I C L E S.

VVHEREIN THE HEBREW WORDS
and sentences, are compared with, and explained by the ancient
Greeke and Chaldee versions, and other Records and Mo-
numents of the Hebreues: But chiefly by conference with the holy
Scriptures, M O S E S his words, lawes and ordinances, the Sacrifices,
and other Legall ceremonies heretofore commanded by God to the
Church of ISRAEL, are explained.

With an Advertisment touching some objections made against the sinceritie
of the Hebrew Text, and allegation of the Rabbines in these
ANNOTATIONS.

As also Tables directing unto such principall things as are observed in the
Annotations upon each severall Booke.

BY HENRY AINSWORTH.

LUKE 24. 44.

*All things must be fulfilled which are written in the Law of MOSES, and in the Pro-
phets, and in the Psalmes.*

L O N D O N,

Printed for John Bellamie, and are to be sold at his shop in
Cornehill, at the Signe of the three Golden Lions neere the ROYALL
EXCHANGE. 1627.

ANNOTATIONS
VPON THE FIRST
BOOKE OF MOSES.
CALLED
GENESIS:

VVHEREIN THE HEBREW WORDS
and sentences, are compared with, and explained by the Greeke
and Chaldee versions: but chiefly, by conferring with
the holy Scriptures.

BY HENRY AINSWORTH.

DEVT. 33. 4

Moses commanded us a Law; the inheritance of the Church of Iakob.

MALACH. 4. 4.

*Remember the Law of Moses my servant: which I commanded him in Horeb, for all Israel,
with the Statutes and Iudgements.*



LONDON,

Printed by Miles Flesher for John Bellamie, and are to be sold
at his shop neere the ROYALL EXCHANGE. 1626.

*A Preface concerning Moses writings, and these
Annotations upon them.*



M OSES the man of GOD, and first writer of holy Scripture; was an Hebrew borne in Egypt, about 2432. yeeres after the creation of the World, and before our Saviour Christs coming into the flesh, 1496. yeeres. He was the sonne^a of Amram, the sonne of Kohath, the sonne of Levi, the sonne of Iakob, the sonne of Isak, the sonne of Abraham our father, in the seventh generation; as Enoch was the^b seventh from Adam. When he was borne, hee had a^c divine beauty upon him: he was marvellously saved from death, being drawne out of the water, and thereof had his name; hee was nourished by K. Pharaohs daughter for her owne sonne; learned in all the wisdom of the Egyptians, and was mighty in words and in deedes. Forty yeeres he lived in Pharaohs court; which^d then he left, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season, esteeming the reproach of Christ greater riches then the treasures of Egypt. Forty yeeres^e hee was a stranger and shepherd in the land of Madian; from whence God called him, to feed Iakob his people, and Israel his inheritance. Which thing he also did with all^f fidelity forty yeeres, being^g in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and hee^h commanded us a law, which is the Inheritance of the Church of Iakob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knewⁱ face to face: and dying 120. yeeres old, (but his naturall strength not^k abated,) he was buried of God, no man knowing of his sepulchre unto this day.

He wrote the law, in five booke; containing a briefe^l history of things past; a^m covenant between God and his Church then present; and aⁿ prophetic of further grace to come, which now is exhibited by Iesus Christ. In his first booke, he wrote the^o generations of the heavens and the earth, and of mankind; which we therefore (of the Greeke word) call *Genesis*; that is, *Generation*. In the second, hee set downe the *Departure* of Israel out of Egypt, with the Covenant which God plighted with them, the same yeere that they went out: which booke thereupon is named *Exodus*. In the third, hee describeth the sacrifices and service of God, under the Levitical priesthood; called accordingly *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, and of their journeyes from Egypt to Canaan, with the order wherein God led them: which booke is named *Numbers*. In the fifth, he wrote a repetition of the Law, and covenant which God had given unto Israel, and the confirmation of the same: whereof it is named, (according to the Greeke,) *Deuteronomie*. In the propounding of all these things, Moses hath a^p veile drawne over his bright and glorious face: for in the histories, are implied^q Allegories, and in the lawes are^r types & shadowes of good things that were to come; the body whereof, is of Christ. In *Genesis*, (which history endeth with the going down of Israel into Egypt,) we have the Image of a naturall man, fallen from God into the bondage of sinne. In *Exodus*, is the type of our regeneration, and state renewed by Iesus Christ. In *Leviticus*, the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers*, the figure of our spirituall warfare; whereunto we are mustered and armed to fight the good fight of faith. In *Deuteronomie*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moses death) by the conduct of Iesus the sonne of God.

The things which Moses wrote, were not his owne: but the^s Law of the Lord by his hand: to him the Prophets after, bare witness. Our Saviour also approveth of Moses, and of^t all that he spake and wrote: what^u he said, was the commandement^v of God; and what God spake^w unto him, the same is spoken^x unto us: him therefore we are willed to heare, which who so doth not, will not be persuaded, though one rose from the dead: Luk. 16. 29. 31. But because his writings were the^y *Old Testament*; under which the New was veiled; and which many reading, even to this day have a^z veile laid upon their hart; so that they cannot fallen their eyes upon the end of that which is abolished: therefore God sent the Prophets following, yea his owne Son, and his Apostles, to open and explaine the mysteries, which Moses had closted, and briefly penned: that now by their helpe, & through the Spirit of the Lord, we may all^{aa} with unveiled face behold as in a glasse, the glory of the Lord; and perceive how the law was given by Moses, but^{ab} grace and truth is come by Iesus Christ.

The literall sense of Moses Hebrew, (which is the tongue wherein he wrote the Law,) is the ground of all interpretation; and that language hath figures and properties of speech, different from ours: those therefore in the first place are to be opened; that the naturall meaning of the scripture being knowne, the mysteries of godlinesse therein implied, may the better be discerned. This may be attained in a great measure, by the scriptures themselves; which being compared, doe open one another. For daikes and figurative speeches, are often explained; as, When God saith, *I live*; Num. 14. 21. 28, this we are to understand as an oath: for elsewhere he saith, *I have sworn by my selfe*; Eia. 45. 23, and to expresse this, Paul alledgeth it, *I live*; saith the Lord, Rom. 14. 11. Also when he saith, *I am the Lord that healeth thee*; Exod. 15. 26, hereby he intendeth the pardoning of our sinnes: for where other scriptures speake of healing his people, Eia. 6. 10. Mar. 13. 15; elsewhere it is interpreted, the forgiving of their sinnes, Mark. 4. 12. So, he rolled himselfe on the Lord, Psal. 124. 9; is in plainer speech, he trusted, Math. 27. 43, and Christ who should be an ensigne of the people,

^a 1 Chron. 5. 4.
²³ Gen. 2. 1. &
1. 34.
^c Iude 1. 14.
^d All. 7. 20. 21.
²² Exod. 2.

⁴ All. 7. 23.
²³ Heb. 11. 24-25.
²⁶ Gen. 7. 19-20.
³⁰ Exod. 31.
³¹ Num. 12. 7.
³² All. 7. 38.
³³ Deut. 33. 4.
³⁴ Deut. 34. 10.
³⁵ Deut. 34. 5-6.

⁷ 1 Gen. 1. 26.
⁸ Exod. 14. 1.
⁹ 8. 8.
¹⁰ Deut. 18. 15.
¹¹ Gen. 1. 26.
¹² Gen. 1. 26.
¹³ Gen. 1. 26.

¹⁴ Exod. 34. 30.
³¹ 1 Cor. 1.
³² Gal. 4. 24.
³³ Heb. 9. 9. and
10. 1. Col. 2. 17.

³⁴ 2 Chron. 34. 14.
³⁵ Psal. 104. 7.
³⁶ Deut. 9. 11.
³⁷ Mal. 4. 4.
³⁸ Luk. 24. 5.
³⁹ 44.
⁴⁰ Mark. 7. 9.
⁴¹ Matt. 15. 3.
⁴² Mark. 12. 6.
⁴³ Mat. 23. 31.
⁴⁴ 2 Cor. 3. 14.
⁴⁵ 1 Cor. 13. 12.
⁴⁶ 1 Cor. 13. 12.
⁴⁷ 1 Cor. 13. 12.

The Preface.

peoples, Efr. 11.10, is under that phrase prophesied, *to rule over the nations; Rom. 15.12*. When Moses saith, *God smote the Sodomites with blindness; Gen. 19.11*, he meaneth very great or extreme blindness, named by that word in the plural number as when the Prophet mentioneth *weeping and mourning*; *Isa. 31.15*, the Apostle expoundeth it, *weeping and great mourning*; *Mk. 2.18*. So when he teacheth us to *swear* by the name of the Lord, *Deut. 6.13*, under it, he implieth the confession of his name and truth: as when another Prophet speaketh in like sort of *swearing*; *Ez. 45.23*. Paul expoundeth it, *Confessing unto God, Rom. 14.11*. Of times we shall see in Moses and the Prophets a *delight* above all things.

Oft times we shall feel Moses and the Prophets, as an expounder it, *Confessing unto God, Rom. 14. 11.*
 supplied; as *Adam began in his likeness*, Gen. 5. 3, that is, *that is, began a fomme*. The Scripture fieweth us to supply
 such wants; as, *1 the God of thy father*, Exod. 3, that is, *I am the God*, Mat. 22. 32. *Samuel faith, Pzeca*
forth to the Arke, 3 Sam. 6. another doth explain it, *Pzeca put forth his hand to the Arke, 1 Chron. 13. 9.*
One Prophet witing briefly, 1 with scorpions, 2 Chron. 10. 11. another more fully, *I will chastise you with*
scorpions, 1 King. 12. 11. One faith no more, but in the ninth of the month, 2 King. 25. 3. another supplieth
 the want thus, *In the fourth month, in the ninth of the month*, Ierem. 52. 6. So, *thy father, both found to pray,*
 1 Chron. 17. 25, that is, *both found in his heart to pray*, 2 Sam. 7. 17. and many the like. Here men may fee the
 reason, why translators doe sometime adde words (which are to be discerned by the different letters); for
 the original tongue afforeth brevity; but we desire and need plainnesse of speech. Yet this may helpe in
 weighty controversies; as, *Jesus took bread, and blessed, and brake*, Mat. 26. 26. here fomme imagining a
 transubstantiation of the bread, blame thofe that translate *he brake it*, as adding to the fcripture: whereas
 fuch additions are needefully understood, may a hundred time in the Bible; and the fame Apofle crite
 where faith, *Christ blefled and brake*, Mat. 14. 19. when another writeth, *he blefled them and brake*, Luk.
 9. 16, which a third Evangelift explaineth, *he blefled and brake the loaves (or bread)*, Mat. 6. 41. againe here
 faith, a man fhall leave *father and mother*, Mat. 10. 5, when Moses plainly faith, *thy father and his mother*,
 Gen. 22. 4. But fuch fmall defects, all of any judgement, will foon be underftand.

On the other hand, but more seldom, there is an abundance of words, (though not in vain,) which in other languages, may be made fewer; and the holy Ghost approved it. As where Moses writ, *thou art a prince*, Exod. 2. 14. Stephen faith only *a prince*, omitting the word *man*, A.C. 7. 27. So one Prophet faith, *men footstools*, 1 Sam. 3. 1. another faith but *footstools*, 1 Chron. 10. 3. Elyah faith, *a man of his counsell*, Eia. 40. 13. Paul abridgeth it, *his counsellor*, 1 Cor. 1. 16. And, one faith *(saying on this manner)*, 2 Chron. 18. 19. or, *one said on this manner*, 1 King. 22. 20. with sundry other of like fort.

But the change of names, words and letters; as also of number, time, person, and the like, is very frequent, and needful to be observed. As Moles, by another name, *Loth*, Gen. 13. c. where he nameth him *Lot*, Num. 26. 24. *Abihel*, Gen. 46. 21. by another Prophet nameth *Jedai*, 1 Chron. 7. 6. *Nebuchad* never, 2 King. 25. 1. is also *Nebuchadrezzar*, 1 Esdr. 5. 2. *Jeher* an *Asinathie* (by nature) 1 Chron. 2. 17. is *Isithra* Greek *Isis*, Act. 2. 29. So *eneim*, 1 King. 17. 34. is *Asinathie*, Num. 13. 16. and *Isithra*, Ezra 3. 2. in his inquiries, Heb. 8. 12. And contrariwise, *Mathew*, when they brought the Aitte and the colt, put on them their clothes, and let *Isis* upon *Mathew*, Matth. 21. 7. which Marke here saith to be meant of the *Cole* on which *Isis* did sit, Luk. 23. 39. Likewise, *Isithra*, *ye*, but *under stand* and *revice* Chrit, Matth. 27. 44. when one said, Act. 28. 26. and the way before me, Mil. 3. 1. on the way before me, *Isithra*, but *Isithra* *under stand*, *Isithra*, Zach. 13. 7. which Chritt saith thus, *I will smite the sheepleard*, Math. 26. 31. *I will smite the sheepleards* of filver, Zach. 11. 13. *or, they rooke* them, Matth. 27. 59. Of which changes there are many, and of great use, throughout the Scriptures.

Q. Questions, are said in other languages, so in the holy tongue, used for earnest affirmations, deprecations, censures, forbiddings, wishes, and the like: as when the people said, *Why should we say?* Deut. 5. 25. it was said, *Why should we speak blasphemies?* Mark. 7. 31. which another Evangelist writeth, *that blasphemeth*, Math. 9. 3. *Why should we say?* as thou comest to torment us? Mat. 8. 29. wherein was implied, *I pray thee torment me not, for I am not worthy* 1 King. 20. 26. as affirmed; *behold they are written*, 2 Chro. 32. 33. and that which the Prophet saith, *All things my hand hath made*, Isa. 66. 1. is turned into a question; *hath not my hand made this?* Jer. 47. 49. wherein God said to David's son, *thou shouldst be an house* 1 Sam. 7. 5. he meant thus, *thou shouldst build*, 1 Chro. 17. 4. when Christ faith, *how shall Sarai's kingdom be said?* Mat. 12. 26. he meant, *how canst thou say*, Mark. 3. 26. and thinkest that *I am come to give peace?* Luk. 12. 51. as if he had said, *think it*

I will pass onto a few more observations. When speech is of many, where one is principal; the scripture stretch down, either as one, or of many indifferently. As, *hearse* then the word, 1. *king*, 2. *19*, or, *offered*, 2. *Sam*, 6. 17, or, *throned*, 1. *Chron*, 1. 16, or, *the king of Babel killed*, *1er*, 52. 10. *David* 1. *19*, or, *they made peace with Israel*, and *served him*, *They made peace with David*, and *served him*, 1. *Chron*, 19. 19, or, *whereas another Evangelist faith, his disciple asked him*, *Mat*, 10. 19. So, *Peter laid unto Christ*, *Mat*, 15. 15, *Mat*, 14. 27, or, *couldst you*, (my disciples) *watch*, *Mat*, 26. 38. By this, they may gather thereunto, why Christ at other times pass to Peter singularly, that which was intended also to the rest, in *Matth*, 16. 17, 19, compared with *Ioh*, 20. 22, 23, which come not observing, would restrain the *keys of the kingdom* unto one only.

...and he shall deliver the keys of the kingdom unto

But

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But oft times, there is a forcible words, whereby other persons or things are excluded : as when Moses saith, *they shall be one flesh*, Gen. 2. 24. he meaneth, *they two* (not more) *shall be one flesh*, Mat. 19. 5. and saying of God, *him thou shalt serve*, Deut. 6. 13. he intendeth *him only*, Mat. 4. 10. It was not lawful to *cast the Shew bread* *but for the Priests*, Mat. 23. 26. that is, *but for the Priests only*, Mat. 12. 4. and, the figtree had *nothing but leaves*, Mark. 11. 13. that is, *nothing but leaves only*, Mat. 21. 19. Accordingly Paul saith, a man is not justified by the works of the law, *but by the faith of Jesus Christ*, Gal. 2. 16. whereby is meant, *by faith only*.

Expounding the Oracles of God, we are taught to take absolute and indefinite promises in the largest sense: unless there be some special reason of restraint. As when he said to Moses, *See, and make shew them according to their pattern*, Exod. 25. 40, the meaning is, *See thou make all things, according to the pattern*, Heb. 8. 5. And in saying, *Curfed be he that confirms not the words of this law*, Deut. 27. 26, it extendeth thus farre, *Curfed be every one that continueth not in all things which are written in the booke of the law*, Gal. 3. 10. When the promiferer Christ, to put his enemies for his footstool, Psal. 110. 1, he meaneth all his enemies, Cor. 15. 26. So other such precepts and promises, are in like manner to be understood.

But sometime general words are used, which scripture and reason teacheth to refrain: as, *all Israel* went up with David to Baalah, 1 Chron. 13. 6. meaning, *all the people that were with him*, as another Prophet explained it, 2 Sam. 6. 25. *Chritt healed all that were sicke*, Mat. 8. 16. that is, *all the sicke that were brought unto him*; or, as another Evangelist saith, *Many that were sicke*: Mark 1. 34. Thus *all*, is used for *very many*, Mat. 21. 26. Luk. 21. 15. Phil. 2. 21. Gen. 41. 57. *none*, for *very few*, 1st. 8. 6. 1 Cor. 2. 8. *nothing* for *very little*, 1 John. 18. 20. Act. 27. 33. Or, with other special restraint; as, *of his fulnesse, have we all received* Joh. 1. 16. *this*, all that we believe, and the like.

[illegible][illegible]

2 Kings 9:16 we may certainly gather, that the *Maneth* or *Pounia* in *Matth.* was a *rudine* or *vine*.
 K. Achaz made his *funne* to *pass* through the *fire*, 2 King. 16.3, if any know not what this meaneth; another scripture tellth us, he *burnt his* [son] in the *fire*, 2 Kings. 28.3. So the *(Debt)* or *Oracle* in Solomon's temple, 1 King. 6.23 is shewed to be the *Holy of holies*, or *most holy place* in that house, 2 Kings. 3.10. Where Christ teacheth us to pray, *Forgive us our debts*, Mat. 6.2, thereby is meant, *our finnes*, Luk. 11.4. with any other like, of profitable use, in letters, words and phrases, throughout the Bible. And the more to examine them, to search and conferre the scriptures, I will note a few more, not unlike the former. The *name* of God, and of Christ, how often is it mentioned in the holy booke? yet nor alwaies understood. How be the Prophets and Apostles, open themselves; one saying, he shall build an house to my name, 5 Sam. 7.2. another, he shall build an house to me, 1 Chr. 17.12. So Christ faith, for my name, Mat. 19.29, that is, for *me* and the *Goſpell*, Mat. 10.29, for my name, Luk. 21.12, that is, for my sake, Mat. 13.9. So things spoken by the Prophets in the Lords name, 1 Chr. 21.19 were the Lords commandments, 5 Sam. 24.19, accordingly James faith of the Prophets, they have spoken in the name of the Lord, 1am. 5.10. and where the Prophet faith, the *lles shall wait* for (Christ's) law, Eſa. 42.4, the Apostle expoundeth it, the *Gentiles shall rest in his Name*, Mat. 12.21. When David faith, he prayed before the Lord, 1 Chr. 17.25, and the like is said of Ezekiah, 3 King. 19.15, the meaning is, that they prayed unto the Lord, as is expressed in 5 Sam. 27. and Eſa. 37.15. Likewise the kneeling before Christ Mat. 27.29, is called the *worshipping* of him, Luk. 15.19, and when the Devil would have had Christ done worship before him, Luk. 4.7. he knew that in *him* alone, he should worship him, Mat. 4.9, y^e many at this day, though they pray and doe worship by words and idols, they will not be a knowne that they pray or doe worship unto them.

It is needfull for us to understand, that as the scriptures are ^a of God, so whatsoever is written in the
is written unto all of us: this will increase our faith, and our obedience. If any doubt hercof, the E

a 2 Kin. 22.13.
with 2 Chron.
34.21.

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peoples, Efa. 12. 10. is under that phrase prophesied, *to rule over the nations*; Rom. 15. 12. When Moses said God smote the Sodomites *with blindness*, Gen. 19. 11. he meant very great or extreme blindness, signified by that word in the plural number: as when the Prophet mentioneth *weeping of bitterness*: Jer. 27. 1. the Apostle expoundeth it, *weeping and great mourning*; Mix. 2. 18. So when he reacheth us to *seare* by the name of the Lord, Efa. 6. 13. under it, he implieth the confession of his name and truth: as when another Prophet speaketh, Efa. 6. 13. &c.

Prophet speaken in like sort of *swearing*, *Elihu*. 45. 23. Paul expoundeth it, *Confessing unto God*, *Rom.* 14. 11. Of itimes we shall see in Moles and the Prophets, a defect of words, which reason teacheth are to be supplied; as *Adam began in his likeness*, *Gen.* 5. 3. that is, *began as some*. The Scripture sheweth us to be supplied such wants; as, *1. The God of thy father*, *Exod.* 6. 3. that is, *I am the God*, *Mar.* 22. 32. Samuel faith, *Ye shall be forth to the Ark*, *2 Sam.* 6. 6. another doth explaine it, *Ye shall put forth his hand to the Ark*, *1 Chron.* 13. 9. One Prophet writeth briefly, *With scorpions*; *2 Chron.* 10. 11. another more fully, *I will chaffe ye with scorpions*; *1 King.* 12. 14. One faith no more, but in the ninth of the month; *2 King.* 23. 35. another (supplied) the want thus, *In the fourth month, in the ninth of the month*, *Ierem.* 52. 6. So, *Thy servant hath found to pray*, *1 Clito.* 17. 25. that is, *hath found in his heart to pray*, *2 Sam.* 7. 17. and many like this. Here men may (see) reason, why translators do sometime adde words (which are to be discerned by the different letters) for the original tongue affecteth brevity; but we desire and need plainnesse of speech. Yea this may helpe in weighty controversies; as, *Is hee rooke beared, and blessed, and brabe*, *Matth.* 26. 26. here some imagining a transubstantiation of the bread, blame those that translate, *he brake it*, as adding to the scripture: whereas such additions are necessarily understood many a hundred time in the Bible; and the same Apostle telleth where faith, *Christ blessed and brabe*, *Matth.* 14. 19. when another writeth, *he blessed them and brake*, *Luk.* 9. 16. which a third Evangelist explaineth, *he blessed and brake the loaves (or bread)*, *Mark.* 6. 41. againe he faith, a man shall leave *father and mother*, *Matth.* 19. 5. when Moles plainly faith, *his father and his mother*, *Gen.* 2. 24. But such usuall defects, all of any judgement, will suffice plainly to find,

On the other hand, but more [elaborate], there is an abundance of words, (though not in vain,) which in other languages, may be made fewer; and the holy Ghost approveth it. As where Moses writeth, *a man a prince*, Exodus. 2. 14. Stephen saith only *a prince*, omitting the word *man*, Act. 7. 27. So one Prophet saith, *a man*, 1 Sam. 3. 3. another saith but *booster*, 1 Chron. 10. 3. Ely saith, *a man* of his counsel, Eisa. 40. 13. Paul abridgeth it, *his counsellor*, 1 Cor. 2. 16. And one saith *(saying on this manner)*, 2 Chron. 18. 19. or, *find on this manner*, 1 King. 12. 20. with sundry other of like fort.

But the change of names, words, and letters; as also of numbers, time, person, and the like, is very frequent, and needfull to be observed. As Moses callth a man, *Iob Gen. 46. 12.* elsewhere he nameth him *Iafob Num. 26. 84. Aijeb Gen. 46. 21.* is by another Proper name, *Iadul*, 2 Chron. 7. *Nebuchad Nebuchad 2 King. 25. 1.* *isafro Nebuchad 2 King. 1. 25.* *Asa Asa 2 Sam. 1. 1.* *Israhel* is called also *Iefrahel* (by nature) 1 Chron. 2. *is Israhel* Greek *Iesus. Act. 25. 20. enomeni.* *Iudas Iudas 8. 37.* 4. is written *Idas*, Numb. 13. 16. and *Iefusa*, Ezra 3. 2. 4. *is Iuquiner*, Heb. 8. 12. And contrariwise, *Matthew*, faith they brought the Aife and the cole, and put on them their clothes, and *Iefus upon them*, *Matth. 23. 17.* which *Matke* hevieth to be meant of the *Cole* on of them; *id*, *Luk. 23. 39.* Likewise, *heave ye, but understand* and, *Eia 6. 9. ye foall here, but foall not underftand*, *Act. 28. 26.* and the way before me, *Mal. 3. 1.* or, the way before thee, *Matth. 13. 10.* *Smite* *on the fleepers*, *zech. 1. 3. 7.* which *Chrift* citeth thus, *I will fmite the fleepers*, *zech. 1. 3.* and *I tooke* the thirtieth part of filver, *zech. 1. 13. 3.* or, *they tooke* them, *Matth. 27. 9.* Of which changes there are many, and of

Q. Others are as in other languages, so in the holy tongue, used for earnest affirmations, deprecations, denials, for blessings, wishes, and the like as when the people said, *Why blaspheme ye?* Deut. 5. 25. it was both an affirmation that they should die, and a prayer against it. The Scripture openeth it (selle: 25. why did ye *blaspheme* them: Mark. 7. 21. wherein another Evangelist writeth, *this man blasphemeth*, Math. 9. 34. *ye shall come to torment me*: Mark. 8. 29. wherein was implied, *I pray thee torment me not*, Luk. 8. 28. 30. *ye shall not write me*: 2 King. 20. 26. is affirmed; *behold they are written*, 2 Chro. 32. 3. 32. and that which the prophet saith, *All these my hand hath made*. Eia. 66. 1. is turned into a question; *hath not my hand made all these?* 2 Sam. 7. 49. again, when God said to David; *hath not thou build me an house?* 1 Sam. 7. 5. he meant, *thou shalt not build me*: 1 Chron. 17. 4. when Christ faith, *how build I Sarans kingdom* &c. Mat. 12. 26. he meant, *thou shalt not build*: Mark. 3. 26. and *think ye that I am come to give peace*: Luk. 12. 51. is as if he had said, *think it not*, Math. 10. 34.

will puffe out, to a few my observations. When speech is of many, where one is principal; the scripture telleth it downe, either as of one, or of many indifferently. As, *heare thus the word*, 1. *sa. 2. 19. or, heare ye the voice*, 2. *Chron. 18. 12. and they killed*, 2. *King. 2. 6. or the king of Babel killed*, 1. *sa. 10. David killed*, 2. *Sam. 6. 27. or they offered*, 1. *Chron. 16. 1. They made peace with David*, and *erved him*, 1. *Chron. 18. 16. or they made peace with Israel*, and *erved them*, 2. *Sam. 10. 19. So Peter said unto Christ*, *Ma. 15. 15. and he was*, 1. *Chron. 14. 17. or, could ye*, *my disciples watch*, *Ma. 26. 40*. By this, we may gather the reason, why Christ sometimes putteth to Peter singularity, that which was intended also to the rest, in *Matth. 16. 17. 19*. compared with *Ioh. 20. 22. 23.* which come not observing, would refrain the *keyes of the kingdom* unto Peter only.

Buc

The Preface.

But oft times, there is a force in words, whereby other persons or things are excluded : as when Moses saith, *they shall be one flesh*, Gen. 2. 24. he meaneth, *they two* (not me) *shall be one flesh*, Mat. 19. 5, and saying of God, *him thou shalt serve*, Deut. 6. 13. he intendeth *him only*, Mat. 4. 10. it was not lawful to eat the Shewbread, *but for the Priests*, Mat. 2. 26. that is, *but for the Priests only*, Mat. 12. 4. and, the figtree had *nothing but leaves*, Mat. 11. 13. that is, *nothing but leaves only*, Mat. 21. 19. According Paul saith, a man is not justified by the works of the law, *but by the faith of Jesus Christ*, Gal. 2. 16, whereby is meant, by *faith only*.

In expounding the Oracles of God, we are taught to take absolute and indefinite speeches in the large sense; unless there be some special reason of restraint. As, when he said to Moses, See, and make shewbread unto me: unless there be some special reason of restraint. As, when he said to Moses, See, and make shewbread unto me: according to their pattern, Exod. 25. 40. the meaning is, See them make *this thing*, according to the pattern, according to those words which were spoken by him, Deut. 17. 26. it extendeth to others, Heb. 8. 5. And in saying, Cursed be he that confirmeth not the words of this law, Deut. 31. 11, it meaneth all his deeds thus far, Cursed be every one that continueth not in all things which are written in the booke of the law, Gal. 3. 10. When he promisseth Christ, to put his enemies for his food, Luke 11. 21, it meaneth all his enemies, 1 Cor. 15. 15-25. So other such precepts and promises, are in like manner to be understood.

But (sometimes) general words are used, which scripture and reason teacheth to reſtrain; as, *his ſervant* went up with David to Baſah; 1 Chron. 13. 6. meaning, *all the people that were with him*; as another prophet explaineth it, 2 Sam. 6. 2. So Chriſt healed *all them that were ſicke*; Mat. 8. 16. that is, *all the ſicke that were brought unto him*; or as another Evangelical ſaith, *Many that were ſicke*; Mark. 1. 34. Thus *all* is uſed for *very many*; Mar. 21. 26. Luk. 2. 12. Phil. 2. 21. Gen. 41. 57. *none*, for *very few*, 1 ci. 8. 6. 1 Cor. 2. 3. *nothing* for *very little*, 1oh. 18. 28. Uſ. 27. 3. Or, with other ſpecial reſtrain; as, *of his fulneſſe, have wee all received grace*; 1oh. 1. 16. *all we which be believe*, and the like.

[illegible]

It is needfull for us to understand, that as the scriptures are ^a of God, so whatsoever is written in them is written unto all of us: this will increase our faith, and our obedience. If any doubt hereof, the E

a 2 Kin. 12. 13
with 2 Chron.
34. 21.

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gelifts cleare: for when one writeth *God spake unto Moses*, Mark. 1. 26. another saith, it *was spoken unto* by *God*, Math. 22. 31. Again, *Moses said*, March. 22. 24. is as much as, *Moses wrote unto us*, Mark. 12. 19. So Christ blood *shed for many*, Mat. 26. 28. is applied in particular, *shed for us*, Luk. 22. 20. If men would thus minde all the precepts and promises in the Bible, it would greatly further them in godliness: now, the Lord complaineth of the contrary, *I have written unto them the great things of my law, but they have counted it as strange thing*, Hof. 8. 12.

For tiſe cauſes, I have chiefly laboured in theſe annotations upon Moſes, to explain his words and ſpeeches by conference with himſelf, and the other Prophets and Apoſtles, all which are commended upon his law, and do open unto us the myſteries which were covered under his veil: for by a true and found ſpiritual explication, the ſpiritual meaning may the better be diſcerned. And the exquiſite (ſavour of words and phraſes, which to ſome may ſeeme needleſſe, will be found, (as painfull to the writer) profitable to the reader. Our Saviour hath confirmed the Law, unto every joye and ſittle, March. 5. 18. that we ſhould not think any word or ſentence to be uſed in vaine. On the contrary, the miſtaking of phraſes, or times occaſioneth error: as from Iakobs ſpeech, in Genetiſ 48. 16. let my name be called on them, and the name of my fathers: Abraham and Iſack: ſome would gather the doctrine of prayer unto the dead, or ſaints departed: whereas the phraſe there, meaneth not prayer at all, but to be named of them, as their children, as by other ſcriptures compared, may be ſeene. Deut. 32. 6.

Next this manner the Scriptures may be leeme: Dan. 9. 19. *Eisy 4. 1.*
 them being in the world before Christs coming in the flesh; the other, loon after both of great authority, especially the Greek, honored even by the Apostles, in their itloos following not only the words, but even the Theological exposition. Of many I will produce these few examples. In *Eisy 1. 10.* Christ doth Paul alledge in *Rou. 1. 5. 12.* In *Prov. 3. 34.* *God foresheweth the corners*, the Greek translatheth, *he re-vealed the proud*, and James followeth their very words, *lam. 4. 6.* In *Prov. 11. 31.* the righteous is recom-pensed the earthly Greek faith; he is *scarcely saved*, and Peter faith the same, *1 Pet. 4. 18.* In *Eisy 4. 14.* the apostroph this, in *Mart. 1. 23.* Moses faith it, *The gentiles shall strive in his name*, and the holy Ghost Greek addeth, *they run*, and so the words are cited in *Mart. 19. 5.* *Mart. 10. 8. Eph. 3. 1.* *Cor. 6. 2. 24.* Where *thou hast fished me*, and the fame words are brought as Scripture, in *Heb. 10. 5.* So many Greek words are found in the Apostles writings; according to the Greeke version of the Prophetes *Aratus, praises*, in *1 Pet. 2. 9.* from *Eisy 42. 12.* and *63. 21.* and *63. 7.* *Thaumázomai propeia*, in *Luk. 9. 46.* are such as *re-gard, accept, or honour the persons of men* from *Rou. 10. 12.* *Prov. 18. 5.* *Iob 22. 18.* *Kubernétes, Consuls*, in *1 Cor. 12. 28.* from *Prov. 1. 14.* and *10. 19.* and *24. 34.* *Meméneta adéfikes*, in *Luk. 16. 9.* is *fall* (or *deceivable*) *cruches*, opposed (in *1. 11.* and *1. 12.*) to *the law*, as the Hebrew *Sheker* is often turned *Adika*; *Pal. 119. 29. 69. 104. 163.* Wherefore as occasion is offered, I observe sundry things from the Greek translatheth,

Concerning the Chaldee paraphrast, and other Hebrew doctors of the ancient sort, and some later of b. f. esteem for learning, as *Maimony*, or Rabbi Moses ben Maimony, (who abridged the Talmuds,) & touching the external practice of them in the common wealth of Israel, which the Rabbines did record and wit, our whole helps, many of those legal rites (especially in Exodus and Leviticus) will not easily be understood. By their records also, many particulars about the *Pafceover* which Christ kept, *Mat. 26. the Pharisees* which the Pharisees were, *Mar. 23.* & other things mentioned in the Evangelists, *Mat. 26.* be cleared; whereof see the annotations, on *Exod. 12.* and *Exod. 13. 19.* As for the theological exposition, therein the later Rabbines are for the most part blindes, but we are enlightened by the Apostles o. Christ, whose writings, (specially Paul,) do uncover the mysteries of the law. Another reason why I cite the Rabbines, is to shew how many in many words, phrases, and points of doctrine, they approve what Testaments, though sometime to the condemning of them; & lives; and so the testimony of the adversary against himselfe, helpeth our faith. Examples may be seene in the annotations themselves; some few I will here touch. *The day of judgement,* or *Judgement of the great day*, *Lude vi. 6.* was used of the godly Iewes, against the opinion of the Sadduces, as *Iom dinarabban*, in the Chaldee on *Psal. 50. 7.* and many other places. So *Paradise for heaven, Germsa for hell;* as Christ useth them, are common in all the Rabbines; and the *Second death*, *Revel. 20. 8.* is used by *Jonathan* (a Rabbine of the Apostles age,) on *Esa. 65. 6. 15.* where he dameth his owne people to the *second death*. Christ is called the *Word*, *Ioh. 1. 1.* by the Chaldee paraphrast on *Levit. 25.* speak of the *Serpent the Accuser*, Paul named Abraham the *heire of the world*, *Rom. 4. 13.* So doth *T. Bachi*, fol. 23. The Apostle calleth Circumcision, *a scale*, *Rom. 6. 11.* to doe the Iewes in their prayer which they use at circumcision, *Maimony treat. of Circumc. chap. 3.* And whereas they deny the baptizing of Infants, plead that circumcision was a carnall signe of carnall promises to a carnall seed; the Iewes owne testimonies doe abundantly rectify this error, as is shewed after, on *Gen. 17.* Christ baptizeth with the holy Ghost, and with fire, *Matth. 3. 11.* It is said by our Rabbines of happy memory, that the holy blessed (God) baptizeth with fire, faith *R. Menachem* on *Levit. 6.* Christ our high Priest is on the right hand of the throne of the Majestie in the heavens, *Heb. 8. 1.* and by the Rabbines doctrine, *Michael* is the great Priest.

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Priests that is above, and offereth the soules of iust men. R Menachem on Levit. 1. and 6. chap. Maimonⁱ (in Mishne in Bitho 1 smikah), chap. 6. sect. 11. The Hebrew how the great Synedrye were wont to sit in a chamber of the Temple, ro judge and try the Priests, both for their genealogies, and for their blemishes. What Priestsoever was found disallowable by his genealogie, he was clothed in blacke, and so went out of the Priests court in the Temple; and who fo was found perfect and free, he was clothed in white, and went in Priests court in the Temple; This giueh light to chat saying of (Christ in Rev. 3. 4.) they shall walke and minist wih his brethren. So the names of Iannes and Iambres, the forcers of Egypt, cited by Paul in 2 Tim. 3. 8. are recorded in the Talmud, and other Jewish writers, as is noted on Exodus 7. 11. Wherefore the evidence brought from the learned Jewes, will helpe both to understand some scriptures, and to end some controversies. But Jewish * forbidden fables, of which there are too many, them I passe over as unprofitable: some things also I note from them, not as approving them my selfe absolutely, but leaving them to further consideration of the prudent.

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needful to repeat: and the rather for brevity, which is requisite in annotations.

The testimony of heathen writers, I alledge more sparingly also; as of whom wee have least need. I see Paul had occasion * sometime to cite them; and we likewise may have use of their sayings; both for ancient and religious exercises, and for the witness which they beare unto the truth of God.

entificially, and religious exercises, and not the work of the heart.
Finally, in all this labour, I desire the furtherance and stirring up of people in the study and understanding of God's law. Wherein though some things are briefe, some things darke and hard to bee understood of God's law. Wherein though some things are briefe, some things darke and hard to bee understood of God's law. Wherein though some things are briefe, some things darke and hard to bee understood of God's law.

And let not the varietie of phrase, or sundry interpretations trouble any, but let discretion choose out the best. Behold, the holy Ghost tranſlateth one Hebrew word, by many Greeke, to reach us both the ample wiſedome compriſed in that mother tongue; and that any words may be ſeuf, which expreſſe the true meaning of the text unto our underſtanding. The *Mincub* or *Mear-offring*, (as we Engliſh it,) in the law, is turned into Greek, *Theſta*, *Sacrifice*, Acts 7. 42. from Ainos 5. and *Prophara*, *Oblation*, Heb. 10. 5. from Pal-ao. The Hebrew word *Pinnab*, *Ela* 40. 3. is *Euthemo*, to *Make-fraight*, Job. 13. 23. *Heteimazo*, to *Prepare*, Matrh. 3. 3. and *Katakeuoſo*, to *Make ready*, Matrh. 11. 10. That one phrase of Moſes in Deut. 25. 5. (*naben alai*) and bee *have no ſonne*; is by three Evangelists tranſlated three wayes, all good, *having no children*, Matrh. 22. 24. and *leave no children*, Matrh. 12. 12. and *he dye childleſſe*, Luk. 20. 28. Yea one Hebrew word *Sover*, in Ela 65. 2. is expreſſed of Paul by two Greeke words together, *Aperibounia*, and *Anitelegon*; that is, *Diſobeyence*: (or unpurſwaded) and *gainſaying*, Romi. 10. 21. the one noting the rebellioſneſſe of the heart; the other of the mouth and carriage. By which, with many other of like fort, we may ſee the copioſneſſe of matter, which the or gmall tongue contraineth in few words: and that the noting of ſuch varieties may be profitable unto us. The Hebrew Doctors have a ſaying, that the *Lam baw* [eventis facer], (that is, 70. manner of Exod. 12. All of every thing R. Menachem on Gen. 20. and Exod. 21.)

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set downe, and not accept it, because I say it; and let the learned be provoked unto more large & fruitful expositions. The Lord open all our eyes, that we may see the marvellous things of his Law.

Henry Ainsworth.

The fumme of Genesis.

THe first Booke of Moses, sheweth the Generation of the World; the Corruption thereof by Sinne; the restoration promised in Christ; the Government of the old World, 1656. yeeres, till it perished by the Flood: and of the World that now is, (especially of Gods Church therein) 713 yeeres. moe, till the death of Joseph.

The Generation

GOD, in fixe dayes, createth the World, all good: and Man in the Image of God, whom hee made ruler over the earth. Chapter 1
He adorneth this his world with a speciall sanctified Time; as the Sabbath day: Place, as the garden of Eden, with the River and
of many abundances by the Law given to Adam, and of propagation of kinde, by Marriage. Chap. 2

The Serpent tempteth to disobedience: Man falleth: for Sinne and Death, are come upon all men. The Serpent is cursed; and the Earth for mans sake.

The Resurrection.

GOD promisseth, that (Christ) the Womans seed, shall bruite the Serpents head. The man calleth his wife, Eve: God layeth charge
differences on them both, & clobereth them: and drives them out of Paradiſe. Chap.

The government of the old world.

AD AM begetting two sonnes, Kain the first borne is wicked; Abel faithfull. Kain killeth Abel, and is cursed: yet liueth, and increaseth in the world. Seth is giuen in Abels sted; and of Seth, Enos.

SETH propageth the faithfull seed: Enoch prophesieth, and God taketh him away; that he should not
 Seeke seed, and Kains, are mixed: so Giants are bred, and sinne increased. God repenteth that he made man; threatmeth to drown
 the world, but Noe findes grace. Chap.
 NOE and his house, with some of all creatures, are saved in the Arke, which God bade him make: the world is all drowned. Ch

" Tis. 1, 14.

* Acts 17.28.
1 Cor 15.33.
Tit. 1.6.

Prieß



THE FIRST BOOKE OF MOSES CALLED GENESIS.

CHAPTER I.

1 The Heavens and the Earth are created, and the light, in the first day. 6. In the second, the firmament is spread, and the waters divided. 9. In the third, the earth is made dry land, and fruitful: the waters are gathered to be seas. 14. The Sunne, Moone and Stars, are created for Light, the fourth day. 20. Fifth and Fowles are brought forth, and blessed in the fifth. 24. In the sixth, Beasts are made out of the Earth. 26. Man is created in the image of God. 28. he is blessed, and hath dominion of the world. 29 Food is appointed for Man and beast. 31. Gods workes are all good.



IN THE BEGINNING, God created the Heavens and the earth. And the earth was empty and void; and darknesse, was upon the face of the deepe: and

the Spirit of God, moved upon the face of the waters. And God sayd, Let there be light: and there was light. And God saw the light, that it was good: and God separated betweene the light and the darknesse. And God called the light Day; and the darknesse he called Night: and the evening was, and the morning was, the first day.

And God said, Let there be an Outspread firmament, in the midst of the waters: and let it separate, betweene waters and waters. And God made the Outspread-firmament, and separated betweene the waters which were under the outspread-firmament, and the waters which were above the outspread-firmament: and it was so. And God called the outspread-firmament, Heavens: and the evening was, and the morning was, the second day.

And God sayd, Let the waters under the heavens be gathered together, unto one place; and let the dry-land appeare: and it was so. And God called the dryland, Earth: and the gathering together of the waters, he called Seas: and God saw, that it was good. And God said, Let the earth bud-forth the budding-grasse, the herbe seedling-seed, the fruit-tree yeelding-fruit after his kinde, whose seed is in it selfe, upon the earth: and it was so. And the earth brought-forth budding-grasse, the herb feeding-seed, after his kinde; and the tree yeelding fruit, whose seed was in it selfe, after his kinde: and God saw, that it was good. And the evening was, and the morning was, the third day.

And God sayd, Let there be lights in the outspread-firmament of the heavens, to separate betweene the day and the night; and let them be for signes, and for seasons; and for dayes, and yeares. And let them be for lights in the outspread-firmament of the heavens, to give light upon the earth: and it was so: And God made the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the starres. And God set them in the outspread-firmament of the heavens, to give light upon the earth. And to rule over the day and over the night; and to separate betweene the light and the darknesse: and God saw that it was good. And the evening was, and the morning was, the fourth day.

And God sayd, Let the waters bring forth abundantly, the moving thing, the living soule: and fowles, that may flye above the earth, on the face of the outspread-firmament of the heavens. And God created the great Whales: and every living creeping soule, which the waters brought forth

abundant-

The government of the World after the Flood.
NOE with his familie come out of the Ark, are blessed, to fill the world againe.
GOD promitteth to drive the world no more. Since reweith in Chas, Noes son, whose posteritie is cursed: the continueth to Sem and Iaphet.

Noe three sonnes, Sem, Cham, and Iaphet, doemphily on the earth.
Their posterity are scattered by confusion of tongues at Babel. Sem propagateth the faithfull seed, which in Terah

God, but is called to repentance.
A B R A H A M is called from Idolatry: and cometh a pilgrim into the land of Canaan.

Abram (named from Ur) is promoted the lord of Canaan, and is blessed of Melchisedek.
He fighteth for Lot, who cometh out of Kings, and is blessed of Melchisedek.

He (being childles) is promised an heire, justified by faith, and comforted by a vision, and covenant of God.
He hath a son (after the flesh) Isaac of Agar his bondwoman.

He hath a new name *Abraham*, the covenant of circumcision; and promise of Isaac. *Sarah* is named *Sarah*.
Abraham entertaineth Angels: hath the promise renewed, and Sodoms destruction revealed, for whom he maketh intercession.

Sodom is burned; Lot delivereth his daughters, Moab and Ammon.
Abrahams wife taken by Abimelec, is restored unto him.

ISAAC the promised seed, is borne: Agar and Isaac, are cast out of Abrahams house. Abimelec covenanteth with Abraham.

Isaac is offered for a sacrifice by his father: but saved from death by God. Abraham is blessed, and heareth of his kinde in Canaan.

Abraham purchaseth Canaan, a burying place for Sarah.
He provideth a wife for Isaac, who marrieth Rebekah.

Abraham dyeth: Isaac begetteth Esau and Jacob, who thrive in the wombe. Isaac buyeth the birthright of Esau, Edom.

Isaacs wife taken by Abimelec, is restored: he covenanteth with Abimelec.
JACOB by subtilty getteth the blessing from Esau, and is threatened.

Isaac fleeing from Esau, is comforted by a vision of a Ladder, at Bethel.
He travaileth for a wife; is beguiled, marrieth two, and hath issue sonnes.

He is threatened with mope children: is wronged by Laban his watchrich.
He fleeth secretly, is purified by Laban, but God delivereth him.

He is met of Angels, afraid of Esau, wrestleth with God, and is named Israel.
Isaac and Esau meet, and are friends: Isaac purchaseth ground at Sechem.

Isaacs daughter Dinah is defiled: his sonnes flye the Sech mites for it.
Isaac buryeth Deborah the Nurse, Rachel his wife, and Jacob his father.

Esau dwelleth in Seir, hath many Duces, and Kings of his posteritie.
JOSEPH Isaacs sonne is hated for his dreames, and sold by his brethren into Egypt. Isaac mourneth for him, and will not be comforted.

Judas, Isaacs son, begetteth of his daughter in law, Pharez and Zarah.
Joseph in Egypt is tempted to adultery, fallly accused, and imprisoned.

Josephs Prison, expoundeth the dreames of Pharaohs officers; but is forgotten.
Joseph expoundeth Pharaohs dreames, and is made ruler over all Egypt.

Isaac sendeth his sonnet come into Egypt: Joseph han-deth them roughly.
Isaac constrainedly sendeth his sons againe: and Joseph feasteth them.

Joseph challengeth Benjamin for his cup; Judah supplicateth for his brother.
Joseph makes himself knowne to his brethren: and sendeth for his Father.

Isaacs by Gods advice goeth with his household into Egypt: in all seventy soules. Joseph meeteth them in Goshen, and instructs them what to do to Pharaoh.

Joseph nourisheth his father and brethren in time of famine: bringeth the Egyptians into bondage, and sweareth to bury his father in Canaan.

Isaacs two sons are blessed and adopted of Jacob, on his death bed.
Isaac blesteth his two live sons, propheseth of Christ, and dyeth in Egypt.

Isaac buryeth his father in Canaan, and returneth: forgiveth his brethren; propheseth of their departure from thence; giveth charge concerning his bones, and dyeth.

The number of the Sections (or Lectures) in Genesis, are twelve: the Chapters, fiftie: the verses, 1534. The midst is at Gen. 27.40.

Search the Scriptures: John 5. 39.

To the Law, and to the Testimonie: Esay 8. 20.

Whatsoever things were written aforetime, were written for our learning: that we through patience, and comfort of the Scriptures, might have hope. Rom. 15. 4.

abundantly after their kinde, and every winged fowle after his kinde, and God saw that it was good. And God blessed them, saying, be fruitful and multiply, and fill the waters in the seas, and let the fowle multiply in the earth. And the evening was, and the morning was, the first day.

And God said, Let the earth bring forth the living soule, after his kinde, cattell and creeping thing, and beast of the earth after his kinde: and it was so. And God made the beast of the earth, after his kinde, and the cattell, after their kinde, and every creeping thing of the earth, after his kinde: and God saw that it was good. And God sayd, Let us make Man in our image, according to our likenesse: and let them have dominion over the fish of the sea, and over the fowle of the heavens, and over the cattell, and over all the earth, and over every creeping thing, that creepeth upon the earth. And God created Man in his image, in the image of God created he him: male and female created he them. And God blessed them, and God sayd unto them: Be fruitful and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowle of the heavens, and over every living thing that creepeth on the earth. And God sayd, Behold I have given to you every herb feeding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree feeding seed: to you it shall be, for meat. And to every beast of the earth, and to every fowle of the heavens, and to every creeping thing upon the earth, which hath in it a living soule: every green herb, for meat: and it was so. And God saw every thing that hee had made, and behold, it was very good: and the evening was, and the morning was, the sixth day.

Annotations.

Book of Moses. [to it is intitled, in Mark. 12. 36. called also the book of the law of Moses, 2. King. 14. 6. Luke 2. 22. being indeed the book of the Law of the Lord by the hand of Moses, 2. Chro. 34. 34. Of this Moses his birth, education, authority and death, see Exod. 2. and 4. &c. Numb. 13. & 24. He was forty yeares a Philosopher in King Pharaohs Court in Egypt: Forty yeares a shephard in the land of Madian; and forty yeares a King and Law-giver of Israel, leading them through the wilderness of Arabia; and dying at the age of eighty and twenty yeares old, hee was buried in Arabia: Acl. 7. 22. 32. 39. 30. 35. 36. Deut. 34. 6. 34. 5. 6. 7. His writings are

approved of, by the Prophets after him, by the testimony of Christ and his Apostles; and by the Church of God, in all ages, Nehem. 8. 1, 2, 3. Dan. 9. 11. 13. Mal. 4. 4. Luke 16. 29. 31. and 24. 27. 44. Acts 15. 21. Rev. 15. 3.

Genesis, [that is, Generation:] to the Greeke version calleth this booke, because it setteth forth the generations of the heavens and earth, and of Adam, or mankind, Gen. 2. 4. and 5. 1. Howbeit, in Hebrew, the five bookes of Moses, have no names but by the first words of them: as this booke is called *Bresith*, that is, *In the beginning*.

Verd. [In the beginning,] namely, of the Creation which God created; as our Saviour expoundeth it, Mark. 13. 19. the whole frame whereof, is called the *World*, Mat. 24. 21. Beginning therefore is here extraordinary and supernatural, of the Creation or Creation; and so, of time. The Chalde paraphrase called *Jerusalem*, translatheth it, *In wisdom*: to [under] Hebrews apply this mystically to the wisdom of God whereby the world was created, as it is written, *The Lord by wisdom founded the earth*, Prov. 3. 19. and, *In wisdom built thou made them all*, Plal. 104. 24. R. Menachem on Gen. 1. Many Christian writers also, apply it unto Christ, the wisdom of God, by whom he made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27-30. **God**, [in Hebrew *Elohim*, which signifyeth the Almighty, or Almighty-powers:] his name is most used in this forme plural, but ioyned with a word singular, *he created*, because God is but one, Deut. 6. 4. although in power infinite; in person or manner of being, there are three which beare witness in heaven, the Father, and the Word, and the holy Spirit, and these three are one, 1 Joh. 5. 7. The Father is this Creator, as is shewed in Eph. 3. 9. *The Word* (or *Some*) is the Creator, Heb. 1. 8. 10. Col. 1. 16. [to is the Holy Spirit, as is here in the second verse, and in Plal. 33. 6. and 104. 30. Job 26. 13. and 33. 4. Hereupon Solomon saith, *Remember thy Creator*, Eccle. 12. 1. and God saith, *Let us make man*, Gen. 1. 26. The Apostles apply the general name *God*, to the persons severally; unto the Father, Heb. 1. 1. 2. unto the Son, Acts 20. 28. Rom. 9. 5. and unto the Holy Ghost, Acts 5. 4. The Hebrew Doctors have left records of this mystery, though at this day that nation understandeth it not: *Come and see the mystery of the word* [Elohim:] *there are three degrees; and every degree by it self alone*, (that is, distinct), and yet notwithstanding they all are one, and ioyned together in one, and are not divided one from another, saith R. Simeon ben Iochai, in Zoar, upon the first section of Leviticus. Sometime this word is used singularly, *Eloah*, the Almighty, Job 12. 4. and in a shorter forme, *El*, Almighty, Gen. 1. 18. And *Eloah* hath affinity with *Alah*, hee is ascribed for by oath and execration, men entered covenant with God, Deut. 29. 12, 14, 19. Nehem. 10. 29. Eccle. 8. 2. Angels and Magistrates are sometimes called *Elohim*, Gods, Plal. 8. 6. Heb. 2. 7. Plal. 82. 1. 6. but in this worke, *Iehovah Elohim*, was the Creator only, Gen. 2. 4. Elay 44. 24. and Angels were his creatures, Plal. 148. 2, 5. Col. 1. 16. The Apostles writing in Greeke, use it alwayes singularly,

regularly, *Thou, God*: so in our and other languages, which cannot attayne the grace and propriety of the Hebrew speech.

Created, [that is, excellently and perfectly made of nothing at all, or of that which is as good as nothing, as mans body of the dust, Gen. 2. 7. and 1. 27. Therefore creation is a worke of God alone, to be understood of us by faith, Heb. 11. 3. although the eternal power and godhead of the Creator, are scene by his works, to make all men without excuse, Rom. 1. 20. wherefore no heathen writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested.

the heavens and the earth. [The world, and all things that are therein, Acl. 17. 24. things visible and invisible, Col. 1. 16. The Hebrew articles *eth* and *ba*, seeme also to imply much: *eth*, having the first and last letter of the Hebrew Alphabet, and so being of general comprehension; and *ba*, of plaine demonstration. This creation of heavens and earth, the Scriptures doe apply to the new and spiritual estate of the Church in Christ, Elay 51. 16. and 65. 17. and 43. 7. Eph. 2. 10. Rev. 21. 1. The Hebrew Doctors say; *All whatsoever the holy blessed* (God) *hath created in* (this) *his world*, is parted into three parts. Some creatures compounded of matter and forme, and are generated and corrupted continually, as the bodies of men and beasts, and plants, and minerals. Other some are compounded of matter and forme, but are not changed from body to body, and from forme to forme, like the former: and they are the (heavenly) spheres and stars in them. And their matter is not like other matters, nor their forme like other formes. And some creatures have forme without matter, and they are the Angels: for the Angels have no body, nor corporall substance, but formes dispersed one from another. Maimony in Milin. in Iesudei hatarah, chap. 2. S. 3.

Verd. 2. empty, [Hebr. *empineeff*: a thing empty] without inhabitants, and void without ornaments, a deformed wilderness, and a wast: and so unfit for use, not being separated from the waters, not having light, herbes, trees, beasts, birds, or people to adorne and inhabit it, Gen. 2. 5. This sense the Chalde paraphrase also yeldeth; and the Prophet confirmeth it saying, *Hee created it not to be empty, hee formed it to be inhabited*, Elay 45. 18. and when extreme emptinesse and desolation of a place is meant; it is expressed by (*Tohn* and *Bohn*) the words here used, Elay 34. 11. Jer. 4. 23. or by one of them, as Plal. 107. 40. Deut. 32. 10.

Darknesse was: [It is horrid God created darknesse, for it was but the want or privation of light, and so meer nothing. This darknesse is mystically applied to mans corrupt state, destitute of heavenly light, Eph. 5. 8. and 4. 18. Sometime it signifyeth affliction, and then God is said to create it, Elay 45. 7. The word was, and such like, are in the original tongues often understood, but not expressed; though in translations we usually set them downe, for plainernes sake: which the scripture warranteth, for in repeating matters, it many times expresseth words wanting, as 2. Chron. 9. 5. true the word for which in 1. King. 10. 6. is written, true was the word. So in

2. Sam. 23. 18. hee chiefe among the three; for which in 1. Chron. 11. 20. is said, hee was chiefe. And the Greeke translation adding such words, the holy Ghost alloweth it, as in Plal. 2. 7. *Thou my Sonne*, in Greeke, *thou art my Sonne*; and to the Apostle alleged it, Acl. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark 12. 29. with Deut. 6. 4. 10. 10. 34. with Plal. 82. 6. Acts 2. 25. with Plal. 16. 8. Heb. 1. 12. with Plal. 102. 28. Rom. 3. 12. with Plal. 14. 3.

face of the deepe: [face is used for the upmost part, or outside of any thing: the Greeke version omitteth it, saying, upon the deepe: and the Hebrew text sometime doth the like, as in 1. King 9. 7. from the face of the land: which elsewhere is written, from the land, 2. Chron. 7. 20. By the deepe, or abyss, is meant the deepe of waters, which as a garment covered the earth, and flood above the mountains, Plal. 104. 6. Hereupon the Apostle saith, *the earth consisted out of the water, and in the water by the word of God*, 2. Pet. 3. 5.

Spirit, [The Hebrew *Ruach* is generally any Spirit, Ghost, breath or winde: here it is, (as the worke thereof sheweth) no created spirit, but the creator and cherisher of all; as Plal. 104. 30. *thou endest forth thy spirit*, they are created. So Plal. 33. 6. Elay 40. 12. 13. Lacer Iewes (whom some Christians follow) expound this a wind of God, or amightie wind: but the wind (which is the moving of the ayre) was not created till the second day, that the firmament was spread, and ayre made. The ancient Rabbines spake better, as Targum Jerusalem here saith, *the spirit of mercies from before the Lord*, and R. Menachem on this place interpreteth it, *the spirit of wisdom*, called the spirit of the living God: and the author of the Zoar, Col. 83. calleth it, *the spirit of the Messiah*, (or of Christ.)

moving, [or was moving. The Hebrew *Rachaph*, signifyeth generally a waving or moving; 1. Jer. 23. 9. and in specially, such a moving and fluttering as Eagles use over their yong, cherishing and stirring them up, Deu. 32. 11. So it is used here for the effectuall comfortable motion, whereby Gods Spirit sustained, and as it were stirred up the wast creature. Here againe, moving is used for moving; as the Queen of Sheba hearing, 1. King. 10. 1. for the Queen of Sheba heard, 2. Chron. 9. 1. warring, 1. Sam. 31. 1. for warred, 1. Chron. 10. 1. Or we may understand, was moving; as the Cherubims spreading the wings, 1. King. 8. 7. for, they were spreading, 2. Chron. 5. 8.

Verd. 3. God said: [This sheweth how God created things by his word; saying, and it was; commanding, and it was created, Plal. 33. 6. 9. and 148. 5. light,] the first ornament of the world, wherewith the Lord decked it as with a garment, Plal. 104. 2. This glorious worke, Paul applyeth to our regeneration, thus, *God who said thine out of darknesse light should shine, hee hath joined in our hearts*, &c. 2. Cor. 4. 6. that wee which were once darknesse, are now light in the Lord; Ephel. 5. 8. yea, God himselfe, and Light, is called Light, for the brightness of his glory, and graces given unto us, 1. Joh. 1. 5. 7. 1. Joh. 1. 4. 5. Plal. 27. 1. and 118. 27. And as God made light in the first day; so Christ

role from death in the same day, the first of the weeks, Mark. 16. 1. & he is the true light, which lighteth every man that cometh into the world, Joh. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Job 38. 19. *where is the way where light dwelleth?* &c. how much less of the Creator, who dwelleth in the light that no man can approach unto, 1. Tim. 6. 16.

Veri. 4. it was good [that is, agreeable to the will of God, and so, as it might draw the liking of the creatures thereto. Absolutely there is none good but God, Mark. 10. 18. who is good of himselfe, without dependance on others, and without limitation. But every creature so far as in the being thereof it agreeth with the will of the Creator, is also good by participation of Gods goodnesse, Gen. 1. 31. 1. Tim. 4. 4. And the Hebrew word is largely extended also to that which is goodly, faire, sweet, pleasing, profitable or commodious, and causing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 1. 2. and 4. 10. Deut. 6. 11. 18. Hebr. 1. 10. So that which one Evangelist calleth good, Mark. 9. 42. another calleth profitable, Luke 17. 2. and goodnesse of heart is opposed to frowne, Elay 65. 14. And of light in speciall, Solomon saith it is sweet, Ecclef. 1. 7. and light is used for comfort and joy: Elter 8. 16. Plal. 97. 11. and 112. 8. separated betweene, Ihab 15. divided the light from the darknesse, that always naturally, the one expelleth the other, and in course of day and night doe succede each other: as is shewed in 2. Cor. 6. 14. Plal. 104. 20. 22. Gen. 8. 22. Elter 33. 20. The Hebrew phrase is, *he separated betweene the light and betweene the darknesse*. So after usually.

V. 5. Light-Day. Hereupon, one of these words is put for another, *the day shall declare it*, 1. Cor. 13. 23. that is, the light, Eph. 5. 13. So the Apostle applying this to our spiritual estate, calleth us both *children of the light*, & of the day, not of the night, nor of darknesse. 1. Thef. 5. 5. The names which God gave in Hebrew, are now in other languages changed as that which he called *son*, we English call *Day*, and *Lights*, we call *Nights*. yea, the reason of these names is not always vnderstood, so great punishment doe we sustaine by affinity with other words, it seemeth the *Day* was named *son*, of the tumult, stir, and business in it; and the *Night*, *Lights*, of the yelling or howling of wild beasts therein. Experience also confirmeth this, and the Scripture accordeth, Plal. 104. 19. 23. *the evening was and the morning*. The evening, which is the beginning of the day, and the morning, which is the beginning of the day, are here put for the whole time of the light and darknesse in one succeeding couple; which is within the space of 24. hours, which also in a more large sense, is here called a *Day*: as the time while light shineth, is the *Day* finally taken, in which sense Christ saith, there are twelve hours in the day, John 11. 9. From the phrase here used, a large day, is called *day-breaker*; that is, an evening, morning, Dan. 1. 14. and Paul in Greek calleth it *Night-brooke*, a *Night-day*, that is, a day comprehending the night also, 2. Cor. 11. 35. And

because darknesse was in time before the light, therefore is the evening set before the morning, and so among the Iewes, they began their large day at evening; as Lev. 23. 32. *from evening to evening you shall rest your Sabbath*. At the same time, the Athenians also began the day: but the Chaldeans counted the beginning at Sun rising; the Egyptians at noone; and the Romans at midnight. This latter, our western nations follow: counting from midnight, one of the clocke in the morning; and so forward.

first day [Hebr. one day: whereupon the Hebrews often say one, for first: Gen. 8. 5. Num. 29. 1. Dan. 9. 1. which phrase the Apostles use also in Greek, Mat. 28. 1. Joh. 20. 1. 19 2. Cor. 16. 2.] This name is of the Hebrew *Rakiah*, which significth a thing spread abroad, and of the Greeke *stereoma*, which significth a firmament, or fast thing for the heavens are stretched out as a curtain, and spread out as a tent to dwell in, Plal. 104. 2. Elia. 40. 22. the skies are also firme and fast, & as a molten looking-glasse, Job. 37. 18 Prov. 8. 28. Thefe, tell Gods glory, and shew his handy worke, Plal. 19. 2. for, in the heavens hee buildeth his stories (or spheres,) Amos 9. 6. and plancheeth his lofty in the waters; Plal. 104. 3. and stretcheth out the North, over the empty place, Job. 26. 7. and in visions of Gods glory, the firmament is mentioned, Ezek. 1. and 10. And as his power is shewed in making the earth, so is his prudence in stretching out the heavens, Ier. 10. 12. Plal. 136. 5. And under the name firmament is comprehended the aire, and all that is to be seene above the earth: for the *sun*, *the moon*, and the *stars*, are set in the firmament of the heavens, Gen. 1. 16. 17. 20.

in the midst of the waters. [namely, of the Deepe forementioned; part whereof was lifted up into the ayre, spread abroad into thin vapours, Plal. 135. 7. bound up in thick clouds, and the clouds were sent under them, Job 26. 8. the other part was gathered into one place, the Sea; Gen. 1. 9. separate, [for, let it be separating, that is, let it continually separate, or divide. A like phrase is in Elay 59. 2.]

V. 7. and the waters; [Hebr. and betweene the waters, which were above] to meet, in the ayre, above the lowest region whereof, the waters are. So elsewhere they are sayd to be above the heavens, Plal. 148. 4. meaning those heavens, and that firmament, wherein the birds flye; for, above that, are the watry clouds. As every part of the water, is called water: so every part of the heaven and firmament, is called by the name of the whole.

V. 8. Heavens [in Hebrew, *Shamajim*: so called, as is thought, of *Sham*, There, and *Adim*, waters, which are removed, or heaved up from us. And to the whole, hath the name of a part thereof. The word *Heavens*, is put for the aire, wherein windes, cloudes, and fowles doe flye: Dan. 7. 2. 13. Plal. 8. 9. and for the upper firmament, where the *Sunne*, *Moon*, and *Stars* are set, Gen. 1. 16. 17. and for the high places, where *Angels* dwell, Mat. 22. 30. Hereupon Paul mentioneth the third heaven, 2. Cor. 12. 2. And Heaven is called Gods throne;

throna, Elia. 66. 1. & sometime put for God himselfe, Dan. 4. 26. and the kingdom of heaven is expounded the king-dome of God, Mat. 11. 11. and 13. 11. with Luke 7. 28. and 8. 10. And the Evangelist expelle it in Greeke, *Heaven*, or *Heavens*, indifferently, Luk. 6. 21. with Mat. 5. 12.

V. 9. gathered, [or flow together, as with in-ter, to an expected place. This Hebrew word, is used onely for the gathering together of men, and of waters. so on place: which is, the Ocean, or myne sea, from which many armes of seas are derived. Or, each to his severall place. Hereby all the face of the earth is no longer covered with waters, as till this third day it was, the waters standing above the mountains, Plal. 104. 6. So now, all rivers gave into the Sea, their common receptacle, Ecclef. 1. 7. it was so.] At Gods rebuke, the waters fled, at the voyce of his thunder, they hasted away, to the place which he had founded for them, Plal. 104. 7. 8. And hee put the deepes into troglories, Plal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Job 28. 10.) and hee shut up the sea with doores, and set barres, and sayd, hitherto shalt thou come, but no further: Job 38. 10. 11. and so the earth is founded upon the seas, and stablished upon the rivers, Plalm. 24. 2. the waters which were above, are put beneath, and men are sayd to goe downe (not up) to the sea in ships, Plal. 107. 23.

V. 10. Earth: [so named of the Hebrew, *Aretz*: which implieth a thing trod and run upon by the creatures on it, and heavenly orb about it. The same word, spoken of particular places, we English, land: as the land (or earth) of Canaan, Gen. 12. 5. The earth is the midst or centre of the world, and round in forme, as a globe or circle, Elia. 40. 23. It is sayd to be founded on her bases, (even strong foundations, Mic. 6. 1.) that it shall never be moved, Plal. 104. 5. and yet it hangeth upon nothing, Job 26. 7.

Seas: [that is, each place where waters are gathered together, is called a Sea. Wherefore not onely the mayn Ocean, but other lakes and pooles, yea and greater vessels that hold waters, are called seas: as the brasse sea which Solomon made for the Priests to walk in, conteyning 3000. bathes of water, 2. Chro. 4. 2. 5. 6. So that which one Evangelist calleth a lake, Luk. 8. 33. another calleth a sea, Mat. 8. 32. And seas, (in Hebrew, *Tannim*) are named of *Adajim*, waters, and of the tumultuous noyse which they make. Whereupon the Prophets apply the name of waters, and seas, to troubles, and troublesome peoples: Ier. 51. 42. Rev. 17. 15. Elay 57. 20. Plal. 65. 8.

V. 11. yielding: [Hebr. making: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of Gods praise, in Plal. 104. 14. 15. 16. The holy Ghost compareth mans nature hereunto, Heb. 6. 7. and men are likened to trees, their words and workes, to fruites; Ier. 17. 8. Math. 3. 10. after his kinde: [so that men doe not gather figges of thornes, nor grapes of the bramble, Luke 6. 44. This also noteth the great varietie of herbs, weeds, trees of sundry sorts, and different qualities. The like is, after, con-

cerning beasts. *whose seed is, or, which hath its seed in itselfe*: whereby it is continued, and yearly renewed. For by seed, (downe, the heats and trees spring up againe, 1. Cor. 15. 37. 38. And from this worke of God in nature, the Apostle sheweth his worke in grace, when the seede of God remeth in us, 1 Joh. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christs death, & of our bodies resurrection: Job. 12. 24. 1. Cor. 15. 36. 37.

V. 14. Lights, or Lighters, that is, lightesome bodies, or instruments that shew light. This name Paul applieth to the saints, that shine in the world, Phil. 2. 15. for signes, [to signifie things, both natural and ordinary; and extraordinary for mercy or judgement, Luke 21. 25. Act. 2. 19. 20. Plal. 65. 9. seasons, [or, set times; as summer, winter, spring, and autumn; Gen. 8. 22. which come by the course of the Sun: the Moone also, is appointed times, Plal. 104. 19. to bee the Stars and constellations, Job 38. 31. 32. In Israel also the set times of Gods service were by them, as new moones, and festivities, Num. 28. Of the stars Iob saith, God maketh Arcturus, (which riseth in September, and beginneth Autumne;) and Orion, (which ariseth in December, and beginneth Winter;) and Pleiades, (which ariseth in the Spring;) and the chambers of the South (that is, the southerne stars, which are for the most part hidden from us as in chambers, but some arise to us in Summer, as the dog-star, and the like) Job 9. 9.

dayes: [both large dayes, of 24. hours, from sun setting to sun setting; and strict, of 12. hours, from sunne rising to sunne setting, as is observed before on verse 5. a speciall wife whereof, is shewed in Plal. 104. 19. 23. and years: [that is, and for years, as the Greeke translareth it. A propriety of speech, when a word of before exprest, is in the last branch omitted for brevity. The like is in Hofe. 3. 4. Eph. 4. 11. Gal. 3. 28. A year, hath the name in Hebrew, of *Changing*, or *iteration*, which is by the revolutions of the sunne, moone and stars. For in faying years, he may comprehend not onely the period or circuit of the sunne, (which is in 365. dayes, and 6. hours) but of the other planets also. The Hebrew Doctors say, The months of the year, they are the months of the moone; and the years that we count, they are the years of the Sunne. The dayes of the year of the moone, are 354. The year of the Sun, hath 365. dayes and a quarter, which is sixe hours, Maimony in. Misn. in Kiddush hachodeth, ch. 1. S. 1. & c. S. 3. & c. 9. S. 1.

V. 16. the greater, [or, the great light, meaning the Sun, Pl. 136. 8. which is called in Hebrew, sometime *Chammah*, the warme-sun, Elai. 30. 26. because none is hid from his heat, Plal. 19. 7. sometime *Chever*, the glistering-sun; Job 9. 7. but usually it is named *Shemesh*, that is, a Minister or servant, because by it G O D ministrith light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. and 33. 14. The Sunne is, in the midst of the planets as principally, and when hee riseth, he is glorious, like a Bridegroom coming forth out of his chamber, Plalm. 136. 6. and hee is the greatest

of the heavenly lights. By the account of our Astronomers, the Sunne is 1066. times greater, and by the Hebrew Doctors reckoning about 170. times greater than the earth. Maimony in Iesudei harorah, chap. 1. sect. 8. The name of the Sunne, is spiritually applied unto Christ; Mil. 4. 2. whose face appeared like the Sunne shining in his garments; Rev. 1. 16. as whose death, this created Sunne was darkened at noon day for the space of three hours, Amos 8. 9. Mat. 27. 45. with him, this spiritual Sunne, his Church is clothed, Revel. 1. 2. and shall shine also as the Sun, in the kingdom of heaven. Mat. 13. 43. *Ieser*, [or, little light, that is, the Moon,] called in Hebrew, of her faire whiteness, *Lahad*, Song. 6. 9. and of refreshing the earth with her coole influences, *Larach*, Deut. 3. 14. *Starres*, [which also are, for to rule the night, Psal. 136. 6. called *starres of light*, Psal. 148. 3. Of these, some are fixed, other move, *starres*, (or *planets*) whereunto unstable men are compared; Iude verse 13. The starres differ one from another in glory, 1 Cor. 15. 41. and are not for man to number, Genes. 15. 5. but GOD counts their number, and calleth them all by names, Psalm. 147. 4. and with them, he hath by his spirit, *garnished the heavens*: Job 26. 13. Some of the starres or constellations, have names in holy scripture, as *Asa*, *Cosid*, *Cimab*, and *Mazzaroth*; (or *Mazzaloth*;) Job 9. 9. and 38. 31. Amos 5. 8. 2 King. 23. 5. which we call by other names, *Arcturus*, *Orion*, *Pleides*, *Planets*, and *Sigurs* in the *Zodiack*. They might well be called *water starres*; winter starres, *Thunder starres*; and the like: for by their rising and influences, stormes, tempests, faire and pleasant weather, &c. doe proceed by the disposition of God. Consider those places, Job 38. Am. 5.

17 Verse 17. [or,] Hebr. gave them, which word is often used, for setting or putting: as, I have given my spirit, Eia. 42. 1. that is, I have put it, Math. 12. 18. It signifieth also a firme feeling; as, thou hast given thy people, 1 Chr. 17. 22. for which in 1 Sam. 7. 24. it is written, thou hast confirmed thy people. Accordingly, David saith, that God hath firmly constituted the Moon & Stars, Psal. 8. 4. Of the Stars, with their orbis and spheres, the Hebrew Doctors write thus. The spheres are called *Heaven*, and the outward firmaments; &c. and there are nine spheres, that which is nearest unto us is called the sphere of the Moon. And the next above it, is the sphere wherein is the Starre called *Cocah*, (or *Mercurius*;) And the third sphere is that wherein *Nogah* (or *Venus*;) is. The fourth sphere hath in it the *Sonne*: the fifth *Maidon* (or *Mars*;) the sixth hath in it the *floure Tyade* (or *Jupiter*;) the seventh *Shad*, that is, *Saturne*; and the eighth sphere hath in it all the other starres that are seen in the firmament. The ninth sphere, is that which runneth about every day from east to the west, and it compasseth all round about, &c. The starres that are all in that one sphere, although they be not above another, yet because they are part and share as Christall, and as shining before the starres in the eighth sphere are few and many the first sphere, &c. None of

the spheres, are either light or heavy, or coloured red or black, or of any other colour: and whereas we see them of a blew colour, it is only to the appearance of the eye, by reason of the height of the ayre. All they have neither tall nor small, because these accidents have no place, but in bodies that are beneath them, Maimony in Milin. treat. Iesudei harorah, chap. 3. sect. 1. 3. V. 18. over the day: or, as the Greeke translatheth, to rule the day: for, by their successive courses, the light is dispensed of God, unto the world, by day and by night: Ier. 31. 35.

20 V. 20. the moving thing: or, as the Greeke translatheth, creeping things. But the Hebrew, *Sherey*, is more large then that which we call the creeping thing, for it coneyneth, things moving swiftly in the waters, as swimming fishes, &c. Lev. 11. 10. and on the earth, as running weales, mice, &c. Lev. 11. 29. and fowles also flying in the ayre. Levitic. 11. 29. Moving things in the waters there are innumerable, one argument of Gods praise, in Psalm. 104. 25.

21 V. 21. *Whales*, or *Dragons*: the Hebrew *Tannin*, is used for both. These are the greatest creatures in the waters; one kind of them called *Leviathan*, is described in Job 41. In the belly of a Whale Ions lived three dayes and three nights, Jon. 1. 17. And humane writers testifie, that in the river of Arabia, there be some *Whales*, 600. foot long, and 360. foot broad, Plinie hist. 6. 32. chap. 1. that they are not without cause called great *Whales*. These *Whales* and *Dragons*, are used in Scripture to signifie great Princes, Psal. 74. 13. Ezek. 29. 3.

22 V. 22. *Blessed*: that is, gave power to conserve their kinde by generation, and to increase unto many: for so the word *blessing*, is often applied unto multiplication, Gen. 24. 60. Psal. 128. 3. 4. This word is also largely used, for Gods gracious giving of all good things earthly or heavenly, Gen. 24. 35. Deut. 28. Eph. 1. 3. And when men give thanks therefore unto God, that is called *blessing* also: see Gen. 14. 19. 20.

24 V. 24. *cattell*, in Greeke it is translated, *four-footed beasts*. The Hebrew, *Behemah*, is generally all beasts of the greater sort; whereof the Elephant is called *Behemoth*, Job 40. 15. The Apostle once translatheth it in Greeke, *Therion*, which properly is *wilde beast*: Heb. 12. 20. from Exod. 19. 13.

25 V. 25. *beast*: or, *wilde-beast*, named in Hebrew, of *life*, or *swiftnesse*, which is most fenne in the wilde beasts. In Perkeir. Eliczer, chap. 11. the Jew Doctors say, These that were created out of the earth, their soules and their bodies were of the earth, and when they dye, they returne to the place where they were created, as it is

said (in Psal. 104. 29.) *thou takest away their spirit, they dye* and another Scripture saith, (Eccles. 3. 21.) *and the spirit of the beast, that goeth downward to the earth*.

26 V. 26. *Let us*: This is meant of the three in heaven, the Father, the Word, and the holy Spirit, which three are one, 1 Iohn 5. 7. Hereupon hee is called *God our makers*, Job 35. 10. Psal. 149. 2. After the world was made and garnished, the holy Trinity mentioneth the making of man, the excellentest creature under heaven: he is fearfully and marvelously made, Psal. 139. 14.

27 *Man*, [or *earthly man*], in Hebrew, *Adam*: so called of *Adamah*, that is, *red mould or earth*: because, of it his body was created. Gen. 2. 7. It was the name of the woman also, Gen. 5. 2. and so of all mankind, usually called *Adam*, and *Adams sonnes*, Gen. 9. 6. Psal. 114. 4.

28 *our image*, [the image of the holy Trinity]: whereby man in nature, knowledge, righteousness, holiness, glory, &c. resembled God his makers. See Gen. 9. 6. Iam. 3. 9. Colof. 3. 10. Ephel. 4. 24. 1 Cor. 11. 7. 2 Cor. 3. 18. The Hebrew Doctors say: *The excellent knowledge (or reason) that is found in the soule of man, it is the forme of man: and for this forme it is said, Let us make man in our image*, &c. R. Mol. Maimony in Milin. treat. Iesudei harorah, chap. 4. sect. 8. Also this *Image and likeness* is said to be in man, for the understanding made which is in him, (such as is not in other living creatures, R. Menachem Rakanan on Gen. 1. The Heathens opinion agreed hereunto, as *Proclus* saith, *The mind that is in us, is an image of the first mind, that is, of God*. Man is also so called of the Hebrews *Olam Hakaton*, of the Greekes *Microcosmos*, that is, *A little world*: for he hath in him the beauty of things without life, even the chiefest, as of the Sun, Moon, and Stars, &c. Eccles. 12. 2. Gen. 37. 8. 9. Ezek. 28. 13. 14. he hath growth as plants, Gen. 38. 11. and 49. 22. sense and sensible properties, with beasts, Gen. 49. 9. 17. 2 Sam. 23. 60. reason and wisdom with Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all.

28 *Let them beget*, that is, man and woman, with their posterity: for if the root be body, so are the branches, Rom. 11. 16. Adam had Gods image and glory, for him and his, if hee had stood in his integrity: but falling, hee lost both from him and his, Rom. 5. 12. 17. 18. 19. Howbeit, in the dominion and glory of man and woman, there is inequality, 1 Cor. 11. 7. 8. 9. 1 Timoth. 2. 12. 13.

27 V. 27. *Created*: By reason of the excellency of man above all earthly things, and of Gods image in him: the name *Creation* is appropriated unto him, as often in the Hebrew Doctors writings, so by Christs and his Apostles, every creature, that is, every man: Mar. 16. 13. Coloff. 1. 23. 30. all living for all men, Gen. 3. 20. because the most excellent life is in man. *male*: [or, a male and a female, meaning one and not moe females for a male]. This beginning of mans creation, Christ alledged against unlawful divorces, and taking moe wives then one, Mar. 10. 6. See also Malac. 2. 15. And when a thing is set downe thus singularly, it is often to be restrained unto one. This the Scrip-

CHAPTER II.

The seventh day is sanctified for a Sabbath. A. The manner of the Creation. 8. The planting of the Garden of Eden, 10, and the River thereof, 17. The proof

knowledge only forbidden. 19. Adam nameth the creatures. 21. The making of Woman, and institution of marriage.

1 **A**ND the heavens and the earth were
2 finished, and all the host of them. And
3 in the seventh day, God had finished
4 his worke, which he had made: and he rested
5 in the seventh day, from all his worke
6 which he had made. And God blessed the
7 seventh day, and sanctified it: because in it
8 hee had rested, from all his worke, which
9 God had created and made.

10 These are the generations of the heavens
11 and of the earth, when they were created:
12 in the day *that* Iehovah God made the earth
13 and the heavens. And every plant of the
14 field, before it was in the earth; and every
15 herbe of the field, before it grew up: for Ie-
16 hovah God had not caused it to raine upon
17 the earth; and there was not a man, to till
18 the ground. And a myr went up from the
19 earth, and watered the whole face of the
20 earth. And Iehovah God formed man,
21 dust of the earth; and inspired his nostrills,
22 with the breath of life: and man was a living
23 soule. And Iehovah God planted a garden
24 in Eden, eastward: and there hee put
25 the man whom he had formed. And Iehovah
26 God made to grow up out of the
27 ground, every tree desirable for sight, and
28 good for meat: and the tree of life, in the
29 midst of the garden; & the tree of the know-
30 ledge of good and evil. And a river went
31 out of Eden, to water the garden: and from
32 thence it was parted, and was to foure heads.

33 The name of the one, Pison: the same *is it*
34 that compasseth, the whole land of Havilah;
35 where there is gold. And the gold of that
36 land, is good: there is Belium, and the Be-
37 ryll stone. And the name of the second ri-
38 ver, Gihon: the same *is it* that compasseth,
39 the whole land of Cush. And the name of
40 the third river, Hiddekel: the same *is it* that
41 goeth, to the east of Assyria: and the fourth
42 river, is Euphrates. And Iehovah God,
43 tooke the man; and put him in the garden
44 of Eden, to till it, and to keepe it. And Ie-
45 hovah God, commanded the man, saying:
46 of every tree of the garden, eating thou
47 maist eat. But of the tree, of the knowledge
48 of good and evil, thou maist not eat of it:
49 for in the day thou eatest of it, dying thou
50 shalt dye. And Iehovah God said, *It is not*
51 good, that the man should bee, himselfe alone:
52 I will make for him an helpe, as before him.

53 And Iehovah God had formed out of the
54 ground, every beast of the field, and every
55 fowle of the heavens; and brought them un-
56 to Adam, to see what hee would call them:
57 and whatsoever Adam called each living
58 soule, that was the name thereof. And A-
59 dam called names, to all cattell, and to the
60 fowle of the heavens, and to every beast of
61 the field: but for Adam, hee found nor an
62 helpe, as before him. And Iehovah God,
63 caused a deepe sleep to fall upon Adam, and
64 he slept: and he tooke one of his ribs, and
65 clofed-up the flesh in the stead thereof. And
66 Iehovah God, builded the rib, which he had
67 taken from Adam, to a woman: and hee
68 brought her, unto Adam. And Adam said,
69 This now, is bone of my bones, and flesh of
70 my flesh: she shall bee called Woman, be-
71 cause she was taken out of Man. There-
72 fore shall a man leave his father and his mo-
73 ther: and he shall cleave to his wife, and they
74 shall be one flesh. And they were both of
75 them naked, Adam and his wife: and they
76 were not ashamed of themselves.

Annotations.

E finished: or, at-done, perfected. host: or, ar-
my, as called in Hebrew *Saba*, which meaneth,
an army standing in order, or battlerie. The Greeke
here translate it, garnishing, or furnishing. Hereby
is meant all creatures in the earth and heavens,
which stand as an army, *servants* to the Lord, Psal.
139. 9. and by him commanded, Elay 45. 12. The
Angels are of this army, 1 King. 22. 19. and are
called the multitude of the heavenly host, Luke 2.
13. 15. and they were (by likelihood) created with
the heavens, in the first day, because those morning
stars, and sonnes of God, did sing and shout, when
God laid and fastned the foundations of the earth,
Job 38. 4. 6. 7. The stars, and furniture of the vi-
sible heavens, are also Gods host, Elay 34. 4. Deut.
4. 19. and the stars in their courses, fought against
Sijra, Iudg. 5. 20. The Israelites coming out of
Egypt, are called the Lords host, Exodus 12. 41.
Hereupon he is often named the Lord of host, or of
Sabaoth: and the Apostles in Greke sometime keep
the Hebrew name, Lord of Sabaoth, Rom. 9. 29.
Iam. 5. 4. sometime they translate it, Lord God Al-
mighty, Revel. 4. 8. from Elai. 6. 3.

Ver. 2. seventh day: The Hebrew *shabath*,
(from which the German word, *saben*, and Eng-
lish *seven*, are derived,) hath the signification of
fulfilling, and is a perfect and complete number, af-
ter which we begin again with the first day of the
week. Therefore *seven*, is used for many or a full
number, Gen. 3. 3. Lev. 4. 6. 1 Sam. 2. 5. 1er. 15. 9.
Prov. 26. 25. And many mysteries are throughout
the Scripture, set forth by the number of seven, as
in the feasts and sacrifices of Israel, Deut. 16. 3. 8.
9. 15. Num. 28. 19. and 29. 12. 32. especially in the
booke of the Revelation. See also Gen. 21. 31. The
Greeke

Greeke interpreters, translated the *first day*, for the
seventh, lest the heathens should thinke, (mistaking
the phrase,) that God wrought upon the Sabbath,
rested: or, *shabbathised*, that is, kept *shabbath*:

for of this Hebrew *shabath*, it is called the Sabbath
(or Rest) day. God rested (or ceased) from making
moore creatures, Exod. 20. 11. Heb. 4. 3. though as
touching the preserving, ordering, governing of
the world, the Father worketh hitherto, and
Christ worketh, Ioh. 5. 17. Gods Sabbath, was
also his *rejoycing* in his worke, Psal. 104. 31. and
this the Chalde paraphrast observed here, saying,
and God delighted the seventh day in his worke which
hee had made, and rested. This resting, is spoken of
God, after the manner of men; and implieth nor
any weariness in him; for the Creator of the end of
the earth, fainteth not, neither is weary, Eia. 40. 28.
worke: generally put for worke; as the Apo-
stle expounds it, in Heb. 4. 4.

Ver. 3. And God blessed: in Exod. 20. 11. it is
said, Therefore God blessed, that is, because he him-
selfe: rested in the seventh day, therefore hee blessed
and sanctified it unto man; whereupon the Apo-
stle reasoneth, hee that is entered into his rest, hee also
hath ceased from his owne worke, as God did from his;
Heb. 4. 10. and hee blessed the seventh day by giving
it this singular privilege, to bee a day of rest and
holiness, of delight and of feasting unto the
world, Exod. 20. 10. 11. Nchem. 9. 14. Elai. 58.
13. Levit. 21. 23. Wherefore this day is not de-
scribed by evening and morning, as were the other
fixe, which consisted of light and darknesse: but
this is all day (or light) figuring out our perpetuall
joyes; Eia. 60. 20. Zach. 14. 6. 7. Revel. 21. 25.
And so the Hebrew Doctors understand it of the
world to come: for in *Grechish rabbah* they say; This
is the Sabbath day, (Prov. 10. 22.) this
is the Sabbath day, (Gen. 2. 3.) hee calleth the Sabbath, the
Blessing of the Lord, because it is received from the
Blessing that is on high: therefore hee saith, it maketh
rich, because it is the abundant wealth of the world, &c.
And if we expound the seventh day, of the seventh thou-
sand of years, which is: the world to come, the expostion
is, and hee blessed, because in the seventh thousand, and
all soules shall be bound in the bundell of life; for there shall
be there, the argumentation of the Holy Ghost, wherein
we shall delight our selves; and so our Rabbines of blessed
memory, have sayd in their Commentaries, God blessed
the seventh day, the holy God blessed the world to come,
which beginneth in the seventh thousand (of years.)
Compare the last note on Gen. 1. 31. *Sanctified*
or, *hallowed*: that is, separated it from common use
and worke, unto his owne service alone: that it
might be a signe unto men that they should enter
into his Rest (or Sabbath) Heb. 4. 9. and that the
Lord their God doth sanctifie them, Ezek. 20. 12.
and thus the Sabbath was made for man, Mat. 2. 27.
and made Heb. to make; that is, to exist & be, and
that perfectly and gloriously, as by divine power of
creation. Or rather created and made, perfectly and
excellently: for so the Hebrew phrase may be ex-
plained, as in 1 Chron. 13. 9. Vzza put forth his hand
to hold the Arke, for which in 1 Sam. 6. 6. is sayd,

and held it: so in Exod. 17. 10. Making also is often
used for perfecting, polishing, magnifying, Exod. 36. 2.
Ezek. 41. 18. 19. 1 Sam. 13. 6. Psalme 118. 24.
The Greeke translate, which GOD had begun
to make.

V. 4. the generations: the Greeke turneth it,
the booke (or storie) of the generation, that is, of the
procreation or making of the world, and of the ac-
cidents that fell out in time after. So other scrip-
tures speake of the begetting and *gendering* of the
dew and frost, Job 38. 28. 29. of the bearing and
bringing forth of the earth, Psal. 90. 2. and of that
which a day may bring forth, Prov. 27. 1. the
day; that is, the time: so day is used for the time
wherein any thing is done; as the day of salvation,
2 Cor. 6. 2. this thy day, Luk. 19. 42. and sundry the
like.

Iehovah: This is Gods proper name,
Exod. 15. 3. the force whereof is opened in Rev.
1. 4. 8. & 11. 17. & 16. 5. by He that is, that was, and
that will be, (or, is to come.) It cometh of *Hayah*,
he was: and by the first letter *Y*, it signifieth, he will
be, and by the second *H*, it signifieth hee, this
the Hebrew Doctors acknowledge, for R. Bechai,
(on Exodus, fol. 65.) saith, that these three times, *pass*
present, and to come, are comprehended in this proper
name [Iehovah,] as it kyenne unto all. It implieth
also, that God hath his being or existence, of him-
selfe, before the world was, Eia. 44. 6. that he
giveth being unto all things: for in him, they both
are and consist, Act. 17. 25. that hee giveth being to
his word, effecting whatsoever he speaketh, Exod.
6. 3. Eia. 45. 23. Ezek. 5. 17. And thus it differeth
from *Adonai* Lord, which is Gods name, of his su-
berbation and dominion: whereas Iehovah is his name
of existing or being, to which agreeeth that name
Eijeb, I am, (or *Will be*) Exod. 3. 14. and Iehovih,
Gen. 15. 2. and Iah, Exod. 15. 2. Howbeit the
Greeke version, turneth Iehovah Lord, as well as
Adonai: and the New Testament often followeth
the same: as, the Lord sayd to my lord, Math. 22. 44.
for that which is in Hebrew, *Iehovah sayd to my*
lord, Psal. 110. 1. and many the like, Which is to
be observed in the Apostles writings, for the un-
derstanding of sundry speeches: as Ro. 10. 9. if thou
sailest confess that Iesus is the Lord: that is, Iehovah (as
he is named in Ier. 23. 6.) So in 1 Cor. 12. 3. no man
can say that Iesus is the Lord, (that is, Iehovah) but
by the holy Ghost. Many times they use God in stead
of this name Iehovah, as 2 Sam. 7. 3. Iehovah is with
thee: for which in 1 Chron. 17. 2. is writtyn, God
is with thee: 2 King. 11. 10. the house of Iehovah;
for which, in 2 Chron. 23. 9. is, the house of God.
So, the mouth of Iehovah, Deut. 8. 3. is interpreted,
the mouth of God, Math. 4. 4. and belesse in Ie-
hovah, Gen. 15. 6. is belesse in God, Rom. 4. 3. Iam.
2. 23. Iehovah hath given me, Eia. 8. 18. is, God
hath given me, Heb. 2. 13. And this is the name
not onely of God the Father, but also of the Son,
and of the Holy Ghost, as in Ioh. 1. 1. 4. 14. Act.
28. 26. compared with Eia. 6. The Jewes at
this day, hold it unlawful to be pronounced to be
it in written; but read *Adonai* Lord, for it. But
in the sanctuaries they grant it was pronoun-
ced, when the Priest blessed the people, accord-
ing

ding to the law in Num. 6. 23. — 27. Talmud in So-
tah, ch. 7. fol. 37.

5. Verle 5. plant: i. orree, as the Chaldee inter-
prets it. A general word, therefore the Greeke
translatheth it *greene thing*, before it was] or,
which was not yet: neither should have been, had
not God made them by his word: who still cau-
terish such things to grow, Psal. 104. 14. caused
it to *germe*: i. which rayne, is the ordinary means
to make the earth fruitful: Iob 38. 26. 27. Heb. 6. 7.
And this is spoken of God, because none but hee,
can give rayne, Ier. 14. 22.

6. Verle 6. And a mist: or, vapour: the Chaldee
callesh it *aloud*: i. the Greeke, *asfounaine*. As be-
ing the originall matter of the rayne: for by va-
pours ascending from the earth and sea, rayne is
ingendered, and powred out on the earth, Psalme
135. 7. Amos 5. 8. 1 King. 18. 44.

7. V. 7. formed man: or, the earthly man, Adam.
Hereupon it is sayd: we are the clay, and thou (Lord)
our former: (or potter): Eia. 64. 8. dust: i. or,
mould: that is, of the dust, as Eccles. 3. 20. but the
speech is forcible, noting mans base originall,
whereof he was after put in minde, Gen. 1. 29. and
weall, Eccles. 12. 7. Hereupon Paul sayth, the *first*
man was of the earth, duste, 1 Cor. 15. 47. and wee
are sayd to dwell in houses of clay, and to have our
foundation in the dust, Iob 4. 19. *informed*: i. or,
blew. This heweh mans spirit not to be of the
earth as his bodie; but of nothing, by the insuffu-
sion of God: and to differing from the spirit of
beasts, as Solomon observeth, Eccles. 3. 21. This
word is used also, when Christ (for to make men
new creatures by the preaching of the Gospell,) in-
spired his Apostles, with the holy Ghost, Ioh. 20.
22. The Rabbinis say: *The forme of the soule* (of
man) is not compounded of the elements, &c. but is
of the Lord from heaven. Therefore when the materiall
body, which is compounded of the elements, is sepa-
rated, and the breath perisheth because it is not found but with
the body, and is needfull for the body in all the actions
thereof: this (essentiall) forme is not destroyed, &c.
but continueth for ever, even for ever and ever. This
is that which Solomon by his wisdom sayd, (in Eccles.
12. 7.) and dust shall returne unto the earth as it was,
and the spirit shall returne unto God, who gave it. Main-
teny in Min in Iesudei horah, ch. 4. c. 9.
breath of life: or, spirit of lives: whereby is inima-
ted one thing or soule to be in man, which hath
sundry faculties and operations. The breath here is
in Hebrew, *Nephesh*, which hath affinitie with
Shemaym heavens: usually it significth, eyther the
breath of God or of men, not of other things: and
soules put to live are, or reasonable soules: and
the Latine word *anima* minde, is of the same con-
sonant letters that the Hebrew, and of it derived.
And this *animus* is the *Lord's soule*, searching all the
earth and naming it, Iob 1. 21. 22. 23. 24. 25. 26. 27. The He-
brew, *lovi*, is a phrase the holy Ghost translated in
Greek, *life*, Act. 2. 28. from Psal. 16. 11. and it is
the operations, changes, occurrences, &c.
that the *animus*, and more: i. or, Adam: which
Paul observeth, the first man Adam, 1 Cor. 15. 45.

was, Ior, was to, that is, become a living soule. The
word *was*, as it is often expressed, is so it is sometime
omitted in the Hebrew text: as a Chron. 18. 21. I
will be to (or for) a lying spirit: which in 1 King.
22. 22. is written, I will be a lying spirit: unto this
living soule, Paul opposeth the second Adam, Christ,
who is a *livingmaking spirit*, 1 Cor. 15. 45. where he
compareth *living* or *quicke*, with *livingmaking*, or
quickenings; and soule, with spirit: as also the *body* (or
naturall) body, with the *spirituall*, verle 44. 45. So
by *living soule*, here is meant, the naturall estate of
life in this world, where men doe eat and drinke,
procreate children, &c. which in the world to
come, shall be otherwise, when this *animallite*, or
souly state, shall be changed into *spirituallite*. As for
the terme of this our souly, or naturall life, it du-
reth while our breath is in us, and the spirit of God in
our nostrills, Iob 27. 3. for the breath of the Almighty,
giveth us life, Iob 34. 4. And here, for a living
soule, the Chaldee translatheth *speaking*, that is, rea-
sonable, because man hath a soule reasonable, wher-
by he speaketh: he differing from dumbe beasts,
Psal. 129. 3 Pet. 2. 16. The Hebrew Doctors say,
the forme of the inferior Adam, which is signified the
forme of the superior Adam, R. Menachem on Gen.
5. 1. The mytery is opened by the Apostle thus,
The first man, is of the earth, earthly: the second man,
is of the Lord from heaven: 1 Cor. 15. 47.

8. V. 8. a garden: called hereupon, the garden of
Eden, Gen. 13. 10, the Greeke translatheth it a pa-
radise, which name is borrowed from the Hebrew,
parades, that significth an orchard, Song. 4. 13. Ec-
cles. 2. 5. This place for the pleasantness of it, is
made a figure of heaven, named, *paradise*, in Luk.
23. 43. 2 Cor. 12. 4. It is also applied to the
Church of Christ, Revel. 21. & 22. So the Hebrew
Doctors gathered from Song. 4. 12. that this gar-
den signified the Church of Israel: R. Menachem on
Gen. 2. 8. in Eden: i. a countie in the upper
part of Chaldea, mentioned in Eia. 39. 12. Ezek.
27. 23. and other where. Eden significth *Pleasures*,
(of it, the Greekes name *Pleasure*, *Hedone*,) and
the name sheweth it to bee the pleasantest part
of the world: wherefore comparisons are made by it,
Eia. 61. 3. Ezek. 31. 16. 18.

9. Verle 9. desirable: i. that is, goodly, pleasant,
tall, excellent: as Cedars and the like. See Ezek.
31. 8. 9. 18. tree of life: i. which was continu-
ally flourishing and fruitfull: unto which the scrip-
ture seemeth to have reference, in describing the
spirituall Paradise under the Gospell, mentioning
the tree of life, which bare twelve manner of fruits,
and yielded her fruit every month, and the leaves of the
tree were for the healing of the nations, Rev. 22. 2.
This was unto Adam a symbolicall tree, a signe
not only of a blessed naturall life in Paradise for a
time, but of a spirituall life after in Heaven for e-
ver, if he continued in obedience to his Creator.
For as the bread of life, is that which giveth life eter-
nall to them that eat of it, Ioh. 6. 48. 50. 51. so
this tree of life signified the like, as God himselfe
after sheweth, Gen. 3. 22. Compare also Prov. 13.
12. *middle of the garden*: i. the Greeke
sayth, of the paradise: which the Holy Ghost
followeth

followeth in Rev. 2. 7. saying, to him that overcom-
meth, I will give to eat of the tree of life, which is in
the middle of the Paradise of God. The word *middle* of-
ten significth no more then *within*: as in Gen. 41. 48
amidst the fame City, that is, within the same. So,
in the middle of thornes, Luke 8. 7. is, among (or into)
the thorne, Mar. 4. 7. And the tree of knowledge
is said also to be in the middle of the garden, that is,
within it, Gen. 2. 3. the knowledge of good and
evill: i. so named, because Gods law which forbid
man to eat of this tree, should reach what is good
and evill: be a rule of obedience, shewing mans
goodnesse and righteousness if he did obey, (as
Deut. 6. 25.) or his evill, if he did transgresse: for
the knowledge of time, is by the law, Rom. 2. 20. Allo
knowledge is used for *sense*, or experience, Gen. 12. 12
Song 6. 11. Elay 59. 8. and sometime for most neere
union and conjunction, Gen. 4. 1. and this tree
might to have the name of the event, because A-
dam by eating of it, brought evill into the world,
was commingled and defiled with it, and felt the
miserie of it in his owne conscience & experience,
Gen. 3. 6. 7. The Greeke translatheth, a tree to know
that which may be knowne, of good and evill: and the
Chaldee thus, a tree of whose fruit they that eat, shall
know the difference between good and evill. So in Thar-
gum Jerusalem likewise.

10. Verle 10. to water: From this river, and the use of
it in Paradise, the Scripture speaketh of Gods spi-
rit, and graces in his Church: as, the pure river of
the water of life, Rev. 22. 1. the river of God full of wa-
ters, Psal. 65. 10. the river, whose streames make glad
the city of God, Psal. 46. 5. See Iohn 7. 38. 39.
was to, that is, became unto foure heads, meaning
four beginnings of other rivers.

11. Verle 11. Pison: i. or, as in the Greeke, *Phison*: it
is so called of the multitude or increase of waters.
The Scripture elsewhere speaketh not of it.

compasseth: i. This word is sometime used for tur-
ning and passing along by, though not round a-
bout: as in Iob. 15. 3. and 16. 6. where the Greeke
translatheth it *perienfetur*, *passeth by*: and so it may be
taken here. Havilah: i. in Greeke, *Evilath*. This
was the name of two men, one the sonne of *Cush*,
the sonne of *Cham*, the sonne of *Noe*, Gen. 10. 7.
the country where hee dwelt, was called by his
name, and that is here mentioned, and after in
Gen. 25. 18. 1 Sam. 15. 7. Another Havilah was
the sonne of *Ioktan*, the sonne of *Heber*, of the race
of *Sem*, sonne of *Noe*, Gen. 10. 29. His countie be-
fell him in the East Indies.

12. Verle 12. good: i. that is, fine, precious: so in 1 Chr.
35. Balaam: the name of a tree, and of a sweet
gumme that runneth from it. The Hebrew name
is *Bodilach*: and some thinke it to bee a kind of
Pearle: the *Alanna* was like unto it, and the co-
lour white, Num. 11. 7. Exod. 16. 31. Beryll: a
precious stone, called in Hebrew *Shoham*: which
the Greeke in Exod. 28. 20. translatheth a Beryll: the
Chaldee callesh it *Burle*, and the Arabik *al Belor*.
On two of these stones, the names of the twelve
Tribes were graven, and borne on the high Priests
shoulders, Exod. 28. 9. 10. see the notes there.

13. Verle 13. Gihon: in Greeke, *Gion*: a river about

the land of Cush. There was also another river
Gihon in Canaan, neere Jerusalem, whereof see
2 Chron. 32. 30. *Cush*: i. the sonne of *Cham*, the
sonne of *Noe*, Gen. 10. 6. whose posterity in these
parts of the world are called *Aethiopiens*: and so
the Greeke here translatheth *Ethiopia*.

14. Verle 14. Hiddekel: i. The signification of this
word is of *sharpnesse* and *lightnesse*: for it was a swift
running river. The Greeke translatheth it *Tigris*, the
Tigre, which is the name of a beast very light of
foot, as Pliny sheweth, in b. 8. chap. 18. *Tigris* also
in the Medes and Persian tongue, significth an ar-
row, saith Pliny, b. 6. ch. 27. and Q. Curtius b. 4.
speaking of this violent River: By it, Daniel saw
visions of God, Dan. 10. 4. The Chaldee callesh it
Diglat: whereupon the Latines also named it *Digla-
tis*: Pliny in b. 6. ch. 27. *Assyria*: i. in Hebrew
Assur: he was the sonne of *Sem*, the sonne of *Noe*,
Gen. 10. 22. of whom, his country was called *Assy-
ria*, famous through all the Scripture, which usu-
ally nameth countries and posterities, by the names
of the first inhabitants and parents. See the notes
on Gen. 12. 10. and 19. 37. is *Euphrates*: i. Hebr.
it is *Parah* which river the new Testament cal-
lesh *Euphrates*, Rev. 9. 14. It hath the name of *E-
crease*: for the waters thereof waxe mighty, by
snow melting from the mounts of Armenia, and
doe make the country fruitful. This is called the
greater river, Deut. 1. 7. and 1. 24. Rev. 9. 14.

15. Verle 15. garden: in Greeke, *paradise*. to till: i.
or, *dress*: the Greeke saith, to labour it. The He-
brew Doctors apply this mytically to Adams la-
bour in, and keeping of Gods law: *Perke R. Eliezer*
chap. 12. And that the morall law, and work ther-
of, was written in his heart, is manifest: seeing the
same yet remaineth in the corrupted hearts of men,
Rom. 2. 14. 15.

16. Verle 16. commanded: i. Besides the law of nature,
graven on Adams heart, whereby hee was bound
to love, honour and obey his Creator: God here
giveth him (for a triall of his love,) a significative
law, concerning a thing of it selfe indifferent, but
at the pleasure of God made unlawfull and evill
for man to doe: that by observing this outward
rite, hee might testifie his willing obedience unto
the Lord. See 1 Sam. 15. 22. 23. eating thou
maist eat: i. that is, maist (or shalt) freely eat: thus
God first sheweth his love and liberality, before he
makes any restraint. The doubling of words is of-
ten used in Scripture, for more earnestnesse and as-
surance, and in things to come, for to signifie spee-
dy performance, Gen. 41. 32. Sometime God al-
tereth this manner of speaking, into other the like;
as 2 King. 14. 10. *smiting thou hast smitten*: for
which in 2 Chron. 25. 19. is written, *thou hast*, *lo*
I have smitten. So, *Building I have builded*, 1 King.
8. 13. or, as in 2 Chron. 6. 2. and I, *I have builded*,
sometime the doubling of the word is omitted;
as, *hath any delivering delivered*? 2 King. 18. 32.
which another Prophet writeth thus, *hath any de-
livered*? Elay 36. 18. In translating also, God useth
sometimes the phrase which we follow here, as in
Heb. 6. 14. *blessing I will blesse thee, and multiplying I*
will multiply thee: translated into Greeke from Gen.

Gen. 22. 16. *Seeing I have done, &c.* 23. 4. From Exod. 3. 7. Sometime otherwise; as, *for through with duty*, Heb. 12. 20. for that which is in Hebrew *seeing* look through, Exod. 19. 13.

Ver. 17. *But of* [Heb. *and of*] *and* is often used for *but*: to translate in the Greeke version, Elay 10. 40. *and by the holy Ghost in the New Testament* 1 Pet. 1. 23. from Elay 40. 8. Heb. 1. 11. 12. from Psal. 102. 17. 28. So here againe, in ver. 20. and in Gen. 3. 3. and 42. 10. and in many other places, *from this* [Heb. *from this*] or *how shall we eat*. This law was given both to the man and woman; which were both called *Adam*, Gen. 5. 2. and the woman confessech to much, Gen. 3. 3. and the Greeke version here manifesteth it, saying, *ye shall not eat*.

dying [Heb. *ye shall die*]; that is, *shall surely die* for; as the Greeke translath, *ye shall dye the death*. Under the name of *Death*, the Scripture comprehendeth, *deadly plagues*, as the punishment of *Egypt* with Locusts, is called a *death*, Exodus 10. 17. Also, inward afflictions, feares, &c. as Nabals heart died in him, 1 Sam. 25. 37. Likewise outward deadly dangers, and miseries; as Paul was in *death* of, 2 Cor. 11. 23. It is also used for *death in sin*, when men are alienated from the life of God, Ephes. 2. 1. and 4. 18. And for the dissolution of mans love and body, which we commonly call *death*, when the *soule* (or *spirit*) *goeth out* of the man, Gen. 35. 18. Psal. 146. 4. And finally *death* is the perdition of body and soule in hell, which is *eternal perdition from the presence of the Lord*; and called the *second death*, Mat. 10. 28. 2 Thess. 1. 9. Rev. 20. 6. 14. These, and whatsoever else mortallity, misery, death, the Scriptures mention: are implied in this judgement here threatened upon disobedience, Gen. 3. 12. beside miserable bondage under him which hath the power of death, that is the *devil*, Heb. 2. 14. 15. On the contrary, here is implied upon condition of his obedience, the promise of eternall life, whereof the *tree of life* was a signe, Gen. 3. 22. So Paul opposeth *death*, as the *wages of sin*: and *eternall life*, as the *gift of God*: which now since mans fall, is only by Christ, who giveth us to eat of the tree of life: Rom. 6. 23. Rev. 2. 7. The Hebrew Doctors also say, *After the opinion of our Rabbins* [Heb. *of blessed memory*, if *Adam*] *had not sinned, he had never died; but the breath which he was inspired with, of the most high blessed God, should have given him life for ever, and the good will of God, which he had in the time of the creation, had cleaved unto him continually, and kept him alive for ever*, R. Menachem, on Gen. 3. 22.

Ver. 18. *himselfe alone* [or, *alone*, as the Greeke translath it, (1. King. 19. 10. I am left my selfe alone) for which Paul saith, I am left alone, Rom. 11. 3. God: who made other creatures male and female together, did not join mankind: which Paul observeth, saying, *Adam was first formed, then Eve*, 1 Tim. 2. 23. making a generation of the womans subsistence, as before him.] the Greeke here translath, *according to him*; and in the 20. verse, *like unto him* meaning, one that should be as his second selfe, likewise in nature, knitt unto him in love, needfull for propagation of seed, helpfull in all du-

ties, present alwayes with him, and so very meet and commodious for him. The Apostle hence gathereth another reason of the womans subjection, in that the *man was not created for the woman, but the woman for the man*, 1 Cor. 11. 9.

Ver. 19. *them unto Adam* [or, *unto the man*; but the Greeke version keepeth the Hebrew name *Adam*, & addeth the word *them*, for to make the sense plain. So the holy Ghost sometime doth, in repeating matters; as, *be blessed and brake*, Mat. 14. 19. that is, *and brake them*, Luke 9. 16. *Shew to the Priest*, Mar. 1. 44. that is, *shew thy selfe*, Mar. 8. 4. See also Gen. 31. 42. *would call them*; or, *callit*, that is, *every of them*. This sheweth Gods bounty, in giving man dominion over all earthly creatures, Psal. 8. for the giving of names, is a signe of sovereignty, Numb. 32. 38. 41. Gen. 35. 18. and 16. 18. It manifesteth also Adams wisdom, in naming things presently according to their natures; as the Hebrew names by which he called them, doe declare.

Ver. 20. *he found not*, that is, the man found not a meet helpe for himselfe, among all the creatures; therefore the woman when shee was made, was the more acceptable. Or, as the Greeke translath, *there was not found an helper like unto him*. So in Gen. 15. 6. he imputed it, is translated, *it was imposed*, Rom. 4. 3. See also Gen. 6. 20. and 16. 14.

Ver. 21. *a dead sleepe*: This the Greeke calleth *an exsile*, or *trance*; when the Scriptures there to have false also on men, when they did see visions of Gods, Gen. 15. 12. Act. 10. 10. In such false sleepe, the senses are all bound up, as 1 Sam. 26. 12.

V. 22. *builded*: [To *build the rib to a woman*, is to make, or create a woman off, as with a speciall care, or art, and fit proportion. Hereupon our bodies are called *houses*, Job 4. 19. 2 Cor. 5. 1. And although by *building*, is meant *making*; (as the Lord will build thee an house, 1 Chron. 17. 10.) is the same that he will make thee an house, 2 Gen. 7. 11.) yet by the many words used in the generation of mankind, as *creating*, Gen. 1. 27. *making*, Gen. 1. 26. *forming*, and *inspiring*, Gen. 2. 7. and new *building*: Moises would set forth this wondrous workmanship, which the Psalmist so laudeth God for, Psal. 139. 14. *he brought*; God her builder, was also her bringer, and so her conjoyner in marriage with the man, Mat. 19. 6. and the Scripture noteth a wife, to be a speciall favour of the Lord, Pro. 18. 22. and 19. 14. He also blessed them together, as Gen. 1. 28. whereby may bee seen, how Moises changed the order in this Chapter; enlarging things here, which before he had touched briefly.

Ver. 23. *This now* [or, *this time*: *this once*, *these*, &c.] Hereby Adam shewed, both his thankfulness to God, and love to his wife: and from hence Paul teacheth, that men ought to love their wives as their own bodies, for no man ever hated his own selfe, Ephes. 5. 28. 29. The like speeches are used of persons neere a kin, that they are their *bone and their flesh*, Gen. 29. 14. Iudg. 9. 2. So the Apostle by this, setteth forth Chasits myssical union with his Church, that we are *members of his body of his flesh*, and of his bones, Ephes. 5. 30. *woman*: or, *Mameste*, of *Man*: as in Hebrew shee is called

called *Ishab*, of *Ish*: which word *Ish*, hath the signification of *strength* and *valour*: so that the Scripture useth this word, *then your selves men*, for, *be ye strong*, or *courageous*, Elay 46. 8. 1 Cor. 16. 13. And it hath affinity with *Elb*, which in Hebrew is fire: for heat in man, causeth strength and courage. Therefore as *Adam* is used for bafe men, borne of *adamah*, the earth: so *Ish* is used for noblemen, Psal. 49. 2. Also *Ish*, is used both for man and husband: and *Ishab*, both for woman and wife: as in the verses following.

out of man:] The Greeke translath, out of her man; and the Chaldee, out of her husband. Hence is a third reason of womens subjection, because the man is not of the woman, but the woman of the man, as Paul saith, 1 Cor. 11. 8.

Ver. 24. *leave his father, &c.* This is a perpetuall law, given of God, as Christ sheweth, Mat. 19. 4. 5. and teacheth that the band of marriage, is the neereff conjunction in the world, and all societies rather to be left, then this betwene man and wife, who may not depart one from another, 1 Cor. 7. 10. 11. as they doe depart from their parents, Gen. 2. 24. 59. and 31. 14. Lev. 22. 12. 13. The like is observed in the spiritual marriage, between Christ and his Church, Psal. 45. 11. 12. The Chaldee translath it, *he shall leave the bed of his father and mother*. And the Hebrew Doctors gathered from hence a law unto all Adams fornes, against unjust carnall copulations, and incestuous marriages, with a mans fathers wife, or mother in law; and with his own mother; as after, by he shall cleave to his wife, (they say) is forbidden any other mans wife; and all pollution with the male, and likewise with beasts, Maimony in Mish. book 14. tract of Kings: chap. 9. 5.

to his wife:] or, to his woman: for it is the same word *Ishab*, used before in verse 23. and by his woman, he sheweth there is no lawfull conjunction for a man but with one, and she a wife, become his by marriage. Wherefore all other women, are in this respect called *strangers* to him, Prov. 5. 3. 18. 20. And for *shall cleave*, the Greeke saith, *shall bee glowed*: which word is also in Mar. 10. 7. & maketh against all unjust divorces. *they shall be*: the Greeke translath, *they two shall be one selfe*: and so it is alleged in the New Testament, Mat. 19. 5. that hereby a man is restrained from more wives then one: which is to be observed in other speeches of Scripture, wherein like restraint is implied; as, *him thou shalt serve*, Deut. 6. 13. that is, as Christ allegeth it, *him only*, Mat. 4. 10. Luke 4. 8. So; but for the *Priests*, Mar. 3. 26. which another Evangelist writeth, but for the *Priests only*, Mat. 12. 4. Of like force is that saying, *a man is not justified by the works of the Law, but by the faith of Iesus Christ*; that is, by faith only, Gal. 2. 16. one; for, one selfe:

See ver. 7. This is meant in speciall, by generation of children: wherefore Paul doth by proposition apply these words even against unlawfull fleshly copulation, 1 Cor. 6. 16. adding a further mystery of our union with Christ, *bee that is joynt to the Lord* is one spirit, ver. 7.

Ver. 25. *not ashamed*: thought not themselves in any shamefull plight: as a Chaldee paraphrase saith, *they knew not what shame was*. For they

being innocent, and adorned with the image and glory of God, had nothing in soule or body, that was defective, miserable, or shameful: but now by sin, nakedness in us, is a want, a filthy thing, and a shame, Deut. 28. 48. Rev. 3. 18. For *shame* or *confusion* is the fruit of sin, Rom. 6. 21. the opposite of joy, Elay 65. 13. and companion of destruction, Ier. 48. 20.

CHAP. III.

1. The Serpent deceiveth Eve. 6. Man selleth, 9. God arraigheth them. 14. The Serpent is cursed. 15. A seed promised that should brispe his head. 16. Mankind is chastised. 21. God cloatheth them, 22. and drives them out of Paradise.

NOW the Serpent was subtil, more than any beast of the field, which Iehovah God had made: and hee said unto the woman; yea, because God hath said, ye shall not eat of every tree of the garden. And the woman said, unto the serpent, of the fruit of the trees of the garden, we may eat. But of the fruit of the tree, which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it: lest ye dye. And the serpent said unto the woman: yee shall not dying dye. For God doth know, that in the day that yeate thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. And the woman law that the tree was good for meat, and that it was a desire to the eyes, and a tree to be covered to make one wife; and she took of the fruit thereof, and did eat: and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked: and they sewed together fig leaves, and made themselves aprons. And they heard the voice of Iehovah God, walking in the garden; in the wind of the day: and Adam and his wife hid themselves from the face of Iehovah God, amongst the trees of the garden. And Iehovah God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden: and I feared, because I am naked, and I hid my selfe. And he said, who told thee that thou art naked? Hast thou eaten of the tree, which I commanded thee that thou shouldest not eat of? And Adam said; the woman whom thou gavest to be with mee, she gave me of the tree, and I did eat. And Iehovah God said unto the woman, what is this that thou hast done? And the woman said, the Serpent beguiled me, and I did eat. And Iehovah God said unto the serpent, Because thou

to the spiders web, Elay 59. 5. 6. And the figtree which had leaves & no fruit, was cursed of Christ, and withered, Mat. 21. 19. *aprons*: [intined in Hebrew of *girding* about the loynes: So Peter when he was naked, girded a garment on him, Ioh. 21. 7. And the parts of the body which serve for generation, were then and still are most shameful, and studiously covered; because sinne is become natural, and derived by generation, Psalm. 51. 7. Gen. 5. 3. Therefore circumcision (the signe of regeneration,) was also on that part of mans body, Gen. 17. 11.

Verf. 2. the voice of *Leviathan*: this sometime significeth any noise or sound, Ezek. 1. 24. sometime the thunder, Exod. 9. 28. 29. sometime Gods distinct voice like thunder, as Ioh. 12. 27. 18. 29.

making: this by the Greeke is referred to God *making*: it may also be meant of the voice, which is said to *wake*, or *goe on*, when it increaseth more and more, Exod. 19. 19. *the wind*: [by the Greeke version, this was the *eventide*. So in the evening of the world, at the last day, the Lord shall descend from heaven, with a shower, with the voice of the Archangell, and with the trumpet of God, 1 Thess. 4. 16. *hid themselves*: through conscience and feeling of their sinne and misery, and for fear of Gods Majesty, verf. 10. Howbeit, there is *no darknesse*, *no shadow of death*, where the works of iniquity may hide themselves: Iob 34. 22. Amos 9. 3. Psalm. 139. 7. 8. 9. Prov. 25. 3. Ier. 23. 24. *from the face*: or, the presence, that is, for feare of the Lords coming.

Verf. 10. *fear'd*: or, *was afraid*: this feare was a terror through feeling of Gods wrath for sinne; as Itrael also felt in themselves, when they heard the voice of God at mount Sinai, Ex. 20. 18. 19. 20. It was such as had *torment* with it, which *who feareth*, is *not perfect in love*, 1 Iohn 4. 18. and proceeded from the *spirit of bondage*, Rom. 8. 15. Otherwise, there is also a feare, which proceedeth from the spirit of adoption, and accordeth well with love and comfort, 1 Pet. 1. 1. 17. Psalm. 2. 11. and 147. 1. Ier. 32. 39. 40. Prov. 19. 23. This feare, if Adam had kept, he had eschewed evil, Prov. 16. 6. *amask'd*: [he dissembler the maine cause, which was sinne: pure nakednesse was Gods creature; and he was naked before, without feare or shame, Gen. 2. 25.]

Verf. 11. *then cover'd*: [Adams confession is mix'd with excuses, and further evils: asking no mercy, but charging the woman, and God himselfe, with the cause of his fall. The foolishnesse of man, *perverteth his way, and his heart's strength against the Lords word*, Prov. 29. 3.]

Verf. 12. *what is this*: or, *For what*? that is, *Why hath hee thus done*?

Verf. 13. *unto the serpent*: [unto the beast and the devil, which together were the means to draw in sinne, verf. 1. and therefore are joynd as one here in the punishment, *cur'd*: this is contrary to *the seed*, Deut. 28. 16. and as to *bliss*, is to *lay with my*, 10. 10. 10. is to *lay with*: so expounded by the holy Ghost is, *that which was curse the Ruler*, Exod. 28. 28. which Paul citeth thus, *you*

shall not speake evill of the Ruler, Act. 23. 5. And as Gods word is one with his deed; so his *curse* is the pouring out of evils upon the creatures for sinne, unto their perdition, Deut. 28. 20. &c. So the children being cur'd, were some of beasts, 2 King. 2. 24. And that the devil was implied under this curse, the Hebrew Doctors have acknowledged, saying of God, *that hee brought these three, and decreed against them the decrees of judgement, and did cast Samael (the Devill) & his company out of his holy place, out of heaven, and out of the feet of the serpent, and cur'd him*, &c. Pirke R. Eliezer, ch. 14. So Peter faith, *God spared not the Angels that sined, but cast them downe to hell*, &c. 2 Pet. 2. 4. And in Rev. 12. 7. 8. 9. speaking of a spiritual combat with the Devill in the Church, it is said, *the Dragon fought, and his Angels; but they prevailed not, neither was their place found any more in heaven, and that great Dragon, that old serpent, called the Devil and Satan, was cast out*, &c. As the Devill is cur'd above all creatures, Mat. 25. 41. so the cur'd serpent is in Scripture a similitude of the most hurtfull venomous and harmful beasts, as Deut. 8. 15. Ier. S. 17. Pl. 58. Mat. 23. 33. *thy belly*: or, *thy breast*: as the Greeke hath a twofold translation, *upon thy breast and belly*: meaning with great paine and difficulty. For other creatures also goe on the belly, Lev. 1. 42. but as Adams labour, and Eves conception, had paine and sorrow added to them, (verf. 16. 17.) so the serpents garte, *dust*: that is, vile and uncleane meats: noting also here by balencesse of condition, Mic. 7. 17. and hunger and penury, which this beast should suffer above others, which eate the herbs of the field: Gen. 1. 30. This eating of *dust*, is againe remembered in Elay 65. 25. where speech is of our Redemption from Satan by Christ: which sheweth that these outward curses, implied further mysteries.

V. 15. *enmity*: this is oppos'd to the amity and familiarity which had bene between the woman and the Serpent, which God would breake. And here beginneth the first promise of grace and life, to Evah and mankind now dead in sinne, and enemies to God, Col. 2. 13. and 1. 21. For the amity of this world, is enmity of God, Iam. 4. 4. *thy seed and her seed*: that is, thy posterity and hers. *Seed*, is often used for children: by the Serpents seed, are meant not only those venomous beasts, which have enmity with mankind: but also wicked men, called *serpents*, generations of *wipers*, and children of the Devill, Matth. 23. 33. 1 Iohn 3. 10. By the womans seed, is meant (in respect of Satan) chiefly Christ, who being *God over all, blest for ever*, should come of David and Abraham, and so of Eve, according to the flesh, for he was the mother of all living, Roman. 1. 3. and 9. 5. And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abrahams seed, Gal. 3. 29.

He: or, *it*: that is, the *Serpent*. This is first to be understood of Christ, who was made of a woman, Gal. 4. 4. *the fruit of the womb* of the Virgin Mary, Luke 1. 42. *Hee through death, hath destroyed him that had the power of death, thus is the Devill*, Hebrewes 2. 14. Secondly,

it implyeth *Christians* (the children of Christ, Heb. 1. 13.) who resisting the Devill steadfastly in faith, the God of peace bruisheth Satan under their feet; 1 Pet. 5. 9. Rom. 16. 20. When promise is made concerning the seed, the faithfull parents are also included; and so on the contrary: as when Moses faith, *I will multiply thy seed*, Gen. 22. 17. Paul alledgeth thus, *I will multiply thee*, Heb. 6. 14. Again, where Moses faith, *All families shall be blessed in thee*, Gen. 12. 3. Peter alledgeth it, they shall be blessed in *thy seed*, Act. 3. 25. Also this word *seed*, is used either for a multitude, as Gen. 15. 5. or for one particular person, as Gen. 21. 13. and 4. 25. so here it meaneth one speciall seed Christ, Gal. 3. 16. This the ancient Hebrew Doctors also acknowledged, for in Thargum Ierusalem, the fulfilling of this promise is expressly referred to the last dayes, the dayes of the King Messias. And the mystery of original sinne, and thereby death over all, and of deliverance by Christ, *Re Menachem* on Lev. 25. noteth from the profound Cabballists, in these words: *So long as the spirit of uncleannesse is not taken away out of the world, the soules that come downe into the world, must needs die, for to root out the power of uncleannesse out of the world, and to consume the same. And all this is, because of the decree which was decreed for the uncleannesse and filthinesse which the Serpent brought upon Eve. And if it be so all the soules that are created & become unclean by that filthinesse, must needs die before the coming of the Messias, &c. And at the coming of the Messias, all soules shall be consummate themselves*, *praise*: or, *pierce*, *crush*: the Hebrew word is of rate use, onely here, and in Iob 9. 17. *thy head*: or, *thee on the head*. Hereby is meant Satans overthrow & destruction in respect of his power and works, Ioh. 12. 31. 1 Ioh. 3. 8. for the head being bruised, strength and life is perished. So in Thargum Ierusalem it is expounded thus, *The womans children shall be cur'd; but thou o Serpent, shalt not be cur'd*. And he faith *thee*, (rather than *thy seed*.) because Christ was to vanquish that old serpent, which overcame our first parents: who being destroyed, his seed perish with him, Revel. 12. 9. Ioh. 14. 30. and 12. 31. 32. *his heele*: or, *his foot*: [for the Hebrew and Greeke here used, signifie not onely the heele, but the whole foot sole, and sometime the foot step, or print of the foot. By the heele, or foot bruised, is meant Christs wounds, which Satan should seeke to suppress by afflictions, and death for our finnes, here foretold as appeareth by the reference which other Scriptures make to this prophetic, Plal. 56. 7. and 89. 52. and 49. 6. and 12. 17. He was crucified through infirmity, and paine to death concerning the flesh, but was quickned by the spirit, & liveth through the power of God, 2 Cor. 13. 4. 1 Pet. 3. 18. and so his foot, not his head was bruised by the Serpent. Who yet brought upon him a death that was shameful, and painfull, and *cur'd*, because hee was *hanged on a tree*, Gal. 3. 13. for it is probable, that partly in remembrance of this first sinne, by eating of the tree of knowledge, (which tree was a figure of cur'd and death if man transgressed.) Gods law after accounteth such as dye on a tree, to have in more speciall manner, the

signe of cur'd upon them, Deut. 21. 23. But Christ swallowed up death in victory, Elay 25. 8. through whom, God also *giveth us the victory*, 1 Cor. 15. 57 unto which promise the Prophet hath reference, saying, *Why should I feare, in the dayes of evill: when the iniquity of my heeles shall compass me about? God will deliver my soules, from the hand of Hell*, Psalm. 49. 6. 16.

Verf. 16. *multiply I will multiply*: [that is, I will much and assuredly multiply: see this phrase opened, on Gen. 2. 26. Here are annexed not curses, but chastisements for Eve and Adam: that their faith in the promised feed, might continually be stirred up, and their sinfull nature, subdued and mortified, Heb. 12. 6. Plal. 119. 71. *conception*:] meaning painfull conception; and this word is used for the whole space that the child is in the mothers body, untill the birth: and so here implyeth all the griefes and cumberances which women endure that time. The Greeke translateth it *growing*. The reason of this chastisement, is, because sinne is from Adam derived by propagation to all his posterity, Psalm 51. 7. Roman. 5. children: [Heb. *sonne*: which implyeth daughters also; therefore the Greeke translateth it *children*: so for *sonne*, and *sonnes*; the Holy Ghost faith in Greek children, as in Mat. 22. 24. from Deut. 25. 5. Gal. 4. 27. from Elay 54. 1. By bringing forth, is also meant bringing up after the birth, as Gen. 50. 23. Vnto the foretows of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psalm. 48. 7. Mich. 4. 9. 1 Thess. 5. 3. Ioh. 16. 21. Rev. 12. 2. Howbeit this chastisement hindreth not a womans salvation with God, for *nevertheless thou shalt be saved in childbearing, if they [women] continue in faith, and love, and holinesse, with sobriety*: 1 Tim. 2. 15. *desire*: The Greeke translateth it, *thy turning*, (or *conversion*:) the word implyeth a *desirous affection*, as appeareth by Song. 7. 10. And that this should be to her husband, it noteth subjection, as in Gen. 4. 7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1 Thess. 2. 8. *rule*: [So Paul faith, I permit not the woman to *seize authority over the man*, 1 Tim. 2. 12. And Peter, *Wives be in subjection to your owne husbands*, 1 Pet. 3. 1. And this being here a chastisement for sinne, implyeth a further rule, then man had over her by creation, and with more griefe unto womankind.]

Verf. 17. *the ground*: [or, the earth: whereby is implied all this visible world, made for man, Plal. 115. 16. 2 Pet. 3. 7. So all hopes of blessednesse on earth, is hereby cut off, for all things under the Sun, are vanity and vexation of spirit, from mans birth to his dying day, Ecclesiastes 1. 2. 3. 14. and 12. 7. 8. and an heavenly heritage is to be sought for, immortal, and which fadeth not, 2 Peter 1. 4. Of ground cur'd, there followeth barrennesse, or unprofitable fruit, and desolation, Genesis 4. 12. and 3. 18. Elay 24. 6. and the end is to be burned, Hebrews 6. 8. So the earth, and the works therein, shall be burnt up, 2 Pet. 3. 10. And as for mans sake this world is cur'd, and the creature made subject to vanity,

so earnestly expecteth the manifestation of the sonnes of God, that it may be delivered from the bondage of corruption, Rom. 8. 19, 20, 21. in sorrow:] with painful labour, as Prov. 9. 10. Hereupon the Scripture mentioneth our bread of sorrow, Psal. 127. 2. Adam was to have labored in his innocency, Gen. 2. 15. but without sorrow; being under the Lords blessing, which maketh rich, and hee addeth no sorrow with it; Prov. 10. 22. Concerning this sorrow (or toyle) of our hands, Noe (the figure of Christ) was a comforter, Gen. 5. 29.

13 Ver. 18. thornes: Heb. the thorne. Hereby is meant harmful weeds, in stead of wholeome fruits, Job 31. 40. Jer. 12. 13. for men of blisses doe not gather figs, Mat. 7. 16. Thornes doe choake the good come, as Mat. 13. 7. And spiritually, these signifie evill fruits, which wicked earthly men bring forth, Heb. 6. 8. of the field:] and (o, no longer the pleasant fruits of Paradise, Gen. 2. 9. 16. But as Nebuchadnezzar when he had a beasts heart; was driven out among beasts, to eat grasse at the oven; Dan. 4. 12. 22. [oman, not lodging a night in honour, nor understanding, but becoming like beasts that perish, to eat herbes with them, Psal. 49. 13. 21. but by the labour of his hands; his diet is bettered.

19 Ver. 19. sweat:] with much labour, which Adam and all his posterity was condemned unto; that this is a general rule, if any will not worke neither should hee eat, 2 Thess. 3. 10. The sweat of the face, though it is to be distinguished from the care of the head, which Christ forbiddeth, Mat. 6. 25. 34. yet it doe imply all lawfull labours, and industry of body and mind, for the good of both, Eph. 4. 28. Mar. 10. 10. 1 Cor. 15. 10. that the giving of the heart's sake, to seeke and search out things by wisdom; is a fore occupation, which God hath given to the sonnes of Adam, to be occupied therein, and humbled thereby: Eccles. 1. 13. bread:] that is; all food; whereof bread is the principall, as that which upholdeth the heart of man, Psal. 104. 15. Therefore that which one Evangelist calleth bread, Mar. 6. 36. another calleth victuals, or meats, Mat. 14. 15. the ground:] or, the earth; (called elsewhere our earth, Psal. 146. 4. and our dust, Psal. 104. 28.) meaning till man returne to the dust of death, the grave; and there, she married be at rest from their labours; Job 3. 17. Rev. 14. 13. dust thou art:] or, thou wast, to weat, concerning the body, as Gen. 3. 19. not the spirit, which being immortall, goeth unto God for eternal joyes or torments, Luke 24. 23. and 24. 39. This difference Solomon teacheth, And dust returne to the earth, as it was; and the spirit returne to God that gave it; Eccles. 12. 7. Here God condemneth mankind to death, which is the wages of sinne, Rom. 6. 23. and to the grave, the house appointed for all living, Job 30. 23. where they must wait, till their change come, Job 31. 26. for it is appointed unto men once to dye, and after that is the judgement, Hebr. 4. 27. Otherwise the life eternal could not be obtained: for he that hath committed himselfe to the kingdom of God, neither shall he escape death, nor shall he be changed; and this cor-

ruptible must put on incorruption; and this mortal must put on immortality: and then shall Death be swallowed up in victory, 1 Cor. 15. 50. 51. 53. 54. So the Hebrew Rabbines also taught, saying, that unto this world there cleaveth the three filthinesse of the Serpent which came upon Eve; and because of these filthinesse, Death is come upon Adam and his seed. For when God saw how uncleanesse cleaved, and spread it selfe abroad in the world continually; he intended to consume it, and to root out the power of it; and therefore the bodies doe consume and corrupt; and have no continued life. But when the filthinesse is consumed, and the spirit of uncleanesse taken out of the earth; behold God will renew his world, without any other filthinesse, and will wake up by his power, those that dwell in the dust, &c. and the Lord will rejoyce in his workes, as the intention of the creation was at the first: R. Menachem on Gen. 3. The Greeke Philosophers have observed, that some dead men purified, turne to Serpents; Plutarch in vita Cleomenis. li. fo. 1. is a notable memoriall of mans first poisoning by the Serpent.

Ver. 20. Eve:] in Hebrew Chawah; which by interpretation Life, (as the Greeke also translatheth it,) or Living; Adam first called her Woman, Gen. 2. 23. God called her Adam, Gen. 5. 2. and now the man calleth her Eve, Life; by which new name, he refresheth his faith in, and thankfulness for Gods former promise, in ver. 15. In which he also trained up his children, teaching them to sacrifice, and serve the Lord, Gen. 4. 3. 4. So the Hebrew Doctors reckon Adam as a repentant sinner; and by Wisdom, (that is; faith in Christ) brought out of his fall: Ioseph. Antiqu. l. c. 4. and the Author of the Booke of Wisdom, c. 10. v. 1. all living:] that is; as the Chaldee paraphrast, of all the sonnes of man; meaning this both naturally, of all men in the world, (and so of Christ the promised seed:) and spiritually of all that live by faith: in which sense, Sarah is also counted the Mother of the faithfull, 1 Pet. 3. 6. Gal. 4. 22. 28. 31.

V. 21. coats:] to cover the body from shame and harme; and for a memoriall of mans sin; & a further signe of those garments of justice and salvation, which men have of God, that their filthy nakednesse doe not appeare, Rev. 3. 18. & 19. 8. 2 Cor. 5. 2. 3. 4. The Chaldee calleth these here garments of honor of skin; that is; in likelihood, of the skins of beasts, which God taught him to kill for sacrifice. Which offerings were even from the beginning of the Gospell preached, as appeareth Gen. 4. 3. 4. & 8. 20. And after by the Law, the Skinsnes of the sacrifices were given to the Priests, Lev. 7. 8. And the sacrifices being all figures of Christ, (Heb. 10. 5. 10) the Skins were fit to be made mans mortification, (as the circle of skin which Iohn Baptist wore, Mar. 3. 4.) and new life, by putting on the Lord Iesu Christ, Rom. 13. 13. 14. and the garments of salvation, where with God cloatheth his Church, Ely 61. 10.

Ver. 22. be become as one,] to weat, of us three, the Father, the Word, and the Holy Spirit; 1 Ioh. 5. 7. See before in Gen. 1. 26. Thus God upbraideth Satans lying speech, used in v. 5. and would leave an impression in Adams heart, of his pride and folly in believing the Serpents deceitfull promises: that

so long as he liyeth in exile here on earth, he might hope continually to receive repentance and humilation. The Hebrew phrase, to be one; meaneth, to be made, or become as one; Job 1. 1. Psal. 118. 25. The Evangelist translatheth, this is done, Mat. 23. 12. left he put:] An imperfect speech; where we may understand by that which followeth, he must be driven out; left he be put, &c. Such phrases are usual, as Gen. 28. 11. & 42. 4. Mat. 25. 9. and can be live: or, that he may eat and live, &c. And is often used for Then, and noteth the end and purpose of an act: as here; Iohn 2. Sam. 21. 3. 2. King. 3. 11. Lam. 1. 19. Because that tree of life, and the eating of it, was at first a signe of eternal life to man, if he had obeyed his creator, (as is noted on Gen. 2. 9.) it might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant betwix God and man, of obedience againe by the workes of the Law, unto life; but of faith in Christ the woman seed, unto forgiveness of sinnes, Gen. 3. 15. 20. God therefore in driving the man from this tree, would drive him from all confidence in himselfe and his owne workes. (And so from abuse of this tree also, which might turne to his further judgement,) that hee might seeke the life in heaven, which is hid with Christ in God, Col. 3. 1. 2. 3. who will give us such as, by faith doe overcome the world, to eat of the tree of life, which is in the midst of the Paradise of God; Rev. 2. 7.

V. 23. to till, tillage, hath the name in Hebrew, of servile worke, for all, even Kings, are as servants to the field, Eccles. 5. 8. And this hard labour was a continual remembrance of sinne, and doctrine of humiliation and repentance. Wherefore God after in the Law, freed evry seventh (or Sabbath) yeare, from this tillage in his land, when they did all alike ear of that which grew of it owne accord, Lev. 25. 4. 5. to remember their former ease, lost by sinne, but to be restored spiritually by Christ, when hee should preach the acceptable yeare of the Lord; Ely 61. 1. 2. 3. Cor. 6. 2.

Ver. 24. drove one:] Or, expelled, not to return thither againe; but that he might seeke admission into the heavenly paradise, whereunto Christ giveth entrance, Luke 23. 43. minding himselfe an exile and pilgrime here on earth, 1 Pet. 2. 11. 2. Cor. 5. 1. 4. The Hebrews say (in Breisch ketama on this place,) Adam was driven out of paradise in this world, but in the world to come, he shall not be driven out. The remembrance of this future mercy, was kept after ward among the Gentiles; for it is one of the Chaldean oracles, Seeke paradise, the glorious country of the soule. Cherubims:] or Cherubs. These were living creatures with wings, as may be gathered by comparing, Ezek. 1. 5. and 10. 1. 15. the figures of such were wrought in the Tabernacle, Exod. 25. 18. and 26. 1. See the annotations there. Moles here seemeth to mean Angels, by this name: for they have appeared sometime with wings flying, Dan. 9. 21. and with sword, 1 Chron. 21. 16. and as spirit chariots, 2 King. 6. 17. as here they have the name of a sword, (that is, a flaming sword, as the Greeke translatheth it,) to keepe man

out of paradise. Of Angels, see the notes on Gen. 1. 6. 7. By these also, God further might signifie, the Angels or Ministers in his spiritual paradise, the Church; and the sharpe two edged sword of his Word, where with they are armed, against all the disobedient, 2 Cor. 10. 4. 5. 6. But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter therein to the gates which are never shut, such as are written in the lambs booke of life, where the tree of life groweth and giveth fruit, wherein they haue right, that doe the commandments of God, Rev. 2. 1. 12. 25. 27. and 22. 3. 14. turned it selfe:] to weat, every way, for more terror, that man should not there attempt re-entrance. Such spiritually is the use of the Law and doctrine thereof, which refresheth the conscience, and by the workes whereof, no flesh can be justified, Rom. 3. 20. but it serveth to drive men unto Christ, that they may be made righteous by faith, Gal. 3. 24. The ancient Iewes had an expectation of recovery of this lost by Christ, though how they are ignorant of him: for they write of seven things which the King Christ shall beneato Iffraiz, two of which are, the garden of Eden, and the tree of life. R. Elias ben Molis, in Sefer refuash chechem, fol. 4. 12. Also expounding thus in Song. 1. 4. the King hath brought me into his chambers: Our Doctors of blessed memory, have sayd, that these are the chambers of the garden of Eden. And againe, There are also that say of the tree of life that it was not created in vaine, but the men of the resurrection (that are raised from the dead) shall eat thereof and live for ever. R. Menachem, on Gen. 3. And by the garden of Eden, (or Paradise,) it seemes they understood the kingdom of heaven: for the Chaldee paraphrast on Song. 4. 12. faith, as the garden of Eden, into which no man hath power to enter, but the just; who soles are sent thither by the hands of Angels. According to these speeches, familiar in olde time among the Iewes, the Holy Ghost also speaketh, of carriage by Angels, into Abrahams bosome, Luke 16. 22. of being with Christ in paradise, Luke 23. 43. and of eating of the tree of life, which is in the midst of the paradise of God, Rev. 2. 7. And that the Iewes understood not these things carnally, appeareth by these words of theirs. In the world to come, there is no eating or drinking, nor any other of the things which the bodies of the sonnes of Adam, have neede of in this world; as sitting, and standing, and sleepe, and death, and sorrow, and mirth, and the like: Swore ancient wise men have sayd, In the world to come there is no eating nor drinking; nor use of marriage, but the just doe sit with their crowns upon their heads, and have the fruition of the glory of the Majestie of God. Maimony in Misn. treat. of Repentance, ch. 8. 5. 2.

CHAPT. III.

1. The birth, trade, and religion of Kaine and Abel. 8. Kaine killeth Abel. 10. Ioh. he is examined of God, 11. and cursed: 13. hee despiseth 16. and departs

as by fire from heaven consuming the sacrifices for sin as used to do in fish cakes after, as Lev. 9. 24. 1 Chron. 21. 26. 2 Chron. 7. 1. 1 King. 18. 36. and the burning of the sacrifices to ashes, was a signe of his favourable acceptance, Psal. 10. 4. and *Theodotus* (a Greeke interpreter,) translateth it here, *be set on fire*. By this Gods acceptance, Abels faith was confirmed touching life & salvation in Christ: otherwise God would not have received an offering at his hands: as Iudg. 13. 13. *unto Abel*: for his faith in Christ, whereby he was just, and by which he offered a greater sacrifice than Cain, Heb. 11. 4. And so the sacrifice was respected for the man, not the man for the sacrifice, Prov. 12. 2. and 15. 8.

5 Ver. 5. *grieved*: or, *displeased*: very much. The Hebrew word signifieth to burne or be inflamed, either with anger, or griefe: the Greeke here translateth, *he was grieved*; and in sundry other places, as Ion. 4. 19. where both the Greeke version, and all the circumstances shew it to meane griefe. So in 1 Sam. 15. 11. Samuel was grieved, and David, 1 Chron. 12. 11. and Nehemiah, Neh. 5. 6. and many the like. *countenance*: or, *his face*; that is, he shewed himselfe ashamed, grieved, and discontented. This is else where expressed by the falling of the light of the countenance, Job 29. 24. contrary to which, is the lifting up of the face, for a signe of comfort and joy, Job 11. 15. See also Gen. 19. 21.

7 Ver. 7. *doe well*: or, *doe good*. Hereby God teacheth, that well-doing consisted not in the outward offerings which Cain brought: but in faith, which hee wanted, Heb. 11. 4. Ioh. 6. 29. And the Apostle hence concludeth, that Kains *works were evil*, 1 Ioh. 3. 12. *forgiveness*: or, *acceptation*. The Hebrew word, which properly signifieth *elevation* or *lifting up*, when it is spoken of sinne, (as the words following shew here it is,) meaneth forgiveness at Gods hand, who lifteth up, and doth ease us of the burden of it; as Rom. 4. 7. from Psal. 32. 1. And one end of sacrificing, was the forgiveness of sinne, Lev. 6. 2. 6. 7. So the Chaldee here explaineth it, *if thou doe thy works well, shall thou not have forgiveness*? Otherwise it may be expounded, *is there not a lifting up to weete, of thy countenance*, which now is fallen, that is, an acceptance of thy face and petition, and consequently of thy offering, in Gen. 19. 21. *lifting up* (or, *accepting*) the face, signifieth favourable acceptance with God; and in Job 11. 15, it signifieth comfortable bold carriage. Or, *is there not a bearing* (or, *carrying away*) of blessing and reward, as Psal. 24. 5. A question thus asked, is an earnest affirmation that it shall be: as, *we say not written*? 2 King. 20. 20. is expounded, *Loe they are written*, 2 Chron. 32. 22. and *wasnt this lawe, then meate*? Mat. 6. 25. that is, *the life is more*, Luke 12. 23. Also the holy Ghost turneth into a question, *hath not my hand made all these*? Act. 7. 49. that which the Prophet saith plainly, *all these my hand hath made*, Ely. 6. 2. and Gen. 25. 9. and many the like. *fin*: or, *the mischief, error*. By sinne and iniquity the punishment is often meant, as in Gen. 19. 15.

Lev. 20. 20. 2 King. 7. 9. Zach. 14. 10. And *finne* is the *erring* or *missing* as of the mark aimed at, Iudg. 20. 16. Gods law is our marke, and way to walke in: therefore *finne* is defined to be *swerving from, or transgression of the Law*, (*anomie* or *anomia*.) 1 Ioh. 3. 4. In Hebrew it is called *Chattath*, whereupon the Greekes framed the name, *Atee*, that is, *Hurt* or *Damages*; and their Poets feigned that it was a woman cutt off of Heaven, *Phenicia Atee*, that (*aata*) *burneth all men*, *Homer Iliad*. 19. *lyeth*: or, *coucheth*, is *couching*: a word usually spoken of beasts, applyed hereto *Sime*, as a hurtfull beast ready to devour. For to lye at the doore, is to be neere at hand, Mark. 13. 29. and in Deut. 29. 20. the curses are said to *couch* (or *lye*) upon the sinner, whom the Lord will not be mercifull unto. The Chaldee referreth it to the last judgement, saying, *thy sinne is kept to the day of judgement*, in which vengeance shall be taken on thee, if thou convert not. And other Rabbines thus; *Sin couching at the doore, meaneth at the gates of justice*, for from thence judgement cometh for ever, upon them that are in transgression, for from thence the Angell of death hath his power, R. Menachem in Gen. 4. *his desire*: that is, Abels who being the younger brother is subject unto thee. For Cain being the first-borne, had great privileges by nature over his brethren, as is shewed on Gen. 25. 31. and 27. 19. Or, *the desire of* (that is, of sinne) is *unto thee*, but *thou shalt rule over it*, that is, (as Paul teacheth) let not sinne reign in thy mortal body, that thou shouldst obey it in the lusts thereof, Rom. 6. 12. The *Theurgum Jerusalem* thus referreth it, to the subduing of sinne: although the Hebrew differeth in gender from *Sime*, as the word *lyeth* doth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as *jabo*, and *jehi*, 1 Chron. 18. 2. 5. 6. and 21. 5. for which elsewhere is *raho*, and *rehi*, 2 Sam. 8. 2. 5. 6. and 24. 9. *lehm*, and *bahehm*, 1 King. 22. 17. and 1 Chron. 10. 7. which also is written *lahen*, and *bahen*, 2 Chron. 18. 16. 1 Sam. 31. 7. See also Exod. 1. 21.

Ver. 8. *spoke*: or, *sayd* unto Abel his brother, but what he said, is not set downe. The Hebrew text hath here a pawe extraordinary, implying further matter. The Greeke version addeth, *let us goe out into the field*: and *Theurgum Jerusalem* addeth the same and much more, how Cain (when they were in the field) should say, there was no judgement, nor judge, nor other world to come, nor good reward for justice, nor vengeance for wickedness, &c. all which Abel gaye n-layed, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he converted friendly with his brother, till he found opportunity to kill him: as others in their hatred, are observed to speake of the matter of their griefe, neither good nor bad, 2 Sam. 13. 22. *killed him*. And wherefore killed he him? Because his owne works were evil, and his brothers good, 1 Ioh. 3. 12. Hereupon the Scripture giueth them these titles, *Abel the just*, Mat. 23. 35. and *Kain of that wicked one*, 1 Ioh. 3. 12. that is, of the Devill: for he was a murderer from the beginning, Ioh. 8. 44.

Verfe 9.

9 Verfe 9. *Where is Abel*? Here God sheweth himselfe to bee the *seeker-out of blood*, Psal. 9. 13. So Zacharie when hee was murdered, said, *The Lord looke upon it and require it*, 2 Chron. 24. 22. Hereupon these two martyrs are mentioned by our Saviour, (whose bloods with all the rest,) should come upon the Jews, Mat. 23. 35. 36.

10 Ver. 10. *bloods*: This word in the plural number, usually signifieth murder, and the guilt following it: and such as gave themselves to this sinne, are called *men of bloods*, Psal. 5. 7. Sometime blood; meaneth mans naturall generation, Ioh. 1. 13. To this latter, the Chaldee Paraphrases have reference, translating it, *The voice of the bloods of the generations, (the multitudes of just men,) which should have proceeded from thy brother*. Or, or, are crying. This word hath reference in number, to the bloods fore-mentioned; as if many were spilt and cryed. From hence the Apostle noteth the effect of Abels faith, how by it, being dead he yet speaketh, Heb. 11. 4. This crying, was unto God for vengeance: wherefore Christs blood is preferred before this, as speaking better things than Abel, Heb. 12. 24. Compare also Rev. 6. 10. In this first death which tell out in the world, God manifested the immortality of mans foule, the forgiveness of sins to the faithfull, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from another like Scripture, Math. 22. 31. 32.

11 Ver. 11. *Curfed*: As Gods blessing implyeth among other good things, the light of his face, and favour towards men, Psal. 67. 2. so his curse bringeth with other evils, the hiding of his face, and withdrawing of his favour, as Kain after complaineth, v. 14. By this sentence Kain is cast out from Gods presence and Church, and is the first cursed man in the world.

12 Ver. 12. *not henceforth*: Hebr. *not adde to yeeld*: that is, *not yeeld any more her strength*, meaning the naturall fruit, which otherwise, through Gods blessing it could, Joel 2. 22. For as the cursed fig-tree, lost the vigour, and withered: Mark. 11. 21. so the fruitful land is made barren, when it is cursed for the sinne of the inhabitants, Lev. 26. 20. Psal. 107. 34. Here the former curse laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened: see Gen. 29. A contrary blessing is promised to them that feare the Lord, Lev. 26. 4. Ezek. 34. 26. 27.

signified or *signified*: a curse which David wished to his enemies, Psal. 59. 12. and 109. 10. contrary to the safe and settled estate of Gods people, Psal. 112. 6. Mich. 4. 4. The word is sometime used for the fearful moving of the heart, as in Ely. 7. 2. so the Greeke here translateth, *Sighing and trembling* shall thou be on the earth.

13 Ver. 13. *my iniquity*, or, *my punishment for iniquity*: see the annotations on ver. 7. and Gen. 19. 15. *then may be forgiven* or, *then thou mayest forgive*. Or, referring it to the punishment, greater than it can beare. In this sense, Cain murmureth against Gods justice: in the former, hee despaireth of his mercie. So the Greeke translateth, *my fault is*

greater than may be forgiven me: and the Chaldee paraphrase maketh the same expolition. Here in Kain is fulfilled that saying, *hee beleeveth not to turne out of darkness*, and hee is waited for of the sword: Iob 15. 22. And in him may be seen seven abominations, (so many as are in the heart of him that hateth his brother, Prov. 26. 25.) for, first, he sacrificed without faith; secondly, was displeased that God respected him not; thirdly, hardened not to Gods admonition; fourthly, spake dissemblingly to his brother; fifthly, killed him in the field; sixthly, denied that hee knew where hee was; seventhly, asketh not, nor hopeth for mercy of God, but despaireth, and so falleth into the condemnation of the Devill.

Ver. 14. *shall I be hid*, or, *be absent*: as Gen. 31. 49. This meaneth a fearefull banishment from the face or presence of God in his Church, as after following in ver. 16. Contrary to which, is the appearing before Gods face, in the place of his publique worship, Exod. 23. 17. Psal. 42. 3. Iob professeth his faith in this respect, opposite to Kains despair, Iob 13. 20. &c. *whosoever*: or, *every one that fudeth* (or *meeth*) me. This sheweth his terror in conscience, fearing just recompence, and fleeing where none doth pursue: as Lev. 26. 17. 36. Iob 15. 20. 21. Prov. 28. 1. Amongst the ancient Romans, when a man was cursed for any wicked act, whosoever would, might freely kill him: *Dioscori*, *Holocaust*, 1. 2. And of old, among the Gales (or French-men) such as obeyed not their Rulers, were forbidden the sacrifices, (their divine worship;) and those so forbidden, were reputed among the most wicked; all men shunned them, and would not converse or talke with them, fearing to be defiled even by public communication with them, no benefit of law was allowed them, nor any honour done unto them: *Cesar Comment. de bello Gall.* l. 6. A like severer sentence was also among the Greekes, as K. Oedipus his words shew, in *Sophocles*, in *Oedip. Tyr.*

Ver. 15. *sevenfold*: that is, he shall have much greater punishment: for seven, meaneth much or many: Prov. 26. 25. Iob 5. 19. Psal. 12. 7. The Chaldee here understandeth it of punishment to the seventh generation. Hereby God repressed further bloodshed, which men else might rush into; for soone after, the earth was filled with violence, Gen. 6. 11. Men Kain live miserably, for a waiting to stay; as David (having reference hereto) saith, *Slay them not; lest any people forget: make them wander abroad* (as fugitives) by thy power: Psal. 59. 12. Thus also he provided for the encrease of the world at the beginning: wherefore Kains posterity is after reckoned, to the seventh generation. Upon Kain: or, unto Kain, to secure him from his feare, Upon him, to keepe others from killing him: as in another case, in Ezek. 9. 4. 5. 6. they that had Gods marke set upon them, were not slain. *left any*: or, *that not any*. *slay*: or, *smite*, that is, *kill him*. The full speech is, *as I said him in sinne*, as Gen. 37. 21. and where one Prophet saith, *be sinne*, as Gen. 14. 5. another expounds it, *hee killed*: 2 Chron. 25. 3.

Verfe 16.

16. *verse 16. from the presence:* [or, *from before the face of Jehovah:* that is, from the place of Gods word and public worship, which in likelihood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, *to come into Gods presence (or before him)* 1 Chron. 16. 29. is explained in Psal. 96. 8. to be the coming into his courts. Gods face, or presence is mans greatest joy in this life, and in that which is to come, Exod. 33. 14. 15. 16. Psal. 17. 15. Of which Kain was now deprived; for, *the evil shall not sojourn with God, nor fool shall stand before his eyes*, Psal. 5. 6. Otherwise, as Gods face signifieth his all-seeing providence and government, none can flee from it, Psal. 139. 7. 12. *verse 13. 24.* Of Ions, it is likewise said, he rose up to flee from the presence of the Lord, Ion. 1. 3. *dwelt:* [or, *sat* that is, *seated himself.* Sitting is used for *dwelling* as after in *verse 10.* and often in the Scriptures. *Nod:* in Greek, *Naid;* so named, because Kain was there. *Nad,* that is, *a vagabond,* as God threateneth before in *verse 12.*

17. *verse 17. knew his wife:* that is, *lay with her,* as v. 1. This was one of Adams daughters, [spoken of in Gen. 4. 20] to whom it seemeth he was married before. And here follow seven generations of Kain reckoned: for God leteth the wicked prosper in this world, Psal. 17. 14. *he increaseth nations,* and [afterward] *destroyeth them*, Job. 12. 23. *Enoch:* in Hebrew *Chanoch:* by interpretation, *Circumcised, Instructed, or Dedicated.* It was the name also of that godly man mentioned in Gen. 5. 18. 22. *was building:* this manner of speech (which the Greeke translation also keepeth,) may imply a beginning of the worke, though perhaps not finished, as after in the building of Babel, Gen. 11. And Kains building of a citie, seemeth to be for his better security from his feares, and to denote his worldly affection, otherwise then Abraham had, who looked for a citie that hath foundations, whose builder and maker is God: Heb. 12. 10. *the name of his sonne:* so proclaiming his name on the citie, as David sheweth, *vaine worldly men doe on lands*, Psal. 49. 12. 4. As Kains name signified, *Possession*, to have the possessions of children, citie, riches, arts, &c. in this world: all which Abel wanted, whose inheritance was in heaven.

18. *verse 18. And Jor Chanai:* in Greeke, *Gaidad:* for the Hebrew letters "R" and "D" are one much like another, and often put one for another by the Greeke translators; and in the Hebrew text it selfe: as *Ribbani*, Gen. 10. 3. is *Dibbani*, 1 Chron. 1. 6. *Chidenan*, Gen. 36. 26. is *Chenan*, 1 Chron. 1. 21. *Haider*, Gen. 36. 30. is *Haded*, 1 Chron. 1. 30. *Hadorez*, 1 Chron. 1. 32. is *Haddorez*, 2 Sam. 8. 3. and in sundry the like: which sheweth that the Hebrew letters had the same forme and figure of sound, which they have at this day. *or, Mechajal:* Jor, *Mechajal* is written immediately after *Mechajal* in Greeke; *Mechajal*, according to the name of Kains sonne, in Gen. 4. 22. *Mechajal* in Greeke *Machon* is, *they write Enoch* sonnes, Gen. 5. 21. *Enoch* in Greeke, *Enoch* in Gen. 5. 21. Kains posterity, accord in name with Seths.

verse 19. two wives: [so violating the law of marriage, which by Gods ordinance was to be but with one wife, Gen. 2. 18. 24. *Adam:* by interpretation an Ornament: as *Zillah* (or *Sella*) signified her Shadow.

verse 20. Iabel: in Greeke, *Iobel,* father: that is, *master*, as the Chaldee expoundeth it. Every crafts-master that either first inventeth, or perfecteth and teacheth any art, is called a *Father*. So in the verse following, *dwelt in tents:* [that is, *used Shepherdy:* for shepherds used tents, to remove from place to place, where best pasture was to be found: Ela. 38. 12. Song. 1. 8. 1er. 6. 3. and 49. 29. The Hebrew phrase, *him that dwelleth*, is meant of many, as the Greeke also translatheth it, *them that dwell*, So *dweller*, 2 Sam. 5. 6. is expounded *dweller*, 1 Chron. 1. 4. *enemies*, 1 King. 8. 37. 44. *enemies*, 2 Chron. 6. 28. 34. and many the like. See also Gen. 3. 2. *cattell:* [Hebr. *possession*]: understanding the word *cattell*, as is explained in Gen. 26. 14. *hee had possession of flocke, and possession of herds.* So the Greeke here translatheth, *sheep of cattell.* The supply of such words is often made in the text it selfe: as a *sheaf*, 2 Sam. 8. 4. that is, *a sheaf and chariot*, 1 Chron. 18. 4. *Vzzah put forth to the ark*, 2 Sam. 6. 6. that is, *hee put forth his hand to the ark*, 1 Chron. 13. 9. See also Gen. 5. 3.

verse 21. husband: [that is, *play upon* as the Chaldee paraphraseth, he was master of all that play on the Psalterie, and knew musike, which the Greeke translatheth, *this was he that sowed the Psalterie, and the Harpe.* organ: [it hath the name in Hebrew, of *loveliness and delight*; and it was an instrument of joy, Job 27. 12. so was the Harpe, called therefore the *pleasant Harpe*, Psal. 81. 3. Thus God gave the Kainites skill to invent things profitable and delightfull to the flesh: yet were they irreligious, as is written, *they said unto God depart from us: and what should the Almighty doe for them? For he filled their houses with good things:* Job. 22. 17. 18.

verse 22. infructer: [Hebr. *awbeter* (or, *harper*); which the Chaldee expoundeth also a *master*. He sharply and wittily taught Smiths craft, and instruments of warre. The Heathens after feigned *Vulcan*, (which name seemeth to be borrowed from this *Tubal-cain*), to be the god of Smiths.

Naamah: the hath her name of *Pleasure*. Thus with profits and pleasures, they of the olde world passed their time, *eating and drinking, marrying and giving in marriage, until the day that the flood came, and took them all away:* Math. 24. 38. 39. The Hebrew Doctors (in *Atidras Ruth*, and *Zohar*) say of this *Naamah*, that all the world wended (in love) after her, yea even the sons of God, (as in Gen. 6. 2.) & that of her, there were born evil spirits into the world.

verse 23. I have killed Sec: [or, *I would kill a man in my wound, yea a young man in my hurt*. The Hebrew is of the time past, as speaking of murder committed; (and so the Greeke translatheth, *I have killed a man*); but it may also be interpreted, as a boastfull threat for time to come; that if any did wound or hurt him, he should surely dye for it. And it may bee, that for violating the law of marriage by taking two wives, God vexed him with a disquiet

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life between them, that they lived in discontent and emulation one with another, (as there is an example in 1 Sam. 1. 6. 7.) and both of them with their husbands: so in his wrath hee uttered these words unto them, to reprove their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee Paraphrast understood this in a contrary sense; as if it were a question, *for have I killed, &c.* that is, *I have not:* and expoundeth it thus, *For I have not killed a man, that I should beare blame for him; nor destroyed a young man, that my seed, should be consumed for him: to my hurt* or, *for my stripe*: the original word signifieth a way, or mark of a stripe, or wound in the flesh.

verse 24. seventy and seven fold: [that is, *if he that killeth Kain, shall be punished seven fold; then bee that killeth me, shall be seventy seven fold.* It seemeth to be an insolent contempt of Gods judgement, and abusing of his patience towards Kain, v. 15. Because sentence against an evil worke is not executed speedily, therefore the hearts of the finnes of men, is full in them to doe evil, Eccles. 8. 11.

verse 25. Seth: Heb. *Seth:* that is, *Set* or *Appointed*, to weat, in *Abelraame*. He was not borne till 130 yeeres after the creation, Gen. 5. 3. It might be, Adam had other sonnes and daughters before, Gen. 5. 4. but none, in whom such expectation of good was: for Seths posterity onely remained at the Flood, when all the world perished, Gen. 7.

seed: that is, *another sonne:* that as Abrahams seed was called in *Isaac*. (Ismael being excluded,) Gen. 21. 12. So Eves seed should bee in Seth; and not in any other of her children. *Seed,* is usually put for children: *as they left no seed*, Mar. 12. 32. is expounded, *they left no children*, Luke 20. 31.

stead of Abel: Eve sheweth a reason of her sonnes name, also her faith grounded on Gods appointment & feeling of his mercy concerning this seed, who should be faithfull as Abel; and a father of the world, who are all called the *sonnes of Seth*, Num. 24. 17. and the father of our Lord Iesus after the flesh, Luke 3. So in Ezek. 37. dead bones revive againe, and in Revel. 1. 1. 1. the witnesses killed, have the spirit of life from God, entering into them.

verse 26. also himselfe: or, *in him also:* when hee was 105 yeeres old, Gen. 5. 6. and the world 235.

Enos: for he is written in Greeke, Luke 3. 38. in Hebrew *Enosh;* that is by interpretation, *forrowfull, grievously sick, miserable*. So named, (as seemeth) for the forrowfull state of those days, wherein great corruption grew in the Church, Gen. 6. 2. 3. 5. Therefore this name is in Scripture usually given to all men, as being *Enos*, or *sonnes of Enos*, full of forrow and misery, Psal. 8. 5. and 144. 3. And to abate mens pride, David saith, *let the nation know, that they be Enos*, (or wofull men): 1 Pirt. 5. 21. *... began men profusely to call* [or, *profusely began, in calling* (or, *for calling*) on the name of Jehovah. The Hebrew word may be translated, men began, or men profusely, but is commonly understood among of the learned Hebrewes, to mean *profusely began* to give translation, yet take it thus, men began to call (their idols) by the name of the Lord: as images and representations of God, were called

Gods, Exod. 32. 4. The forrowes of this age were great, as the very name of *Enos* testifieth, and the history following in Gen. 6. confirmed: for impiety crept into the Church, by unlawful marriages with Kains seed; and religion and manners were much corrupted, Gen. 6. 2. 11. The Hebrew Doctors describe it thus: *In the dayes of Enos, the son of Adam erred with great error, and the counsel of the women of that age became brutish; and Enos himselfe was (one) of them that erred; and their error was this; They said, forasmuch as God hath created these stars, and planets to govern the world, and set them on high, and imparted honor unto them, and they are ministers that minister before him, it meet that men should land and glorify and give them honor. For this is the will of God, that we magnifie and honor, whomsoever he magnifieth and honoureth: even as a King would have them honored that stand before him, and this is the honour of the King himselfe. When this thing was come up into their heart, they began to build Temples unto stars, and to offer sacrifice unto them, and to laud and glorifie them with words, and to worship before them; that they might in their evil opinion, obtaine favour of the Creator. And this was the root of Idolatry, &c. And in proce of time, there stood up false Prophets among the sons of Adam, which said that God had commanded &c. said unto them, worship such a star, or all the stars, and doe sacrifice unto them thus and thus: and build a Temple for it, and make an image of it, that all the people, women, and children may worship in; & he shewed them the image which hee had dyed for of his owne heart, and said, it was the image of such a starre, which was made knowne unto him by prophesie: and they began after this manner, to make images in Temples, and under trees, and on tops of mountains, and hills, and assembled together, and worshipped them, &c. And this thing was spread through all the world, to serve images with services diverse, one from another, and to sacrifice unto, and worship them. So in tract of time, the glorious and fearfull name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought, save images of wood and stone, and Temples of stone, which they had beene trained up from their childhood, to worship and to serve, and to sweare by their names. And the wise men that were among them, as the Priests, and such like, thought there was no God, save the stars, and spheres, for whose sake, and in whose likeness they had made these images; but as for the Rocks everlasting, there was no man that acknowledged him, or knew him, save few persons in the world, as Enoch, Methusala, Noe, Sem, and Eber. And in this way the world walkt, and converse, till the pillar of fire world, to weat. Abrahams our father was born: Maim. in Mith. com. 1. treat. of Idolatry c. 1. S. 1. 3. That the heavens and stars were of old worshipped, both Moses and the Prophets after him shew, Deut. 4. 19. Am. 3. 26. 2 King. 11. 2. 4. And as the heathen Philosophers counted the heaven a living body (Arist. de cel. 2. 2.) so did the wisest of the Hebrew Rabbins: *All the stars and all the spheres have senses, & knowledge, & understanding &c. are living things, and stand &c. acknowledge him who said and the world was, every one according to his greatness, and according to his dignity, lauding and glorifying him**

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him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them: and the knowledge that the Starres and Spheres have, is less than the knowledge of the Angels, and greater than the knowledge of the Sonnes of men, such Maimony in Ietudei haorah. chap. 3. S. 6. Upon this perswasion men might the easier be drawne to the worship of them. If we understand Moses here otherwise; Then began men to call upon the name of the Lord; then it may be meant of more publick worship now erected then before; or of publick preaching in the name of the Lord, to call the wicked to repentance: or of calling themselves by the name of the Lord, as in Gen. 6. 2. the faithfull are called the *sonnes of God*. Onkelos the Chaldee Paraphrast, translateth, then became men to pray: But the Chaldee in the Marginalies bible faith, *Then in his dayes the sonnes of men left off from praying.* (or became prophane, so that they prayed not) in the name of the Lord.

CHAP. V.

1. The genealogy of the tenne first Patriarchs of the world. 3. Of Adams, 6. Seth, 9. Enos, 12. Kainan, 15. Maleleel, 18. Jared, 21. Enoch, (who walked with God, & was taken away without death); 25. Methusala, 28. Lamech, 32, and Noe.

1 **T**His is the booke of the generations of Adam: in the day God created Adam, in the likeness of God made he him. Male and female created hee them: and blessed them, and called their name Adam in the day they were created. And Adam lived a hundred and thirty yeeres; and begat (a sonne) in his likeness: in his image, and called his name Seth. And the dayes of Adam were, after he had begotten Seth, eight hundred yeeres, and hee begat sonnes and daughters. And all the dayes of Adam which he lived, were nine hundred yeeres; and thirty yeeres: and he dyed.

2 And Seth lived a hundred yeeres, and five yeeres: and begat Enos. And Seth lived after he begat Enos, eight hundred yeeres, and seven yeeres: and begat sonnes and daughters. And all the dayes of Seth were nine hundred yeeres, and twelve yeeres: and hee died.

3 And Enos lived ninety yeeres: and begat Kainan. And Enos lived, after hee begat Kainan, eight hundred yeeres, and fiftene yeeres: and begat sonnes and daughters. And all the dayes of Enos, were nine hundred yeeres, and five yeeres: and hee died.

4 And Kainan lived seventy yeeres, and begat Maleleel. And Kainan lived after he begat Maleleel, eight hundred yeeres, and for-

tie yeeres; and begat sonnes and daughters. And all the dayes of Kainan were nine hundred yeeres, and ten yeeres: and he died.

5 And Maleleel lived sixtie yeeres, and five yeeres: and begat Jared. And Maleleel lived after he begat Jared, eight hundred yeeres, and thirty yeeres: and begat sonns and daughters. And all the dayes of Maleleel were eight hundred yeeres, and ninety and five yeeres: and he died.

6 And Jared lived a hundred yeeres, and sixtie and two yeeres: & begat Enoch. And Jared lived, after he begat Enoch, eight hundred yeeres: and begat sonns and daughters. And all the dayes of Jared were nine hundred yeeres, & sixty and two yeeres: and he dyed.

7 And Enoch lived sixty and five yeeres: and begat Methusala. And Enoch walked with God, after hee begat Methusala, three hundred yeeres: and begat sonnes and daughters. And all the dayes of Enoch, were three hundred yeeres, and sixtie and five yeeres. And Enoch walked with God: and he was not: for God tooke him.

8 And Methusala lived a hundred yeeres, and eightie and seven yeeres: and begat Lamech. And Methusala lived, after he begat Lamech, seven hundred yeeres, and eighty and two yeeres: and begat sonns and daughters. And all the dayes of Methusala were nine hundred yeeres, and sixty and nine yeeres: and he died.

9 And Lamech lived a hundred yeeres, and eighty and two yeeres, and begat a son. And called his name Noe, saying: This shall comfort us from our worke, and from the sorrow of our hands, because of the earth the which Iehovah hath cursed. And Lamech lived, after he begat Noe, five hundred yeeres, and ninety and five yeeres; and begat sonns & daughters. And all the dayes of Lamech were seven hundred yeeres, and seventy and seven yeeres: and he died.

10 And Noe was five hundred yeeres old: and Noe begat Sem, Cham, and Iapheth.

Annotations.

The booke that is, the narration, or rehearfall, generations of Adam: The Greeke translation, generation of men, it meaneth both the children which Adam begat, and the events that did befall them: 3. at the word generation, is used for all accidents intimes and ages, whatsoever the day may bring forth, (as Solomon speaketh, Prov. 27. 1.) So Genesis 2. 4. and 6. 9. and 25. 19. And here are tenne generations reckoned from Adam

Adam to Noe; the chiefe end whereof, is to shew the genealogy of Christ the promised seed according to the flesh, and so of his Church, Luk. 3. 23. 38. 1 Chron. 1. 1. &c. *Allegorie of God.* See Gen. 1. 26.

2 Ver. 2. and their name: so Adam was the common name of man and woman, (which were one flesh, Gen. 2. 23. 24.) and of all their posterity, Gen. 9. 6. for we are all of one blood, Act. 17. 26.

3 Ver. 3. and begat: to wett, a sonne, as the sequell sheweth. The Scripture often omitteth such words, and sometime sheweth they must be understood: as David put in Syria, 1 Chron. 18. 6. that is, he put garious in Syria, 2 Sam. 8. 6. See before the note on Gen. 4. 20. in his likeness: namely, that which he now had in his sinfull state: for the first likeness and image of God in him was by sinne corrupted, Gen. 3. wherupon all men now are conceived in sinne, Psal. 51. 7. and are by nature children of wrath, Eph. 2. 3. Seth: that is, Set or Appointed in stead of Abel: see Gen. 4. 25. only his posterity were reserved, when all the world was drowned. And from him the genealogy is reckoned both in the Old and New Testament, 1 Chr. 1. 1. &c. Luke 3. 38.

6 Ver. 6. yeeres: 1 Hebr. yeere: sometime the Originall useth indifferently one for another, as, eight yeeres, 2 Chron. 34. 1. for which in 2 King. 22. 1. is written eight yeere. It is also the property of the Hebrew, to set the least number forme, as here, Seth lived five yeeres, and an hundred yeeres; and so after: which because it differeth from our manner, and in the order there is no speciall weight, is changed according to our speaking: because the Hebrew it selfe, in repeating matters, doth often change the order of words: as, 2 Chron. 23. 7. when he cometh in, & when he goeth out: which in 2 Kin. 11. 8. is, when he goeth out, and when he cometh in. So, great and small, 2 Chron. 34. 30. or, small and great, 2 King. 23. 2. And in translating, the holy Ghost often also changeth the order of words: as Joel 2. 28. your old men shall dreame dreames, your young men shall see visions: which in Act. 2. 17. is placed thus, your young men shall see visions, and your old men shall dreame dreames. So in 1 King. 19. 10. they have broke downe thy Altars, and killed thy Prophets: which Paul rehearseth thus, they have killed thy Prophets, and broke downe thy Altars. Rom. 11. 3. and sundry the like. Enos: or, as the Hebrew pronounceth it, Enosh: but because our language and custome rather followeth the Greeke, which is more easie, the names are expressed as the New Testament doth in Luke 3. left the Reader should mistake, and thinke them diverse persons.

9 Ver. 9. Kainan: so Luke 3. 37. in Hebrew Kenan.

12 Ver. 12. Maleleel: Hebr. Mahalalel.

15 Ver. 15. Jared: Hebr. Iered.

18 Ver. 18. Enoch: in Hebrew Chonoch, that is, Dedicated, or Catechised: he is said to be the seventh from Adam, and a prophesier of Gods judgement upon wicked men for their impious deeds, and hard speeches against God, Iude ver. 14. 15. So he is distinguished from Enoch the Kainite, the third

from Adam, Gen. 4. 17. and seven being the number of the Sabbath, the seventh generation implying the mystery of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten from Adam to Noe: as before in Gen. 4. there are seven generations of Kain, to Abram the Ebrewe was the seventh from Eber; Moses the seventh from Abram: and in Mat. 1. twice seven generations are reckoned from Abram to David, and so many from David to the Captivity of Babylon, and againe so many from that captivity, to Christ, Mat. 1. 17. The estate of times for these ten Patriarchs, may thus be viewed:

1. Adam being 130. yeeres old, begat Seth.
 2. Seth, 105. yeeres old, begat Enos. In the yeere of the World, 235.
 3. Enos, 90. yeere old, begat Kainan: in the yeere of the World, 325.
 4. Kainan, 70. yeere old, begat Maleleel: in the yeere of the World, 395.
 5. Maleleel, 65. yeere old, begat Jared: in the yeere of the World, 460.
 6. Jared, 162. yeere old, begat Enoch: in the yeere of the World, 622.
 7. Enoch, 65. yeere old, begat Methusala: in the yeere of the World, 687.
 8. Methusala, 187. yeere old, begat Lamech: in the yeere of the World, 874.
 9. Lamech, 182. yeere old, begat Noe: in the yeere of the World, 1056.
 10. Noe, 500. yeeres old, begat Iapheth: in the yeere of the World, 1556.
- The lives of these Patriarchs are also to be noted,
1. Adam lived 930. yeeres.
 2. Seth lived 912. y.
 3. Enos lived 905.
 4. Kainan lived 910. y.
 5. Maleleel lived 895. y.
 6. Jared lived 962. y.
 7. Enoch lived on earth, 365. yeeres. The shortest liver.
 8. Methusala lived 969. y. The longest liver.
 9. Lamech lived 777. y.
 10. Noe lived 950. y. Gen. 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56 yeere of whose life hee dyed, first of all these Patriarchs. That Enoch the 7 from Adam, (after hee had lived on earth, so many yeeres as there be dayes in the yeere of the Sunne,) was taken away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the Flood that came in the 600. yeere of Noes life. That Methusala lived till the very yeere wherein the Flood came, as his name signified that he should live with sundry other things, worthy to be observed in the briefe Historie of these tenne Fathers.

Ver. 21. Methusala: so in Luke 3. 37. in Hebrew Methuselah, which is by interpretation, He dyeth, and the emission (or dart) meaning the flood,

cometh. Enoch being a Prophet, foretold in his (sonnes name, of the flood to come in the yere that Methusala dyed: as came to passe. Compare Iude ver. 14. 15.

Ver. 22. *walked with God*: that is, led his life and administered before God, holily, justly, and faithfully, and so pleasing to God, as Gen. 6. 9. Wherefore the Apostle (following the Greeke version) saith, *he pleased God*, (which without faith is impossible to doe.) Heb. 11. 5. 6. The Chaldee translates, *he walked in the feare of the Lord*: and the Ierusalem Targum saith, *he served (or laboured) in the truth before the Lord*. And by comparing the like speech unto Eli, 1 Sam. 2. 30. 35, it seemeth to imply a pleasing or acceptable ministration of office before the Lord. Wherefore Enoch is noted to be a Prophet, Iude 14. And Noe who also *walked with God*, Gen. 6. 9, was a Preacher of justice, 2 Pet. 2. 5. Oi Eli, it is spoken touching the Priesthood, 1 Sam. 2. 30. 35. and of David in the Kingdom, Psa. 56. 14. and 116. 9. See also Gen. 17. 1. Thus Enoch was a special figure of Christ.

Ver. 24. *he was not*, to weete, *not found*, as the Apostle (according to the Greeke) saith, Heb. 11. 5. and the Chaldee addeth, *he appeared not, and yet the Lord killed him not*. The like speech is also used of them that are taken away by death, Ier. 31. 15. which the Evangelist alledging, *deed the word are (or were)* that wanted in the H. brew, as in this place it is wanting also. *God took him*, that is, translated him, (saith the Apostle) that *he should not see death*, Heb. 11. 5. where the Arabick version addeth, *he was translated into Paradise*: meaning the heavenly Paradise, mentioned Luke 23. 43. 2 Cor. 12. 2. 4. So Elias was taken up into heaven, 2 King. 2. and the Hebrew Doctors say, that Enoch was taken up in a whilewind as Elias was; and that he was *discharged of the foundation corporall, and clothed with the foundation spirituall*. Also that God *stored him all the high treasures, and stored him the tree of life, in the midst of the garden*, &c. R. Menachem on Gen. 5. and the Zohar on the same. By this translating of Enoch, God assured all the faithfull, of their resurrection and eternal life: therefore they after applied the like worke of God to themselves after death, as in Psa. 49. 16. And the Apostle teacheth, *we shall all be changed, and shall have spirittuall bodies, and a building of God, an house not made with hands, eternal in the heavens, with which house we desire to be clothed upon*, &c. 1 Cor. 15. 51. 44. and 2 Cor. 5. 1. 3. Ben Sira saith, Enoch translated, was an example of righteousness to all generations, Ecclesiasticus 44. 16.

Ver. 25. *Lamech* [Hebr. *Lamech*].

Ver. 26. *Noe*, [written in Luke 3. 36. 1 Pet. 3. 20. The Hebrew saith, *foundeth Noach*, which signifies, *which proceedeth from comfort*, as the words following shew; his name having affinity with *Nachian*, *comfort us from our worke*: that is, *comfort us with rest from our worke*: as the Greeke translates, *he shall give us rest from our worke*. This prophesie his father uttered of him, as hee that should be a figure of Christ, in his building the Arke, and offering of sacrifice, whereby God (meth-

led a favour of rest, and said, *hee would not curse the ground any more for mans sake*, Gen. 8. 21. O: wee may readily, *comfort us concerning our worke*, &c.

from the earth:] understand againe, which cometh from the earth: for the earth being cursed, bare not fruits without great labour and sorrow, Gen. 3. 17. 18. *hath cursed*, [Hebr. *hath cursed* is: but this phrase our Tongue useth not: for it, I therefore say before, the (or that) which. And the Hebrew text sometime omits it as superfluous, 2 Chron. 28. 3. with 2 King. 16. 3.]

Ver. 32. *500. yeeres old*: [Hebr. *sonne of 500. yeeres*: that is, going in his 500. yeere. An usual speech in the Hebrew Scripture of mens age, or of beasts: Gen. 17. 1. Exod. 12. 5. But sometime it is not meant of naturall age properly, as appeareth 2 Chron. 22. 2. compared with 2 King 8. 26. where Abaziah is *sonne of 22. yeeres*, for his owne life: but *sonne of 42. yeeres*, for the state of his kingdom. And by being old, (or *sonne of*) 500. yeere, is not meant that yere full ended; but while hee was living in that yere: As appeareth by Gen. 7. 6. where Noe is 600 yere old: which in v. 11. is explained to be, *In the yere of the 600. yeere of his life*. Accordingly, must we understand the ages of Men, and beasts, spoken of in Scripture: as when a Levite entered upon his Ministry, *being a sonne of 30. yeeres*, Num. 4. 3: it is meant, going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entered upon his Ministry, when he began to be of 30. yeeres, as is expresse, Luke 3. 23. And for the sacrifices in the Law, which were to be of any yearling beast, (after the Hebrew phrase, *sonne of a yere*, Exod. 12. 5.) the Jewes have left recorded, that it must be strictly within the first yere of the life; and if it bee but an houre older then a yere, it is not allowable for an oblation to God: Maimon, 2. book. in Magnaseth Korbanoth, chap. 1. S. 13. Noe began, [that is, began to beget; for all his three sonnes were not borne in a yere, but Shem was borne two yeeres after, when his father was 502 yeeres old: as may be gathered by Gen. 11. 10. where two yeeres after the flood, hee was but an hundred yee. old: and then was Noe his father 602. by Gen. 7. 6. See the like of Thara, Gen. 11. 26. Sem, Cham, and Iapheth:] founded in Hebrew; *Shem, Cham, and Iapheth*: of which Iapheth was the eldest, Sem the next, and Cham the youngest; as is evident both by the former note of Sem's age, and by Gen. 10. 21. and p. 24. But because Sem was in dignity preferred of his first brethren, Gen. 9. 26. 27. therefore he is first named: The like is in the history of Abram and his brethren, Gen. 11. 26. So Iacob is named before Esau his elder, Gen. 28. 5. and Ephraim before Manasse, Gen. 48. 20.

CHAPT. VI.

1, The sonnes of God, marry with the daughters of men: 4, So Giants are bred: 5, wickednesse increased; 6, God repemeth that he made Man; 7, and will destroy them: 8, Noe findeth grace, 13, and is forewarned of the Flood: 14, The Arke (with

matter and form: *shereef*) is compared to be made, 28, for the saving of Noe house, 29, and some of all living things; 31, with provision of food. 22, Noe doeth all that God commanded.

1 And it was when men began to multiply on the face of the earth: and daughters were borne unto them.
2 That the sonnes of God saw the daughters of men, that they were faire: and they tooke unto them wives, of all which they chose.
3 And Iehovah said; My spirit shall not strive with man, for ever; for that he also is flesh: and his dayes shall be an hundred and twentie yeeres. There were Giants in the earth in those dayes; and also after that, when the sonnes of God went in unto the daughters of men, and they bare children to them: they were mighty men; which were of old, men of name.
5 And Iehovah saw, that the wickednesse of man was much in the earth; and every imagination of the thoughts of his heart, was only evil every day. And it repented Iehovah, that he had made man on the earth: & it grieved him at his heart. And Iehovah said; I will blot-out man, whom I have created, from the face of the earth: from man unto beast, unto the creeping-thing, and unto the fowle of the heavens; for it repenteth me that I have made them. But Noe found grace in the eyes of Iehovah.

CHAPTER VI.

THESE ARE THE GENERATIONS OF NOE: Noe was a just man, perfect in his generations: Noe walked with God. And Noe begat three sonnes: Sem, Cham, and Iapheth. And the earth was corrupt before God: and the earth was filled with violent-wrong. And God saw the earth, and loe it was corrupt: for all flesh had corrupted his way upon the earth.
13 And God said unto Noe, An end of all flesh is come before me; for the earth is filled with violent wrong, from the face of them: and behold I destroy them with the earth. Make for thee an Arke of Gopher trees; nests shalt thou make in the Arke: and shalt pitch it within and without with pitch. And this (the fashion) which thou shalt make it of: three hundred cubits the length of the Arke; fifty cubits the breadth of it; and thirty cubits the height of it. A cleare-
16 light shalt thou make to the Arke; and in a cubit shalt thou finish it from above; and the doore of the Arke shalt thou set in the side

thereof: with lower, second and third stories shalt thou make it. And I, behold I doe bring the Flood of waters upon the earth; to destroy all flesh, which hath in it the spirit of life; from under the heavens: everything that is in the earth, shall give up the ghost. But I will establish my covenant with thee: and thou shalt enter into the Arke; thou, and thy sonnes, and thy wife, and thy sonnes wives, with thee. And of every living thing, of all flesh, two of every sort shalt thou bring into the Arke, to keep alive with thee: they shall be male and female. Of the fowle, after his kinde; and of the beast, after his kinde; of every creeping thing of the earth, after his kinde: two of every sort, shall come unto thee, to keepe (them) alive. And take thou unto thee, of all meat, that is eaten; and thou shalt gather it to thee: and it shall bee for thee, and for them, for meat. And Noe did: according to all that God commanded him, so did he.

Annotations.

Men: [Hebr. *Adam*: put generally for men, as the Greeke translates, and the last words of this verse doe confirme: so the Chaldee saith, *the sonnes of man*. The posterity of Kain is hereby meant, who increased faster then Seths did; and sought to doe by taking moe wives, Gen. 4. 19.

Ver. 2. *the sons of God*: the men of the Church of God; for unto such Moses saith, *ye are the Iesayes of Iehovah your God*, Deut. 14. 1. so Ioh. 3. 1. The name *God*, in Hebrew *Elohim*, is in the forme plural, and sometime *Princes* are so named, Exod. 21. 6. Psa. 82. so the Chaldee here translates, *the sonnes of Princes*: understanding (as I thinke) *Seths*, and the other Patriarchs. *daughters of men*: meaning of Kains posterity, that were out of Gods Church, Gen. 4. 14. and because they were not borne againe of God, by the immortall seed of his word, (1 Ioh. 3. 9. 10. 1 Pet. 1. 23.) they continued children of the old Adam, and naturall man still. So Paul saith, 1 Cor. 3. 3. *walk ye not as men*; that is, as unregenerate men. *syre*: [or goodly; Hebr. *good*, to weete, of countenance, as is expresse, Gen. 24. 16. the Chaldee translates it *syre*, *tooke unto them*: that is, *tooke to themselves*, and regarded not the counsell of their godly parents, (who should by right take wives for their children) nor the will of God, whose law after forbid such prophane marriages, Deut. 7. 3. 4. The like is noted of Esau, Gen. 26. 34. 35. and 28. 8. 9. Thus corruption grew in families. *which they chose*: that is, *which they loved and liked*, following their owne affections. So, my choyse, Esay. 42. 1. is interpreted, *my beloved*, Mat. 12. 18. and choosing is often used for *liking or delighting*, Pl. 35. 12. and 119. 173. Esay. 2. 2. and so the Chaldee translates.

revelation here. Into this sinne, Solomon also fell, 1 King. 1. 1.

Ver. 3. *my spirit*.] This is that holy spirit, of Christ by which he preached in the Patriarches, and especially in Noe, to the disobedient spirits of the old world, 1 Pet. 3. 18, 19, 20. 1 Pet. 2. 4.

my spirit or, *not judge*, that is, *not contend in judgment* for this world is otherwise also used, Eccl. 6. 6. and may here import, both *continuing* by preaching, disputing, convincing in the mouths of the Patriarches, (as Nehem. 9. 30.) and by inward motions and checks of conscience which his spirit gave them for their sinnes; against which they that struggle, fall into the sinne *against the holy Ghost*, despising the spirit of grace, Heb. 10. 29.

So the spirit of God is said to be *tempted*, *resisted*, *grieved*, Acts 5. 9. and 7. 51. Ely 63. 10. Eph. 4. 30.

with man or, *in man*, implying both the contending of the Prophets outward and of Gods spirit inwardly as before is observed. Here the Church declined, is called *man* (or *Adam*) to note their corrupt estate. The Greek translatheth it, *my Spirit shall not continue in these men*. The Chaldee paraphratheth, *This evil generation shall not continue before me for ever*: understanding (as it seemeth) by the Spirit, mans natural *soule* and life, which God would take away by the Flood, *he said* that is, *these flesh*, which are my peculiar profane people.

is flesh that is, *is fleshly*, *not having the spirit*, but *waiting after better ones* lusts as Jude ver. 19. 16. The flesh and the spirit, are also thus opposed, Rom. 7. 5. and 8. 8, 9. Gal. 5. 16. 17. So the Chaldee here saith, *For that they are flesh, and their workers evil*. And this is the state of all men in their first birth: for that which is borne of the flesh, *is flesh*, Job. 3. 6. 120. *filthy*:] meaning, that lo long time by Noes preaching, and building the Arke, they should have space given them to repent, or else then to perish. This long suffering of God, the Apostle mentioneth, in 1 Pet. 3. 19. 20. 2 Pet. 2. 5. and sheweth the summe and end of his preaching to be, *that they might be judged according to their works*, but *live according to God in the spirit*, 1 Pet. 2. 12. that is, they repenting and turning unto Christ, the body might be dead because of sinne, but the spirit be alive, because of righteousness, Rom. 8. 10.

So the Chaldee here saith, *A termite had been gnawing him 120 years, if they will convert*. So many were they of Noes life. Dear 4. 7.

Ver. 4. *Gymim* in Hebrew, *Apophim*, which hath the signification of falling, as being *Apophim*, *fallen* from God and being fierce and cruel to men, falling on them (as Job. 1. 15.) and whom they made by fear and love, to fall before them: Such were men of great stature, that other men were as *giants* in respect of them, Num. 13. 33. The Chaldee call them *Gigim*, that is, *mighty men* (and so *Adam* was called, that is, *mighty* on the earth, Gen. 2. 9.) The Greek nameth them *Gigantes*, whence our English is derived, and the Greek Poets sayned them to be borne of the earth, noting them to be earthly minded, not caring for heaven: and borne also of such parents, after that is, as before Noe after God had denounced

their destruction, that they were not bettered, brought to repentance.

was in namely, *into their hands*, as is expressed, Iudg. 15. 1. and consequently, *companyed with them* in like sense as knowing is used before, Gen. 4. 1. So David went in to Bathsheba, Psal. 51. 2. Abram to Agar, Gen. 16. 2. Iakob to his wife, Gen. 29. 21. a modest phrase: *they bare* to weete, the women last mentioned: or, *they* (the men) *begat children to themselves*. The Hebrew implyeth both. *mighty men* the Greeke translatheth this also *Gigants*; and it seemeth to bee an explanation of their former name, *men of name* that is, of renown: famous and renowned. Contrary hereto is, *men without name*, Job 30. 8.

Ver. 5. *wickedness*, or malice, *evill*, every imagination, or, the whole fiction, the word is generally, for all and every thing that the heart first imagineth, formerly, purposeth, 1 Chron. 28. 9. and 29. 18. Luke 1. 51. *every day*, or, *all the day*: that is, continually. The Greeke translatheth thus, *and every one minded in his heart carefully for evils, all day*.

Ver. 6. *is repented Iobovab*.] This is spoken not properly, for God repenteth nor, 1 Sam. 15. 29. but after the manner of men; for God changing his deed, and dealing otherwise then before, doth as men doe when they repent. So 1 Sam. 15. 11.

the earth hereby teaching, that there was none on earth whom God respected. So that but for the *second man* (Christ) the Lord from heaven, (1 Cor. 15. 47.) whom Noe believed in; the world had now bene consumed. So the Hebrew Doctors, as the *Zohar* upon this place saith, *man on the earth, to except the man above, (or the superior Adam) who was not on the earth, it grieved him*: The Scripture giveth to God, joy, griefe, anger, &c. not as any passions, or contrary affections, for he is most simple and unchangeable, Iam. 1. 7. but by a kind of proportion, because he doth of his immutable nature and will, such things, as men doe with those passions and changes of affections. So *hears, hands, eyes*, and other parts are attributed to him, for effecting such things, as men cannot doe but by such members. God is said to be grieved for the corruption of his creatures: contrariwise, when he rethorseth them by his grace, *he rejoiceth in them*, Ely 65. 19. Psal. 104. 31. Of these phrases spoken concerning God, the Hebrew Doctors write thus:

Forasmuch as it is cleare, that (God) is no corporell body, thus it is also cleare, that not any corporell accident (or occurrence) doth befall unto him: neither compulsion, nor division, nor place, nor measure, nor going up, nor coming downe, nor right hand, nor left hand, nor face, nor back parts, nor sitting, nor standing: neither beginning nor ending, nor number of years; neither is he changeable, for nothing can cause him to change. Neither is there in him death, or life, nor the life of a corporell living thing: nor fall, nor wisdom, according to humane wisdom; nor sleepe, nor waking, nor anger, nor laughter, nor joy, nor griefe, nor silence, nor speech, as the sonnes of Adam speake, &c. but all these, and the like things spoken of him in the old Prophets, are parabolicall and figurative. As when

it is said, *Hee that sitteth in the heaven, doth laugh*, (Psal. 2.) and the like: of all such our wise men have said, *The Law speaketh according to the language of the sonnes of Adam. And so he saith, Doe they provoke me to anger?* (Jer. 7. 19.) *againe hee saith, I am the Lord, I change not.* (Mal. 3. 6.) and if he be sometime angry, and sometime joyfull, then is he changeable: But all these things are not found, save in persons obscure and base, that dwell in houses of clay, whose foundation is in the dust: but hee the blessed (God) is blessed and exalted above all these. *Maimony in Isaid. batorab chap. 1. 3. 11. 12.*

Ver. 7. *blot out*:] that is, *destroy and abolish*. from man: that is, *both men and beasts*. For as the beasts were made for man, Gen. 1. 28. so they became subject to vanity and destruction, through mans iniquity, Gen. 3. 17. Rom. 8. 20.

Ver. 8. *found grace*:] that is, *obtained favour, or mercie*, (as the Chaldee translatheth it.) So this phrase is interpreted in Greeke, sometime *finding grace*, Heb. 4. 16. sometime *finding mercy*, 2 Tim. 1. 18. and grace is opposed unto *works*, and unto *debt*, Rom. 11. 6. and 4. 4. And it is a special title of God, that he is named *Gracious*, Exod. 34. 6. and a special prerogative of his people, that they find grace in his eyes, as after of Lev. Gen. 19. 19. of *Moses*, Exod. 33. 12. of *David*, Act. 7. 45. of *Marye*, Luke 1. 30. And the letters of *Noes* name, are the letters of *Grace* in Hebrew, the order being changed.

These three letters in the Hebrew Bibles, do signifie the *Parasha*, or great Section of Moses law, which was a Lecture on the Sabbath day, read in the Jewes Synagogues, as is observed, Act. 15. 21. to which was added a Lecture out of the Prophets, Act. 13. 15. And the first Paragraph or Section (which is from the creation hitherto) they call *Breshith*, that is, *In the beginning*: this second, which reacheth to the twelfth Chapter, they call *Noe*; and so thereto: There are in all 54. Sections in the Law, which they read in the 52. Sabbaths, joyning two of the shortest twice together, that the whole might be finished in a yeares space.

Hereof the Hebrew Doctors write thus: *It is a common custome throughout all Israel, that they finish wholly the (reading of the) law, in one yeare; beginning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis: in the second (Sabbath) at these are the generations of Noe: in the third, at the Law said unto Abraham, (Gen. 12. 1.) so they read and goe on in this order, till they have ended the Law, at the feast of Tabernacles: Maimony in Mishn. treat. of Prayer, chap. 1. 3. 1.*

Ver. 9. *generations*:] that is, *offspring*, and things that did befall him and them: so Gen. 25. 19. and 37. 2. and 2. 4. and 5. 2. *just*, or *righteous*: Noe is the first in the world that hath this title of *just*; and as generally the *just* is by faith, Rom. 1. 17. so of Noe the Apostle witnesseth, he was made *holy* of the justice which was by faith, Heb. 11. 7. *perfect* or *intire*, *sincere*, of a simple, plaine, and upright carriage: as justice usually respecteth faith, so *perfect* respecteth life and conversation, in the

heart of man, Ely 38. 3. and in his wayes, Psal. 119. 1. This is not meant of perfection in measure or degrees, as being without all sinne, Eccl. 7. 22. James 3. 2. 1. Job. 1. 8. But when men by the grace of God, keepe themselves from their iniquity, Psal. 18. 23. 24. and sinne hath not dominion in them, Psal. 19. 14. The perfect man is opposed to the *perverse* and *reflesse* wicked, Job 9. 20. 21. *in his generations*, that is, *among the men of the ages* wherein he lived. So generation, Mat. 23. 16. and 12. 42. is expounded, *the men of that generation*, Ely 7. 3. 1. and 11. 31. *walked with God*:] that is, by faith pleased and acceptably served God: see the like before of Enosh, Gen. 5. 22. The word may imply also administration in the office, whereunto God had called him, which was to be a *preacher of justice*, 2 Pet. 2. 5. So the Hebrew Doctors say, hee preached to the old world, and said, *I turne ye from your wayes, and from your evil works, that the waters of the flood come not upon you, and eat off the whole seed of the sonnes of Adam*. Pirke. R. Eliezer, ch. 22.

Ver. 11. *the earth was corrupt*:] that is, the inhabitants of the earth: (see Gen. 11. 1.) and so the earth it selfe for and through them: as is shewed after in ver. 12. 1. therefore both were destroyed together. Corruption is in speciall applied to *idolatry*, and depraving of Gods true service, Exod. 32. 7. Deut. 32. 5. Iudg. 2. 19. as the people are said to *doe corruptly*, 2 Chron. 27. 2. when they sacrificed and burnt incense in the high places, 2 King. 15. 35. So idolatry was their chief corruption here, as may also be gathered by Gen. 4. 26. (see the annotations there.)

before God:] that is, openly and boldly in Gods sight, as Gen. 10. 9. and in respect of his worship and law: see Gen. 17. 1. *violent wrong*:] injurious and cruel dealing, which seemeth to be chiefly meant of violating the duties towards men; as the former word noted corruption of religion, Gen. 49. 5. Joel 3. 19. Obad. 1. 10. The Chaldee turneth it *rapines*, (or *robberies*.) Or, by violent wrong, violent and cruel men may be understood: as, *pride*, is used for *proud* men, Jer. 50. 3. 1. 2. *sinne*, for *injust* men, Prov. 13. 6. *poverty*, for *poore* men, 2 King. 24. 14. and many the like. Thus corruption increased in the ecclesiasticall and politicall estate, as it began in the domestick.

Ver. 12. *all flesh*:] that is, *all men*, who are called *flesh*, both for their frailty, Psal. 71. 39. and corrupt unregenerate estate, Gen. 6. 3. *So flesh* is expounded to be men, and people Psal. 56. 5. 12. Ely 40. 5. 6. *their way*:] that is, both their religion, or faith: (for so a way often signifieth, Act. 18. 25. 26. and 22. 4. 2 Pet. 2. 2.) and their manners, works, or course of life: as elsewhere is mentioned the way of Cain, for maliciousness, Jude ver. 11. the way of Balaam for covetousness, 2 Pet. 2. 15. and sundry the like. And of this way of the old world, wherein wicked men did walke, it is noted, that God had filled their houses with good things, but they said unto him, depart from us: they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Arke, and the flood came, and destroyed them all: Job 22. 15. 17. 18. Luke 17. 27.

ANd Iehovah said unto Noe, Enter thou and all thy houshold into the Ark: for thee have I sene just before mee, in this generation. Of every cleane beaſt, thou shalt take to thee, seven and seven, the male and his female: and of the beaſt which is not cleane, two, the male and his female. Also of the fowle of the heavens, seven and seven, the male and the female: to keepe alive ſeed upon the face of all the earth. For seven dayes hence *I will cauſe-it-to* raine upon the earth, forty dayes, and forty nights: and will blot-out every *living* ſubſtance that I have made, from upon the face of the earth. And Noe did: according to all that Iehovah commanded him. And Noe *was* fix hundred yeeres old: and the Flood *was*; waters upon the earth. And Noe went in, and his ſonnes, and his wife, and his ſonnes wives with him, into the Ark: becauſe of the waters of the Flood. Of the cleane beaſt, and of the beaſt which *was* not cleane: and of the fowl, and of every *thing* that creepeth upon the earth. Two and two went in unto Noe, into the Ark, the male and the female: even as God had commanded Noe. And it *was* at the ſeventh of the dayes; that the waters of the Flood were upon the earth. In the yecere, the fix hundred yecere, of the life of Noe, in the ſecond moneth; in the ſeventeenth day of the moneth: *in the ſame day*, all the fountaines of the great deepe were broken-up; and the windowes of the heavens were opened. And the raine *was* upon the earth: forty dayes, and forty nights. In this ſelfe ſame day, entred Noe, and Sem, and Cham, and Iapheth, the ſonnes of Noe: and the wife of Noe, and the three wives of

his

14 his sonnes, with them, into the Ark. They, and every beast after his kind; and all the cattell after their kind; and every creeping thing that creepeth upon the earth, after his kind; and every fowle after his kind; every bird of every wing. And they went in unto Noe, into the Ark: two and two of all flesh which *had* in it the spirit of life. And they that went in, went in male and female of all flesh, even as God had commanded him: and Iehovah shut him in. And the Flood was forty dayes upon the earth: and the waters increased, and bare up the arke, and it was lift up from the earth. And the waters prevailed, and were increased greatly upon the earth: and the arke went upon the face of the waters. And the waters prevailed most exceedingly upon the earth: and all the high mountaines that are under all the heavens, were covered. Fifteene cubits upwards did the waters prevail: and the mountaines were covered. And all flesh that moved upon the earth, gave up the ghost; of fowle, and of cattell, and of beast; and of every creeping thing, that creepeth upon the earth: and every man. All which *had* the breath of the spirit of life in his nostrils; of all which was in the dry land, they died. And every living substance was blotted out, which *was* upon the face of the earth; from man unto cattell, unto the creeping thing, and unto the fowle of the heavens; and they were blotted out from the earth: and Noe only remained, and they that were with him in the arke. And the waters prevailed upon the earth: a hundred and fifty dayes.

Annotations.

1 **E**nter thou] that is, Betake thy selfe unto my tuition; and providence, who will save thee and deliver thee from the wrath that cometh upon the world, 2 Pet. 2.5. A like speech is made unto the godly in Eia. 2.6. 20. *Just before me* that is, *thy cause*, by faith, and *of heire of the justice which is by faith*, Heb. 11.7. for no flesh is *just before God*, by the works of the Law, Rom. 3. 20. Noe is also named a *preacher of justice*, 2 Pet. 2.5. The *just before God*, are opposed to hypocrites, which *justify themselves before him*; Luke 16.15. Rom. 2.29. *In this generation* that is, *among the men of this age*: which are called the *world of ungodly ones*, 2 Pet. 2.5. See Gen. 6.9.

2 **Verf. 2. of every cleane beast**] Of these there were after by Moles law two sorts, some cleane for men to eat in common use, such as were all that *parted the hoofe two*, and *chewed the cud*, Lev. 11.3. &c. all other were unclean. And some that were cleane for sacrifice to God, which were either *beestes*, or

sheepe, or goats, Lev. 1.2. 10. So of *fowles*, many were counted cleane for mans meat, Lev. 11.13. 21. &c. but for sacrifice to the Lord, only *twelve* *cleane pigeons*, Lev. 1.14. And all these sacrifices Abram offered, Gen. 15.9. and of every cleane beast and cleane fowle, Noe offered a burnt offering after hee came out of the Arke, Gen. 8. 20. wherefore by cleane beasts here, such only seeme to be meant, as were sanctified to God for sacrifice: which ordinances (as appeareth) were revealed of God to the Fathers from the beginning, as divers others, after written by Moles; as cleaving of mens persons, and garments, Gen. 35.2. paying of tythes to the Priests, Gen. 14. 20. offering of first fruits, Gen. 4. 3.4. and the like. As for civill use, all beasts seeme to be cleane to the sonnes of Noe, for meat, by that law in Gen.9.3. see the notes there. By nature all Gods creatures are good, Gen. 1. 31. and there is nothing unclean of it selfe, Rom. 14.14. but only by the institution of God, to teach men holiness and obedience, Act. 10. 15. Lev. 11.44. 45. and seven, Heb. 1. 7. *Seven*, that is, *by sevens*, or *seven of each sort*: so after, two two, Verf. 9. that is, *two of each*. This number of seven was after much used in sacrificing, as Job 42.8. 1 Chron. 15.26. Num. 23. 1. 14. 29. male and his female, the Hebrew is, *man and his wife*: which the Greeke and Chaldeae translate, *male and female*, and so the Hebrew it selfe is in the next verse for the *fowles*. It is the manner of the Hebrew tongue, to call all living creatures by the name of *man and wife*, and their young ones *sonnes*, Lev. 1.5. and things also without life, *woman and sister*, Exod. 26.3. The mystery of things may by such names the better be defended: for beasts cleane and unclean, figured out men; as the vision shewed to Peter, manifesteth, Act. 10. 11. 20. 28. *two* the Greeke explaineth it, *two two*, that is, *by twos* as before by *sevens*; and in the 9. verse following, the word *two* is doubled.

3 **Verf. 3. seven**] to wheet, of the cleane, and *two of the unclean*, as was before of beasts. And so the Greeke expresseth it.

4 **Verf. 4. seven dayes hence**] Hebr. *to yet seven daies*, that is, *the seventh day after this*, as Verf. 10. So yet *three dayes*, 2 Chron. 10. verf. 5. is in Verf. 12. shewed to be in the *third day*: So in Gen. 40. 13. The Hebrew 10, is sometime used for *after*, as Exod. 16. 1. Psal. 19.3. Num. 33.38. Jer. 41.4. Ezr. 3.8. *I will cause*] Hebr. *I causing*: it is spoken as if it were then in doing for the more certainty. So *thou heaping coles*, Prov. 25. 22. is translated, *thou shalt heape*, Rom. 12. 20. *forty dayes*] This time of vengeance is after used for the time of humiliation; as Moles, Elias, and Christ our Lord, fasted forty dayes, and forty nights, Deut. 9. 9. 1. 1. King. 19.8. Mat. 4.2. And forty daies respite was given to Ninivch, Ion. 3. 4. as thirce 40. (that is 120.) yeeres to the old world before it was drowned,

Gen. 6.3. *blot out*] or, *wipe out*: that is, *destry*, and *abolish*. This the Hebrew Doctors expound to be out of the land of the world to come, the land of the living: R. Menachem, on Gen. 7. and the Apostle placeth their spirits in prison, 1 Pet. 3. 19. *living substance*] every thing that standeth up, or *substant*. This word

word is also used Deuter. 11. 6. and Job. 22. 16.

6 **Verf. 6. 600 yeere old**] Hebr. *a forme of 600 yeere*: that is, going in his 600 yeere. See Gen. 5.32. and hereafter in Verf. 11. *waters*] or, as the Greeke hath, *the Flood of water*.

7 **Verf. 7. his sonnes wives**] Thus but a few, that is, *eight fowles were saved by water*: as the Apollob. (sixth), 1 Pet. 3.20. And here againe, Noes rare faith and obedience is set forth, Heb. 11.7. *because*] or, *for feare of*: Hebr. *from the face*.

9 **Verf. 9. and two**] that is, *by twos*: as v.2.

10 **Verf. 10. at the seventh**] or, as the Greeke faith, *after seven dayes*: see before v.4.

11 **Verf. 11. the 600 yeere**] or, *In the yeere of 600 yeeres*; that is, while Noe was living, in the 600 yeere of his life: which was from the creation of the world the 1656 yeere, and this was the beginning of that yeere of his life, for hee continued a yeere in the Arke, Gen. 8. 13. and lived 350 yeere after the flood, and dyed 950 yeere old, Gen. 9.28. 29.

the second month] to wheet, of the yeere: agreeable in part to that we now call October: for the end, and revolution of the yeere, was about the month which we call September, Exod. 23.16. and 34.22. and so the new yeere then began: this was after called the month of Ethanim, 1 King. 8.2. where the Chaldeae paraphrase, that they called it of old, the first month, but now (saith he) it is the seventh month.

For the yeere changed the beginning of it ecclesiastically, upon the coming of Israel out of Egypt: see Exod. 12. 2. and Lev. 23.39. compared with Exod. 23.16. Some take it here to bee meant of the second month, according to the Jewes ecclesiasticall account, that is, April. *of the great deepe*] that is, of the waters, which had by the providence of God beene put into treasuries (or store-houses) under the earth, Job 28.4. 10. Psal. 33.7. Deut. 8.7. As also of the Ocean sea, which sometime is called the Deepe, Job 38. 16. 30. and 41.31. Psal. 106.9. *the windows*] or *sluices*, flood-gates of heaven: that is, of the ayre; as is noted on Gen. 1.7. So Ely 24. 18. This denoteth the extraordinary violent falling of the waters from above; as the former did their springing up from beneath. Hereupon waters, deepe, floods, and the like, are used for great afflictions, whereby the life is endangered, Psal. 69. 2.3. 15. 16.

12 **Verf. 12. the raine**] or *shower*, that is, *vehement raine*. After this manner the Israelites were baptized in the cloud and sea; when the clouds streamed downe waters, 1 Cor. 10. 1. 2. Psal. 77. 18. Exod. 14.24. 25. And now was Noe saved in the arke in the midst of the waters, and was spiritually baptized into Christs death by faith, 1 Pet. 3. 20. 21. Heb. 11.7.

13 **Verf. 13. In this selfe same**] Hebr. *In the strength* (or *body*) of this day. So Gen. 17.23. Levit. 23.14. Job. 10.27.

14 **Verf. 14. every beast**] that is, *some of every sort*, *two of the unclean*; as before, v.2. *every wing* that is, of every sort; for some are winged with feathers, others with skin, as Bats. Therefore the Greeke translate here, as before, according to his kind.

15 **Verf. 15. went in**] of their owne accord, miraculously, God moving them: that they seemed beforehand to know the wrath of God that should come on the world.

16 **Verf. 16. shut him in**] or, *shut* (the doore) upon him, or after him: the Greeke faith, *shut the Arke on the outside of him*. And this was to keepe him safe, and (as the Chaldeae translate) protect him, from the violence of the raine: also that no other should come in: for so the like speech seemeth to import, in 2 King. 4.4.5. The record of this grace to Noe, is found in sundry heathen Writers; they say *Dedecation* (when waters drowned all the rest) was with his wife preferred in a ship or arke, Ovid, *Metamorph. l.1. Lucian, de Dea Syrie*. Noe was of the Greekes called *Dedecation*, (as Iustin Martyr Apol. 1. testifieth) and the name impleth so much, it being made of the *wet* and of *the sea*.

17 **Verf. 17. 40 dayes**] that is, large dayes, comprehending nights also: as v.4. and so the Greeke expresseth it, *forty dayes, and forty nights*. See the notes of Gen. 1.5. *from*] or *from upon*: but the Greeke faith, *from the earth*: and the Hebrew *meaghal*, *upon upon*, is sometime only from: as Exod. 10.28. Therefore that which in 2 Chron. 33.8. is written *from upon the Land*, in 2 King. 21. 8. is but *from the land*. So from by me, Gen. 13.9.

18 **Verf. 18. went upon the face**] that is, as the Greeke translate, *was carried upon the waters*: So ships are said to *goe* (or *swell*), Psal. 104. 26. Thus Noe in the Arke escaped the waters of Gods wrath, wherein the world perished: as Israel after this, passed safe through the waters of the sea, wherein the Egyptians were drowned, Exod. 14. Hebr. 11. 29. Noe was baptized into Christs death, and buried, (in the Arke) with him into his death, but raised up againe with him also, God giving him victory through faith in Christ, Rom. 6.3. 4. 1 Pet. 3.20. 21.

19 **Verf. 19. most exceedingly**] or, *most vehemently*: the Hebrew phrase (as also the Greeke) doubteth the word, *vehemently vehemently*. So Gen. 17.2. and 30.43. and often.

20 **Verf. 20. Fifteene cubits**] that is, *22 foot* and an half. God weigeth the waters by measure, Job 28.25. *prevailed*] that is, as the Greeke explaineth, *were lifted up*, higher then all mountaines: To this Job hath reference, saying, *he smeth out* (the waters) *and they overturne the earth*, Job 12. 15. this judgement was admirable, seeing there are mountaines, as *Atlas, Olympus, Caucasus, Athos*, and other high, that are to high, as their tops are above the clouds, and winds; as Historiographers do report. And the mountaine of *Ararat* so high, that the Arke rested upon them long before the face of the earth was discovered, Gen. 8.4. 5. &c.

21 **Verf. 21. every man**] the flood came, and destroyed them all, Luke 17. 27. they were winked before their time: a flood was poured upon their foundations, Job. 22. 16.

22 **Verf. 23. Noe only**] or, *but Noe*. To this the Scripture after hath reference, Ezek. 14. 14. *though Noe, Daniel, and Iob were among them, they should deliver but their owne soules*. So, a few were saved, 1 Pet. 3.20. and 2.5. And heathen stories give testimony unto

upon this truth, that at the deluge of all men *Dance* *unwillingly was left alive, (that is, Noe,) by going with his wife and children into a certain great ark, which he had, &c. Lucian, l. de Dea Syria.*

CHAP. VIII.

1. The waters of the flood asswage. 2. The Ark reposes on Ararat. 3. Noe sends forth the Raven and the Dove. 4. God bids Noe go forth of the Ark. 5. He builds an Altar, and offers sacrifices. 6. His family is multiplied, and promises to bless the earth no more.

1 **A**ND God remembered Noe, and every
beast, and all the cattell that was with
him in the Ark: and God made a
wind to pass over the earth; and the waters
asswaged. And the fountains of the Deep,
and the windows of the heavens were stop-
ped: and the raine from heavens was refrained.
And the waters returned from off the
earth, going and returning: and the waters
abated at the end of the hundred and fifty
2 **days.** And the ark rested in the seventh
month, in the seventeenth day of the mo-
neth: upon the mountains of Ararat. And
the waters were going and abating, untill
the tenth month: in the tenth (month) in
the first of the month, the tops of the moun-
tains were scene. And it was at the end of
fortie dayes, that Noe opened the window
3 **of the ark** which he had made. And he sent
forth a Raven: and it went forth going-
forth, and returning: untill the waters were
dried from off the earth. And he sent forth
4 **a Dove** from him: to see if the waters were
abated from off the face of the ground. And
the Dove found not rest for the sole of her
5 **foot:** and she returned unto him into the
ark: for the waters were on the face of all
the earth: and he put forth his hand, and took
her, and caused her to come unto him into
6 **the ark.** And hee waited yet other seven
dayes: and did againe send forth the Dove
out of the ark. And the Dove came in to
him as he ventide, and loe an Olive leafe pluckt
off, was in her mouth: and Noe knew that
the waters were abated from off the earth.
7 **And he waited yet other seven dayes:** and
sent forth the Dove: and she did not againe
returne unto him any more. And it was in
8 **the six hundred and one yeere,** in the first
(month) in the first of the month, the waters
were dried up from off the earth: and
Noe removed the covering of the ark: and
he saw, and beheld the face of the ground

was dry. And in the second month, in the
seven and twentieth day of the month, the
earth was dried.

And God spake unto Noe, saying, Goe
forth out of the ark: thou, and thy wife,
and thy sonnes, and thy sonnes wives with
thee. Every beast which is with thee, of all
flesh, of fowle, and of cattell, and of every
creeping thing that creepeth upon the earth,
bring thou forth with thee; that they may
breed abundantly in the earth; and be fruit-
full and multiply upon the earth. And Noe
went forth: and his sonnes, and his wife, and
his sons wives with him. Every beast, every
creeping thing, and every fowle, all that
creepeth upon the earth: after their families,
went forth out of the ark. And Noe build-
ed an Altar unto Iehovah: and tooke of e-
very cleane beast, and of every cleane fowle,
and offered-up burnt-offerings on the altar.
And Iehovah smelled a smell of rest: and Ie-
hovah said in his heart, I will not againe curse
any more the ground for mans sake; for the
imagination of mans heart is evil from his
youth: and I will not againe any more smite
every living thing, as I have done. Hence-
forth all dayes of the earth, seed-time, and
harvest, and cold, and heat, and sommer,
and winter, and day, and night, shall not
cease.

Annotations.

God remembered that is, shewed himselfe to
have care of Noe, and helped him out of his
troubles. Things are often spoken of God; after
the manner of men: as Gen. 6. So after Gen. 30.
22. every beast, or, every living thing; the Greek
translateth, all wild beasts, and addeth all fowles and
all creeping things. a wind: The Hebrew name
Ruach, significth generally any spirit, or wind; and
all winds are brought forth of God out of his treasuries,
Psalm. 135. 7. and wee know not whence they
come; or whether they goe, Job. 3. 8. But God maketh
the weight for them, Job 28. 25. and raised this
wind extraordinarily in mercy. asswaged
or, more softly, quieted. This word is applied also to
the asswaging of anger, Eph. 2. 1. and of murmuring,
Num. 27. 5. Wherefore this wind, (which seemeth
to be extraordinary,) had a miraculous effect in as-
swaging the waters, whereas usually wind maketh
them rage, Psalm. 107. 25. Ion. 1. 4. Therefore one
Chaldee paraphrase calleth it a wind, (or spirit)
of mercies.

Ver. 1. of the deepe: the water gulfes within the
earth, which before were broken up, Gen. 7. 11.
stopped: Iehus God shewed himselfe to be hee
that can stay the bottles of heaven, Job 38. 17.

Ver. 3. going and returning: that is, continually re-
turning, to weete, into their channels and treasures
within

within the earth, Psalm. 33. 7. Eccles. 1. 7. So after in
ver. 5. going and abating, that is, continually abating,
more and more. So going is elsewhere used for con-
tinuing, and increasing, Exod. 19. 19. The like is in
Gen. 12. 9. at the end, or after: as the Greeke
translateth it here, and in v. 6.

Ver. 4. of Ararat: that is, of Armenia: a country
neere Assyria and Mesopotamia, mentioned also in
1 King. 17. 37. Esay 37. 38. Jer. 51. 27. The Greeke
here calleth them as the Hebrew Ararat, but in
Esay 37. 38. it translateth it Armenia. Alfo the
Chaldee here calleth them mounts of Kardis, which
many Writers wittnesse to be hills in Armenia. And
the name Ararat seemeth to be returned into Ar-
menia, of Aram, (that is Syria) and Minni, (whereof
see Jer. 51. 27) or of Ararat & Minni compounded,
see Jer. 51. 27. Hebr. the head.

Ver. 6. that Noe opened: Hebr. and Noe opened:
we may leave the word and, as doth the Greeke,
and our English speech also beareth: which the
Hebrew it selfe elsewhere sheweth may be done,
as 2 King. 14. 10. and why shouldst thou meddle? but
in 2 Chron. 25. 19. and is left out: so in 2 Chron.
18. 12. and is left downe, which in 2 King. 22. 13.
is left out. So it may be in many other places, as
Gen. 22. 4.

Ver. 7. a Raven: an unclean fowle, Deut. 14. 14
sent forth forty dayes after the tops of the mounts
appeared, to see if the waters were abated, as the Greeke
addeth, and as the next verse sheweth of the dove.
For the Raven would have fed on the dead car-
kasses: if any had appeared, Prov. 30. 17. return-
ing: that is, flying to and fro, returning to the ark,
but not into the same, which the Dove after did,
ver. 9. whereupon the Greeke interpreters (as it
seemeth) translated it returned not. Noe had no ty-
dings of the waters abating, brought by this mes-
senger, therefore he sendeth another, the Dove:
which returning with an Olive leafe or branch;
ver. 11. significth the glad tidings of peace, by the
ministry of the Gospell, and of the Spirit, (which
the Dove represented Mat. 3. 16.) but the mini-
stry of the Law & letter (which the Raven seemeth
here to figure out,) giveth the heart of man no
evidence, that the waters of Gods wrath for sinne,
are any whit abated.

Ver. 8. a Dove from him: the Greeke saith, after
him, meaning the Raven. This Dove seemeth to be
sent out seven dayes after the Raven, as may bee
gathered by the 10. verse, where is mentioned
Noes waiting other seven dayes. Of the sending
forth of this Dove, and of her returning unto Noe,
(whom heathens name Deucalion) there is expres-
sion in humane Writers, P. lutarch. dialog. de
indist. animal. abated: Hebr. lightened: that is,
dressed: so in v. 11.

Ver. 10. be waited: or, patiently abode: so in v.
12. did againe send: or, added to send: so in v. 12.
died not add to returne: and verse 21. I will not add
to curse: that is, not curse any more.

Ver. 11. leafe: or branch: as it is elsewhere engli-
shed, Nehem. 8. 15. a signe that the waters were
low: and figuratively a token of grace and peace in
Iesus Christ, brought in the mouth, that is, the

word and doctrine of the Ministers of the Gos-
pell, compared unto Doves, Mat. 10. 15. Esay
60. 8. Romanes 10. 15. which came unto the
Church in the evening of times, in these last dayes,
Heb. 1. 1.

Ver. 13. the 601 yeere: to weete, of Noes life: as
the Greeke expresseth. in the first: to weete,
the first month, as the Greeke addeth; and the He-
brew before in v. 4. and after in v. 14. plainly spea-
keth; but affecting brevity, such words are often
omitted: So after: the first of the month, that is, the
first day, as the first of the feast, Mat. 26. 17. is expoun-
ded by the holy Ghost, the first day of the feast,
Marke 14. 12.

Ver. 14. the 27 day of the month: By this it ap-
peareth that Noe was in the arke a full yeere (or
yeeres of dayes) containing 365 dayes; according
to the course of the Sunne. For hee entered the ark,
the 17 day of the second month, in the 600 yeere
of his life, Gen. 7. 11. 13. and there he continued
till the 27 day of the second month in the 601
yeere of his life, as the 13 and 14 verses of the 8th
Chapter shew. Now the twelve monthes of the
Hebrewes had 354 dayes, (for fixe monthes had
each of them thirty dayes, and the other fixe mo-
neths had each 29 dayes, which make 354.) to
which add 11 dayes, (till the 27 of the 2 month
full ended) and there are dayes 365.

Ver. 19. after their families: that is, the male with
his female, not confusely rushing out all together,
but in order, and after their kind, as the Greeke
translateth. Families are here attributed to the bruit
creatures, as before, man and wife, Gen. 2. 24.

Ver. 20. build an Altar: of earth, as is probable
by the Law after given in Exod. 10. 24. an Altar of
earth shalt thou make unto me. And such the Nations
after used, mentioning Altars of grasse, and of
twisse, Virgil. Aeneid. 12. Horat. l. 1. od. 19. An Altar
is called in Hebrew, Mizbeach, that is, a sacri-
ficatory, or place of slaying the sacrifice, for the sacri-
fices were killed, upon it, or by it, Gen. 22. 9. 10.
Lev. 1. 11. It was a holy place, and sanctified by
the offering, Mat. 23. 19. Exod. 29. 37. and so was a fi-
gure of Christ, by whom we offer the sacrifice of praise
alwayes to God, Heb. 13. 10. 15. And it is a tradi-
tion of the Iewes, that the place where Noe built
this altar, was the place where Abraham afterward
built an Altar to offer Isaac, Gen. 22. 2. and where
Kain and Abel offered before. See the notes on
Gen. 4. 3. every cleane beast: of the bullboke, sheep,
and goats: see the notes on Gen. 7. 2. So in Parv.
R. Eliezer, chap. 23. it is said, Noe brought of the
kind of cleane beasts, a bull, a goat, and a doe, and
of the kind of cleane fowles, turtle doves and young Pige-
ons: and built an Altar, and offered, &c. burnt-
offerings: named in Hebrew golah, that is, offer-
ings, for that they went up in fire to the Lord, all
(except the skin) upon the altar, as Moses sheweth,
laying, It is the burnt-offering, because of the burning
upon the altar all the night, unto the morning, Leuiti-
cus 6. 9. Therefore the holy Ghost in Greeke
calleth them holocausta, that is, whole burnt-
offerings, and sheweth how they figured Christ
body offered up unto God for us, Hebrewes 10. 6. 10.

E and

and our reasonable service of God by him; whiles we preferre our bodies a living sacrifice, holy and acceptable unto God. Rom. 12. 1. External burnt-offerings were not in the Church, before the Law given at mount Sinai, as appeareth by this, and

Exod. 10. 25. and 18. 13.

Ver. 2. *the smell of the odour, favour*: It hath the same originall of inspiration, and is signified Gods gracious acceptance of the sacrifice offered; as 1 Sam. 13. 19. *let him smell an offering*: Lev. 26. 31. *I will not smell the smell of your sweet odours*: So in Amos. 5. 4. Wherefore the Chaldee translateth, *the Lord accepted with favour his oblation*. The Scripture speaketh of God, after the manner of men, who are delighted with sweet odours, Elyas 3. 24.

Song 3. 2. *the smell of the rose*, that is, of sweetnesse, or of sweet favour, which refresheth, comforteth, and quicketh the sense. The Hebrew word is of the same root that Noes name was of, which signified *rest and comfort*, Gen. 5. 29. The Greeke here, and usually, turneth it *enodous*, of sweet-favour: which the Apostle followeth, saying: *Christ hath given himselfe for us, an offering and a sacrifice to God, for a smell of sweet favour*, Ephesians 5. 2. where this sacrifice of Noe, and all other in the Law, are shewed to have their accomplishment in Christ: death is *for odour*, as it was impossible that the blood of *leke and spite should take away sinnes*, Heb. 10. 4. so it is impossible that the smoke of such flesh burnes, should be a sweet odour to God.

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to weat, universally with water: howbeit, fire shall consume the remnant, Job 22. 20. *for the heavens and the earth now, are by Gods word kept in store, reserved unto fire, against the day of judgement; and perdition of ungodly men*: 2 Pet. 3. 7.

Ver. 22. *Henceforth, all dayes of the earth that is, Hereafter, so long as the earth endureth*. It is a promise to conserve the orderly course and state of the world through all ages, unto the end: under which also the promise of stability of grace in Christ, is spiritually covenanted unto the faithfull: 21. 1er. 33. 20. 21.



CHAPT. IX.

1. God bleffeth Noe and his sonnes. 4. Fleth with the blood, and murder, are forbidden. 9. Gods covenant to dronne the earth no more, 13. signified by the Rainbow. 18. Noe replenisheth the world, 20. planteth a vineyard, 21. is drunken, and mocked of his son: 25. Cursed Canaan; 26. Bleffeth Sem, 27. prayeth for Iaphet, 28. and dyeth 950 yeeres old.

AND God bleffed Noe and his sonnes: and said unto them; Be fruitful, and multiply, and replenish the earth. And the feare of you, and the dread of you, shall be upon every beast of the earth: and upon every fowle of the heavens: on all that moveth upon the ground, and on all the fishes of the sea; into your hand are they given. Every moving thing that is living, to you shall it bee for meat: as the greene herbe, have I given to you all things. But flesh, with the soule thereof, the blood thereof, ye shall not eat. And surely, your blood of your soules, will I require; at the hand of every beast will I require it: and at the hand of man; at the hand of every mans brother, will I require the soule of man. He that sheddeth mans blood, by man shall his blood be shed: for in the image of God, made he man. And you, be yee fruitful and multiply; bring forth abundantly in the earth, and multiply therein.

And God said unto Noe, and unto his sonnes with him, saying. And I, behold I establish my covenant with you: and with your feed after you. And with every living soule, that is with you; of the fowle, of the cattell, and of every beast of the earth, with you: from all that goe out of the arke, to every beast of the earth. And I will establish my covenant with you; and all flesh shall not bee cut off, any more, by the waters of a Flood: and there shall not bee any more, a Flood, to destroy the earth.

And

12 And God sayd; This is the signe of the covenant, which I doe give betweene me and you; and every living soule that is with you: to eternal generations. My Bow I have given in the cloud: and it shall bee for a signe of the covenant betweene me and the earth. 14 And it shal be when I make cloudy the cloud over the earth: that the bow shall bee seene in the cloud. And I will remember my covenant, which is betweene me and you, and every living soule, of all flesh: and there shall not be any more the waters, to a flood; to destroy all flesh. And the Bow shall bee in the cloud: and I will see it, to remember the everlasting covenant betweene God and every living soule; of all flesh, that is upon the earth. And God said unto Noe; This is the signe of the covenant which I have established, betweene me and all flesh that is upon the earth.

18 And the sonnes of Noe that went out of the arke, were Sem, and Cham, and Iapheth: and Cham, he is the father of Canaan. These three were the sonnes of Noe: and of these all the earth was over-spred. And Noe began to be an husbandman: and he planted a vineyard. 21 And he dranke of the wine, and was drunken: and hee uncovered himselfe, within his tent. And Cham the father of Canaan, saw the nakednesse of his father: and told his two brethren, without. And Sem and Iapheth took a garment; and they layd it upon both their shoulders, and went backward and covered the nakednesse of their father: and their faces were backward; and they saw not their fathers nakednesse. 24 And Noe awoke from his wine: and hee knew that which his younger son had done unto him. And he said, Cursed be Canaan: a servant of servants shall hee bee to his brethren. And he sayd, Blessed be Iehovah, the God of Sem: and Canaan shall be a servant to them. God perswade Iapheth; that hee may dwell in the tents of Sem: and Canaan shall be a servant to them. And Noe lived, after the Flood, three hundred yeeres, and fifty yeeres. And all the dayes of Noe were nine hundred yeeres, and fifty yeeres: and hee dyed.

Annotations.

1 BE fruitful the blessing first given to Adam, Gen. 1. 28. is here renewed in the same words: and the Greeke hereto addeth, and exercise dominion (or rule) which the Hebrew expresseth in Gen. 1. 28. Here is implied in the verse following.

Verf. 1. *shall be upon every beast* or, *he is upon them*: This is that sovereignty which Adam had over the creatures before his fall; though not after the same manner; for then the creatures were subject of their owne accord, now of feare, and by constraint. And although many beasts rebel against men, and destroy them, (especially for some great finnes, Lev. 26. 22. 1 King. 13. 24. 2 King. 2. 24.) yet as the Apostle saith, *every nature of wild beasts, and of birds, and of creeping things, and things in the Sea, is tamed, and hath bene tamed of the nature of man*, Iam. 3. 7.

Verf. 3. *moving* or, *creeping thing that is living*: that is, as the Greeke in the former verse translateth, *moving things which live*: whereby things that dye alone, or are not lawfully killed, seeme unto some to bee excepted; as after in the Law, such are plainly forbidden to be eaten, Lev. 22. 8. Exod. 22. 31. So the law touching unclean beasts, fowles, fishes, &c. mentioned in Lev. 11. seemeth not to be given as yet. And this was the ancient Rabbins judgement, as in *Bresith rabba* they say. *What is that which Psal. 145. 7. teacheth us, saying: The Lord loveth the beasts? All beasts which have bene forbidden as unclean in this world, God will cleanse and licence them in the world to come of the Messiah. Even as to the sonnes of Noe, at the first they were cleane, as it is written (Gen. 9. 3.) every moving thing that is living, to you shall bee for meat: as the greene herbe, &c. As the herbe is permitted unto all, so all beasts shall be permitted unto all, as the Greeke herbe given before for meat to man and beast, Gen. 1. 29. 30.*

Verf. 4. *with the soule* or, *in the soule*, that is, the life: for so the soule often signifieth, Job 2. 6. Ioh. 10. 15. 17. *the blood*; this declareth what the former meant; in the soule, that is, the blood: a reason whereof is shewed in the law, Lev. 17. 11. *for the soule (or life) of the flesh is in the blood*: and in verf. 14. *the soule of all flesh, is the blood thereof*. So this law against eating flesh with the life or blood, seemeth to be against cruelty, not to eat any part while the creature is alive, or the flesh not orderly mortified, and clenched of the blood: 1 Sam. 14. 32. 33. 34. and this the reason following doth confirm. Also the Hebrew Doctors make this the seventh commandment given to the sons of Noe, which all Nations were bound to keepe: as there had bin fixe from Adams time. Which they reckon thus; The first against idolatry, worship of starres, images, &c. The second against blaspheming the name of God. The third against shedding of blood. The fourth against unjust carnall copulations; whereof they make fixe sorts: 1. with a mans own mother, 2. or with his fathers wife; 3. or with his neighbours wife; 4. or with his sister by the mothers side; 5. or with mankind; 6. or with beasts. (Five of which they gather to be forbidden by Gen. 2. 24. the other by Abrahams speech, Gen. 20. 12.) The fifth precept was against rapine or robbery. The sixth to have judgement or punishment for malefactors. And unto Noe was added the seventh then here mentioned; which they understand to forbid the eating of any meate, or of the flesh of a beast taken

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taken

fallen from it alive. Whosoever in the world, transgressed any of these seven commandments willfully, the Jewes held he was to be killed with the sword: as is shewed *Maimony in Mishn. treat. of Kings, chap. 9.* But the Heathens that would yield to obey these seven precepts, though they received not circumcision, nor observed the other ordinances given afterwards to Israel; they were suffered to dwell as strangers among the Israelites, and to sojourn in their land, as is shewed after us on Exod. 12. 45. and Lev. 22. 10.

Verf. 5. *And surely your blood* [This the Greeke translatheth, *For every man blood*, so making it a cause and reason of the former prohibition. *of your families* that is, *your life blood*, whereby your persons are kept alive. Or, *of your souls*, that is, *of your selves*, meaning, that who so killeth himselfe, God will require his blood at his owne hands, and judge him as a murderer. So the Jewes expound these words: *Maimony in Mishn. tem. 4. treat. of Murder, chap. 2. 5. 3.* require; or, *seek out*; and consequently punish, as Gen. 4. 22. Hereupon God is called the *requirer* (or *seeker out*) of bloods, Psalm. 9. 13. and so the punisher. For where Moses saith in Deut. 18. 19. *I will require it of him*: Peter expoundeth it, *he shall be destroyed from among the people, Act. 3. 25.* every beast] So God ordained in the law, that the beast which killed a man, should be put to death; Exod. 21. 28. But the Jewes apply this against such men as procure their neighbours death by any wilde beast; *Maimony in the foresaid place.* of every mans brother] this the Chaldee translatheth, *of the man that shall feed his brother's blood.* By brother, is meant any other man (as the next verse sheweth) for God made all mankind of one blood, Act. 17. 26. The Jew Doctors understand this of such as lend or hire another man to kill their neighbours; *Maimony ibidem.*

Verf. 6. *He that sheddeth, &c.* meaning wilfully: for he that killed his neighbour unawares: his life was provided for by the law, in Numi. 35. 11. *by man shall this blood be shed* that is, by the Magistrate; whose power is here established, for killing all wilfull murderers: as the Chaldee expresseth it, *saying, with minisster by sentence of the Judges, shall his blood be shed.* This was one of the seven commandments given to the sonnes of Noe, foreremembrance: And this second with the law, Numi. 35. 20. 46. but private men may not use the sword; Mat. 26. 52. Rom. 13. 2. *Image of God* and *to the Image* is not only to man, but to God himselfe. The image of God in men, is defaced by sin; but not wholly; and mans nature having a soule spirittually understanding, immortally, &c. still remaineth; wherein part of Gods image is yet to be seen in man. So the Apostle useth a like reason against the worship of man; Iain. 4. 9. And the law was commanded that man should be like unto God, for the use of man, who was guilty of death; Numi. 35. 21. yet the Jew Doctors write, though the image of God were all the while in his world; and though the image of blood were willing to free him, yet he was to be put to death; because the image (or life) of the party murdered, is not the possession of the murderer of

blood, but the possession of the most holy God, *Maimony, treat. of Murder, chap. 1. 5. 4.*

Verf. 11. *destroy* [Heb. *to corrupt*]: the Greek faith, *to corrupt all the earth.* This sheweth that the covenant was againe, the universal drowning of the world, not but that some particular countries may be perished. Also by saying *a flood*, he reserveth other means to consume the whole world, as by fire; 2 Pet. 3. 7. 46. See the notes on Gen. 8. 21.

Verf. 12. *in the signe* or shall be the token. The use of a signe, is to confirme mens faith in Gods promises, Elay 7. 1. 1. and 38. 7. 22. *doe give* or, *am giving*; that is, *doe put*, or *set*: as the holy Ghost translatheth giving, Elay 42. 1. by putting, Mar. 12. 18. So in the Hebrew, that is exprelly by the word *set*, 1 King. 10. 9. which elsewhere is written given, 2 Chron. 9. 8. See Gen. 1. 17. And the Chaldee, *for betweene me and you, faith, betweene my word and you*: as oftentimes for the Lord, he putteth his word; by which name Christ is called, Ioh. 1. 1. in whom all Gods promises are yea & Amen: Cor. 1. 20

Verf. 13. *my bow* that which we call the Raine-bow, because it is in the cloud in the day of raine, Ezek. 1. 28. which God calleth his, for the wonderfulnesse thereof, and for the sacramental signe by his speciall ordinance. The Heathen Poets therefore called it *Thebantianis*, as being the worke of the wonderful God. It is called a bow, for the likenesse, and hath many colours, partly waterish, and partly fiery; to put us in mind both of the watry flood, whereby the old world perished, and of the fire, wherewith the world that now is shall be burnt, Iob 22. 15. 16. 40. 2 Pet. 3. 6. 7. 10. And as the bow is an instrument of war, and so used in Scripture for a signe of war, Gen. 48. 22. Psa. 12. 3. Lam. 3. 12. Zach. 9. 10. Rev. 6. 2. so the raine-bow naturally signifieth waters in the clouds, but is made of God a signe that the waters shall no more drowne us; and though he seemeth to bend his bow like an enemy, (Lam. 2. 4.) yet in wrath hee remembereth mercy. *I have given* or, *doe give*: for which the Greeke faith, *I doe put*. As the covenant made with Noe concerning the waters, is applied to the spirittual covenant made with us in Christ, Elay 54. 9. 10. so the raine-bow; (the signe of that covenant) is also applied for the signe of grace from God to his Church, Rev. 4. 3. and 10. 1. Ezek. 1. 28

the earth that is, *all people in the world*: See Gen. 1. 1. *when I make cloudy the cloud* that is, *when I bring many thick and watry clouds*, which naturally signifie store of raine, 1 King. 18. 44. 45. Therefore clouds are often used in Scripture to denote afflictions and dangers unto men, as Ezek. 30. 3. 28. & 32. 7. & 34. 12. Soph. 1. 1. Ioh. 1. 2. *the bow shall be seen* the use whereof, on Gods part, to remember his covenants, (as the next verse sheweth) and on mens part, that they rest in faith upon his promise, that hee will no more drowne the world. Hereupon it is a custome amongst the Jewes, that when any steeth the bow in the cloud, hee shall say, *God, that remembereth his covenants, and is faithful therein, and shall by his promise, &c. Maimony treat. of Blessings, ch. 10. 5. 16. So Ben Syrach faith, take upon the Raine-bow*

Verf. 14. *when I make cloudy the cloud* that is, *when I bring many thick and watry clouds*, which naturally signifie store of raine, 1 King. 18. 44. 45. Therefore clouds are often used in Scripture to denote afflictions and dangers unto men, as Ezek. 30. 3. 28. & 32. 7. & 34. 12. Soph. 1. 1. Ioh. 1. 2. *the bow shall be seen* the use whereof, on Gods part, to remember his covenants, (as the next verse sheweth) and on mens part, that they rest in faith upon his promise, that hee will no more drowne the world. Hereupon it is a custome amongst the Jewes, that when any steeth the bow in the cloud, hee shall say, *God, that remembereth his covenants, and is faithful therein, and shall by his promise, &c. Maimony treat. of Blessings, ch. 10. 5. 16. So Ben Syrach faith, take upon the Raine-bow*

bow, and praise him that made it, Eccles. 43. 11.

Verf. 18. *Cham* or *Ham*: Ch is to be pronounced, *ber*, as we commonly doe in the word *chamber*, but as in the name *Christ*, as it were written *Cam*. And so in other proper names, written after this manner: as *Chaldean*, or *Caldæan*, or *Chanaan*, or *Canaan*, and the like. *father of Canaan* called in Hebrew *Cenagann*. And though *Cham* was father of many moe sonnes, Gen. 10. 6. yet *Canaan* onely is named, because he was *curst*, as here followeth in verf. 25.

Verf. 20. *began to be*] This speech doth not necessarily import as if hee had never beene an husbandman before; but that now after the Flood, he was one: as of Christ it is written, *he began to cast out*, Mar. 11. 15. that is, *he did cast out*, Mar. 21. 12. and of others, *they began to disdaine*, Mark. 10. 41. that is, *they disdained*, Mat. 20. 24. and sundry the like. *a husband man* or *lands man*: in Hebrew, *a man of the ground*; that is, giving himselfe to husbandry or tillage: as the Chaldee faith, *working in the earth*: so *a man of warre*, is a *soldier*, Ioh. 5. 4. *a man of blood*, is a *murderer*, 2 Sam. 16. 7. *a man of cattle*, is a *shepherd*, or *grazer*, Gen. 46. 32. *a man of words*, Exod. 4. 10. that is, *eloquent*.

Verf. 21. *hee uncovered himselfe* that his shame and nakednesse was to be seen: which sheweth, that *mine is a nakednesse*, Prov. 20. 1. and to be drunk, *therewith is a ravenous creature*, Ephel. 5. 18. This fell out (in likelihood) some yeeres after his coming out of the Arke, as appeareth by the increase of his children: children: after Canaan was borne, Noes sinne may be compared with Adams, who transgressed by eating, as Noe doth by drinking the fruit of a tree: upon that, Adam saw him selfe naked, and was ashamed; upon this, Noe is naked, and his shame discovered. Now, by drinking the fruit of the vine, we have a signe and seale of the covering of our shame, the forgiveness of our sins in Christ: Mat. 26. 27. 28. 29. Upon this similitude of Noes sinne with Adams in part, the Rabbines say, that *Noe found a vine, that was cast out of the garden of Eden*: R. Menachem on Gen. 9.

Verf. 22. *he is said* and this (as the sequell sheweth) with a mocke of his aged father.

Verf. 23. *Sem* in that *Sem* the younger is named before his elder brother *Iapheth*, and after blessed before and above him, verf. 26. 17. it is most likely, that he was principall in this good counsell and worke.

Verf. 24. *his younger son*] which the Hebrew callet *lessor*, meaning *younger*.

Verf. 25. *Curst be Canaan* or *Cursed* shall hee be. He is thought of some, that Canaan told Chum his father, of Noes nakednesse; and therefore had this curse upon him and his posterity, rather then the other sonnes of Cham, mentioned in Gen. 10. 6. or then Cham himselfe. And although by Canaan, may be understood or implied (*Canaan* father, (as the Greeke translation hath *Cham*, and as elsewhere in Scripture *Goliath* is named, for *Goliath* brother, 2 Sam. 21. 19. compared with 1 Chr. 20. 5.) yet the event and history after sheweth,

that the Canaanites also were indeed upon this curse, when the Israelites conquered their land. And that Noe pronounced this judgement by Gods spirit. But Cham is not exempted hereby from the curse, although his sonne be named: as *Sem* is not exempted from the blessing in the next verse, where *Iehovah* his God is named. So Jakob is said to bleste Joseph, Gen. 48. verf. 15. when Josephs children had their blessing, verf. 16. &c. And the curse of the wicked, reacheth unto the fruit of their body, Deut. 28. 18. *a servant of servants* that is, *a most base and vile servant*: the Chaldee faith, *a working servant*: Canaans name did also portend his condition, being of *Canaan* to *humble*, *bow*, or *press downe*. And as *servitude* is here brought upon men for a curse, so the Scriptures under the name of *servants* signifying *sinfull men*, doe thus fetch out from the kingdom of God; Ioh. 8. 34. 35. Gal. 4. 30. 31. Among the Heathens also, such an estate was counted miserable: *God taketh away base the understanding of those men that we brought into servitude*: faith Plato in his booke of *Laws*, from *Homer*.

Verf. 26. *the God of Sem*] Under this, *Sem* also himselfe receiveth a blessing, for, *blessed is the people whose God Iehovah is*, Psal. 144. 15. and eternall life is implied hereby, for *God hath prepared for them a City, of whom hee is not ashamed to be called their God*, Ioh. 11. 16. and *Sem* is the first man in Scripture, that hath exprelly this honour. By the *God of Sem*, also may be meant *Christ*, who came of *Sem*, according to the flesh; but is also *God over all blessed for ever*, Amen, Rom. 9. 5. *Sem* by interpretation is a *Namus*, (which is also used for *renewance*, Gen. 6. 4.) and Christ hath a *namus* above every name, wherewith all knees bow, Phil. 2. 9. 10. *(servant to them)* or, *to him*: that is, to *Sem*, and *Iapheth*, and specially to *Sem*: the Hebrew signifieth both *them* and *him*. So in the verse following: the Chaldee translatheth, *to them*: the Greeke, *his servants*.

Verf. 27. *perswade* or, *shall perswade*: or (as the Greeke and Chaldee translatheth) *intarge*. The original word properly signifieth *to perswade*, *entice*, or *allure*, by faire and kind words, and is applied to Gods drawing of men unto him by the Gospell, Ioh. 1. 14. and in the Hebrew there is allusion to his name, *Iapheth* is *Iapheth*: *Perswade* the *perswade* it. It meaneth by faire alluring words to persuade unto faith and obedience: and so is a prophetic or prayer, that the Gentiles which come of Iapheth, should be brought to the faith of the Gospell. This word of *perswading*, is often used for drawing men to Christ; Act. 17. 4. and 18. 24. and 19. 8. and 28. 24. and it is the speciall worke of God, Ioh. 6. 44. Act. 12. 18. *Intarge* alle; is not only of room to dwell in (which may be implied in this blessing of Iapheth, who had moe sonnes then either Cham or Sem) but oftentimes of the heart by wisdom, love, and comforts in 1 King. 4. 29. 2 Cor. 6. 11. Eia. 60. 5. But it is another Hebrew word in these places. *hee may dwell* or, *and hee shall dwell in the tents of Sem*: that is, be united with the Churches of the Jewes, (the posterity

posterity of Sem) which was fulfilled when the Gentiles became *joyned*, and of the same body, and *joyned* posterity of Gods promise in Christ, the top of the partition wall being broken down, &c. Ephes. 3. 6. and 2. 14. 15. Although it may further imply the grafting of Iapheths children into the stock of the Church, when Sems posterity, the Jewes, should be cut off, as Paul sheweth in Rom. 11. 12. 15. 17. &c. So the Reubenites are said to dwell in the *Hagarims tents*, after the Hagarims were subdued and slain, 1 Chron. 5. 10. The Church of Christ, is here and often called *Tents*, (or *Tabernacles*) which are a sitting and movable dwelling, because such is our estate on earth; *here we have no continuing City, but wee seeke one to come*, which hath foundations, &c. Heb. 13. 14. and 11. 9. 10. So the tents of Judah, Zach. 12. 7. signifye the Church; and the tents of Iakov, Mal. 2. 12. and the tents of the Saints; Rev. 20. 9. The Hebrew Doctors have gathered from this prophetic, that they should speak in Iapheths tongue, (which in the ages following was the Greeke) within the tents of Sem: *Thal-mud Heterofol, in Megilab*. This was fulfilled by the Apostles speaking and writing the Gospell in Greeke.

Ver. 29. he died] in the yeere from the worlds creation 2006. and did see *Tharab* the father of Abram, the tenth generation after him, before his death.

CHAP. X.

1. The generations of Noe three sonnes after the Flood: 2. The sons of Iapheth: 6. The sonnes of Cham: 8. Amoketh whom is Nimrod, the mighty hunter, and King: 11. 1. and the twelve families of Canaan. 19. the borders of their land. 21. The sonnes of Sem, father of the Hebrewes.

And these are the generations of the sonnes of Noe: Sem, Cham, and Iapheth: and unto them were borne sons after the Flood. The sonnes of Iapheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshe, and Thiras. And the sonnes of Gomer, Ascanius, and Riphath, and Thogarmas: And the sons of Javan, Elia and Tharshis, Kittim, and Dodanim. Of these were the islands of the nations divided, in their lands, after their tongue, after their families, in their nations.

And the sonnes of Cham, Cush and Mizraim, and Eber, and Canaan. And the sons of Cush, Seba and Havilah, and Sabota, and Regmah, and Sabtea: and the sonnes of Regmah, Sheba and Dedan. And Cush begat Nimrod: he began to be a mighty one, in the earth. He was mighty in hunting, before Iehovah: therefore it is said, As Nimrod, mighty in hunting, before Iehovah.

And the beginning of his Kingdome was Babylon; and Erech, and Acad and Chaldei: in the land of Shinar. Out of that land went forth Assur: and hee builded Niniveh, and Rehoboth the citie, and Calach. And Resen, betweene Niniveh and Calach: the same is a great City. And Mizraim, begat the Ludims, and the Ananims, and the Lebhimis, and the Naphthuchims. And the Pathrusims, and the Casluchims, (from whence came out the Philistims,) and the Caphtorims.

And Canaan, hee begat Sidon his firstborne, and Cheth. And the Iebusite, and the Amorite, and the Girgasite. And the Evite, and the Arkite, and the Sinite. And the Arvadite, and the Samarite, and the Chama-thite: and afterward were the families of the Canaanite spread abroad. And the border of the Canaanite was from Sidon; as thou comest to Gerar, unto Gaza: as thou comest to Sodom and Gomorrha, & Admah, and Seboim, unto Lashah. These are the sonnes of Cham; after their families, after their tongues: in their lands, in their nations.

And there was borne also to Sem himselfe: the father of all the sonnes of Heber; the brother of Iapheth, the elder. The sonnes of Sem, Elam, and Assur: and Arphaxad, and Lud, and Aram. And the sons of Aram: Vz and Chul, and Gether and Mafsi. And Arphaxad begat Salah: and Salah begat Heber. And unto Heber were borne two sons: the name of the one Phaleg, for in his dayes was the earth divided; and the name of his brother, Ioktan. And Ioktan begat Almodad, and Saleph: and Chalamaveth, and Iarad. And Hadoram and Yzal, and Diklah. And Obal, and Abimael and Sheba. And Ophir and Chavilah, and Iobab: all these, were sons of Ioktan. And their dwelling was from Mesha: as thou goest to Sephar, a mount of the east. These are the sonnes of Sem; after their families, after their tongues; in their lands, after their nations. These are the families of the sonnes of Noe, after their generations, in their nations: and from these were the nations divided, in the earth, after the Flood.

Annotations.

The generations] that is, the children begotten of Noe three sonnes: by whom three parts of the world were inhabited; Asia by Sems posterity, Africa by Chams; and part of Europe, with Asia the lesse, by Iapheths.

Ver. 2.

Ver. 2. Iapheth] the eldest of the three brethren, ver. 21. Hee is renowned in the ancient Greeke writings, called *Iapetus*; of him many things are fabled by the Poets; and his posterity called *Iapetides*, by Hesiod, and others. Gomer] of him came a people still called by their fathers name in Ezekiels dayes, seated Northward from the land of Canaan: who did helpe to afflict the Jewes, after their return out of Babylon, Ezek. 38. 6. They are of Greeke Geographers called *Kimmerios* (Kimmerites) a people beyond Thracia. Iosephus (in his *Antiquities*) saith, the *Galatians*, were of old named *Gomerites*. The *Kimmerites*, (or *Cimmerians*) afterward degenerated into the name of *Cimbrians*. Magog] of him also came a people and country (so named, which were enemies to Gods people, Ezek. 38. 2. and 39. 6. Revel. 20. 8. thofe that are now called *Scythians*, (or *Sarmatians*) are thought to be of his race: Ioseph. *Antiq.* 1. c. 7. which Scythians dwelt in Caelefyria.

Madai] the father of the people called *Medes*, into whose Cities the Israelites were led captives, 2 King. 8. 11. They with *Paras* (the Persians,) overcame the Babylonians, Esay 13. 17. and 11. 2. Jer. 51. 11. Dan. 5. 28. 31. and 6. 8. That people is also mentioned in Act. 2. 9. *Javan*] in Greeke *Ionians*, of him came the people called *Iones*, that is, *Greekes*: which are mentioned by the name *Javan*, in Ezek. 27. 13. Esay 65. 19. Dan. 8. 21. and 10. 21. Unto them the Israelites were sold for bondmen, Iod. 1. 6. They were called *Greekes*, of one *Grekus* a King. Thubal] in Greeke *Thobol*: his children were still called by his name; used trading with the Tyrians, Ezek. 27. 13. & ayded God their Prince, against the people of God, Ezek. 38. 2. 3. The *Thobolites*, Iosephus saith, in his time were called *Iberi*, *Antiq.* 1. c. 7. they inhabited Spaine, and the countries adjoining. Meshe] in Greeke *Meshech*: of him came the *Meshechites*, as some thinke, and the name seemeth to confirme: who removed their dwelling more Northward, Meshech is usually joyned with Thubal before mentioned, neere whom he was seated: Ezek. 27. 13. and 38. 2. Iosephus deriveth from him the *Cappadocians*: *Antiq.* 1. c. 7. which of old were called *Myschines*.

Thiras] of him came the *Thracians*, and the Greeke name *Thras*: hee is not mentioned againe in Scripture, save in the genealogy, 1 Chron. 1. 5. Here are of Iapheth reckoned seven sonnes, which first sedled in Asia; and from thence further Northward and West. So in Asia, there are seven Christian Churches of the Gentiles, Rev. 1. 11. Thus Iapheth hath become perswaded and enlarged.

Ver. 3. Ascanius] in Hebrew, *Aschenaz*: his land and children retained his name, when they helped the Medes to overthrow Babylon, Jer. 51. 27. Of him the sea betweene Europe and Asia, was called *Ascanus Pontus*, and after, *Euxenus*: and his posterity dwelt in Asia, Pontus, & Bythinia, (mentioned in 1 Pet. 1. 1.) where is the river *Ascanius*. The Jewes now commonly call *Germany*, *Aschenaz*: and others with them derive from it the *Ascanians*, and the *Ascanians* that is the *Dutch-men*. But the *Jerusalem Chaldees* paraphrase, turneth it here *Asia*.

There (in Asia the lesse) is the country *Ascania*; and *Sicania*, named of this man. Riphath] hee in 1 Chron. 1. 6. is called *Diphath*; for the Hebrew letters are like, and so one put sometime for another, as is shewed on Gen. 4. 18. Of Riphath, the *Riphath mountaine* in Scythia, seeme to have their name. But the holy Scriptures mention him not: as being thrust off from the Jewes land. Iosephus saith, the *Paphlagonians* come of him. Thogarmas] in Greeke, *Thogarmas*: (as the Hebrew it selfe sometime translatheth letters; *Almogum*, 1 King. 10. 11. and *Almogumim*, 2 Chron. 9. 10. *Harabai*, 2 King. 22. 14. and *Chafreb*, 2 Chron. 34. 22.) Of this *Thogarmas house* and off-spring, there is mention in Ezek. 27. 14. and 38. 6. he was seated Northward neere Gomer; and the Chaldee paraphrast on Ezekiel, makes his Country *Garmamas*, or *Germany*.

Ver. 4. Elia] (or as the Hebrew writeth) *Elisub*: his sonnes dwelt in Isles and fold blue and purple to the Tyrians, Ezek. 27. 7. Of him came the *Greekes* called *Eoles*, and the country was named *Hellas*: that is, *Greece*, as both the name, and *Thargum Jerusalem* witnesseth. Tharshis] the children dwelt by the sea, much shipping and merchandise, Ezek. 27. 12. 25. The country was after named *Cicilia*, and there was also a famous City called *Tarsum*, where the Apostle Paul was borne, Act. 21. 39. Whither the Prophet Ionas fled, Ion. 1. 3. The Hebrewes call the maine Sea *Tharshis*, Plal. 48. 8. because they usually trafficked by that Tharshan Sea. Kittim] the *Greekes* saith, the *Kettians*: whom the *Jerusalem paraphrast* seateth in Italy: and *Makera*, that is *Madecassina*, sheweth by the name, that it also came of Kittim. Of this people and country mention is made also in Num. 24. 24. (where the Chaldee translatheth *Romanes*, the Latine *Italy*.) Esay. 23. 1. 12. Jer. 2. 10. and Dan. 11. 30. where the Latine translatheth it *Romanes*. Iosephus deriveth the *Cyprians* from Kittim, amongst whom is the City *Kition*.

Dodanim] written also *Rodanims*, 1 Chron. 1. 7. and here in Greeke *Rhodi*. The *Rhodes* and *Darians* about Greece, seeme to come of these. The Scriptures mention not this *Dodanim* any more then *Thiras*, in ver. 2. the *Dodanians* in Epirus seeme to come of him. Thus Iapheth hath seven nephewes, as before hee had seven sonnes.

Ver. 5. the Isles] that is, the countries where the nations of Iapheths lingage dwelt, in Europe, and the Isles thereof: wherefore although *Elis* is first used for a little land in the sea, yet after it is largely put for any country or nation there inhabiting; wherefore the holy Ghost translatheth that nation (or Gentile) Mat. 12. 21. which in Hebrew is *Elis*, Esay 42. 4. every man] The Hebrew *Elis*, man, is often put for every one; and is so translathed in Greeke by the holy Ghost, Heb. 8. 12. from Jer. 31. 34. See also Gen. 15. 10. their families, or kindreds: in Greeke, their tribes: which word is after in this chapter, and elsewhere, as also in Rev. 1. 7. used for a family, stock, or kindred of any nation. And in the Hebrew, Egypte is said to have tribes, Esay 19. 23. of which word, see the notes on Gen. 49. 10. 16.

Ver. 6.

6 Verif. 6. Ch. 15] he was father of the Arabians and *Ethiopian*, or *Mores*, as the next verse sheweth: and where *Ethiopia* is mentioned in Scripture, the Hebrew name is *Cush*, *Ely* 37.9. and often otherwise; and they are called *Ethiopian*: (according to the Greek name) of their burnt faces and blacke skin: see *Jer*. 13.23.

Mizraim] of him came the *Egyptians*; and the land of *Egypt*, (so called of the Greeke, in *Mat*. 2. 15. and wayes in the new Testament;) in the Hebrew by *Mofes* and the Prophets, alwayes called the land of *Mizraim*. And it is said to have the name *Egypt*, of one *Aiguphos*, a King there. But the Arabians and Turkes to this day, call that land *Misri*: and *Cedemus* in Greeke name it *Misra*. See also *Gen*. 12.10. and 41. 56. *Phue*] or *Put*, by whose name their children and land was still called in *Ezekiels* time, *Ezek*. 27.10. and 38. 5. in other writers it is named *Lybia*, there is the river called *Phibuth*. *Canaan*] in Hebr. *Cenagham*, he it was whom *Noe* curied, *Gen*. 9.25. his country (the land of *Canaan*) was given for a possession to the Israelites; famous through all the Scriptures, *Palestina*, *Iudea*, (or *Terry*) *Samarita*, *Galilee*, were all parts of this land of *Canaan*.

7 Verif. 7. *Seba*] or *Saba*: (as the Greeke writeth it) of whom came the *Sabaens*, who being mixt afterward with other peoples, were thereupon called *Arabians*, that is, a mixed people: for *Arab*, (that is, *Arabia*) 2 *Chron*. 9. 14. is written also *Arab*, 1 *King*. 10.15. which properly signifieth a mixed multitude, as in *Exod*. 12. 38. *Havilah*] in Greeke *Enila*: the posterity of this man, with his four brethren following, dwelt neere the former *Sabaens*, and with others many, caused the name of their large territories to be called *Arabia*, of the mixture of peoples, as before is noted. *Shuba*] called also in Greeke *Saba*: his posterity dwelt southward, in *Ethiopia*, a rich land. The *Queen* of *Shuba* came from far to heare the wisdom of *Solomon*, 1 *King*. 10. 1. in the Gospell she is called *Queen of the South*, *Mat*. 12.42. *Dedan*] hee is mentioned with his seed, among the Merchants, in *Ezek*. 27.15. and 38.13.

8 Verif. 8. *Nimrod*] called in Greeke *Nebrod*: so in the Hebrew text, *A* and *B*. are put one for another, as *Moradach*, *Ely* 39.1. or *Berodach*, 2 *King*. 20.12. *Nimrod* signifieth a *Rebell*, he was the chiefe builder of *Babel*, a mighty one, the Greeke call him *Belus*.

9 Verif. 9. *in hunting*] This the Scripture applyeth to hunting of men, by persecution, oppression, tyranny, *Ier*. 16.16. *Lam*. 3.52. and 4.18. *Prov*. 1.17. 18. And so the *Jerusalem* paraphrast here expounds it of a *subtil hunting of the fowles of men*. And *Mofes* in the next verse rightly hath here hunted for a kingdom: which by right pertained not to him, seeing he came of *Cham*, the youngest of the three brethren, *Gen*. 9.22. before *Ishmael* that is, mightily, openly, and without feare of God, as *Gen*. 12. 1. And so as the Lord tooke notice of his evil, *Psalm* *saith* that is, *commonly* *saith*, and became a *predecessor* against all tyrants and persecutors.

Verif. 10. *Babylon*] in Hebrew, *Babel*: which the holy Ghost in Greeke calleth *Babylon*, *Rev*. 18. 2. A City named of the event, because God there confounded their tongues, and scattered them, *Gen*. 11.9. *Shinar*] in Greeke *Senar*: which is by interpretation, (*She nar*) That which scattered (the inhabitants) out of it, as the like phrase is used in *Iob* 38.13. and hereof it seemeth to have the name: for otherwise, as all other countries were called by the name of their first possessors, so this was named the land of *Nimrod*, *Mic*. 5. 6. But usually it is called *Shinar*, *Gen*. 11.2.9. and 14.1. *Ely* 11. 11. *Dan*. 1.2. and is noted for the dwelling place of wickednesse, *Zach*. 5.11. The same land is also called *Chalde*, *Gen*. 11.28. *Ier*. 51.24.35. *Ezek*. 23. 16.

Verif. 11. went forth *Assur*] to the Greeke translateth it: as if *Alhur* (who was the sonne of *Sem*, *v*. 22.) to avoid *Nimrods* cruelty, went and builded *Nineveh*, and the other Cities: and so *Iosephus* maketh *Assur* the builder of *Nineveh*, *Antiq*. 1.1. c.7. But it may also well be translated, hee went forth to *Assur*, that is, to *Assyria*, a country lying neere to *Shinar*, or *Chaldea*, having the name of *Allur*. This *Nimrod* hunted from one land to another, increasing his dominion, so in the Hebrew is to be understood too; as often elsewhere: which the Scripture it self sheweth; as the *hughe*, 2 *Sam*. 6. 10. for unto the house, 1 *Chron*. 13. 13. the land, 2 *Sam*. 10. 2 for unto the land, 1 *Chron*. 19.2. and many the like.

Nineveh] a great City, famous by the preaching of the Prophet *Jonas*, *Jon*. 1. the *city* that is added, because *Rehebebs* signifieth also *great*: but here it is the name of a city, which the Greeke and Chaldee versions doe confirme: as also *Gen*. 36. 27.

Verif. 13. the *Ludims*] that is, *Lud* and his posterity; so after *Aram* and his posterity. For besides the Hebrew forme which is plural, the Greeke by article plainly sheweth them to be peoples, not persons. The mans name seemeth to be *Lud*, (spoken of in *Ezek*. 27. 10. and 30.5. *Ely* 66. 19. (where also *Lud* the sonne of *Sem* may be comprehended, *Gen*. 10. 22.) and his race the *Ludims*, (or *Lydians*) in *Ier*. 46.9. *Lebakims*] called *Lybians*, a people in *Africa*.

Verif. 14. *Phisitims*] or, *Phythians* 12 people after much spoken of in Scripture, *Judg*. 13. and 14. &c. Their first dwelt with the *Caphorims*, (next mentioned) *Ier*. 47.4. and were called by their name, *Deut*. 2.23. and from *Caphor*: the Lord brought them into *Canaan*, *Amos* 9.7. where they remained uncatt out of *Israel*, to their great trouble.

Verif. 15. *Sidon*] of him came the *Sidonians*, and a city in his land was called by his name, *great Sidon*, *Ios*. 11.8. and 19.38. A City renowned also in humane writers: for ancientnesse and fame of the builders thereof: see *Qui Curtius* 1.4. This was after allotted to *Assur*, sonne of *Israel*: though they failed in not casting out the inhabitants, *Judg*. 13.1. *Chetib*] of whom came the *Cethians*, or *Hittites*, *Gen*. 15.20.

Verif. 16. the *Iebusite*] that is (as the Chaldee paraphrast expresth,) the *Iebusites*, *Amorites*, &c. the singular number being put for the plural, as also

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also in *Gen*. 15.20. 21. *Exod*. 3. 8. and 23. 23. and many other places: and the Hebrew text confirmeth this, as in 2 *Sam*. 5. 6. the *Iebusite* the inhabitants, for which, in 1 *Chron*. 11. 4. is written, the *Iebusite* the inhabitants: which plainly sheweth this name to be put for the whole nation. See also before *Gen*. 3.2. and 4.20. *Iebus* the sonne of *Canaan*, in his country was a City called by his name *Iebus*, and *Salem*, and last of all *Ierusalem*, *Judg*. 19. 10. *Gen*. 14.18. 1 *Chron*. 11. 4. Thete and their brethren before and after named, dwelt in the land, which God gave the *Israelites*, the *Amorites*, who were a mighty people, whose height was like the height of *Cedar*, and they were strong as oaks, *Amos* 2.9. *Girgassite*] called also *Gergassites*, *Mat*. 8. 28. and *Gadarene*, *Luke* 8. 26. who desired Christ to depart out of their coasts, *Mat*. 8. 34.

Verif. 17. the *Evite*] Hebr. *Chovites*: in Greeke *Enite*, that is, *Evites*, a people mentioned after, in *Gen*. 34. 2. and 36. 2. *Exod*. 3.8. of them came the *Gibeonites*, whose lives were spared by *Iosua*, *Ios*. 11.19. The rest which follow, dwelt also in cities neere the former; as the *Arkites*, in *Arka* by the bottom of mount *Lebanon*; the *Semurites*, in *Semuraim*, which after fell to the *Benjamites*, *Ios*. 18. 22. and so the rest.

Verif. 19. *Sidon*] A City in the North west part of *Canaan*: the borders of the land which God gave the *Israelites*, are here briefly described: but purposely and largely in *Num*. 34. *Gaza*] a City of the *Philistines*, *Judg*. 16. situate in the South-west of *Canaan*. *Sodoms*] in Hebrew *Sedom*: of this and the rest, (see the history, *Gen*. 18. and 19. They lay in the South-east part of the land of *Canaan*.

Verif. 21. there was borne] to weat, an off-spring, or children: set down afterward. Such words are often to be understood: as is shewed on *Gen*. 4. 20. *sonnes of Heber*] or, of *Eber*, that is, of Gods Church, which (when others fell away) continued in *Hebers* posterity, of whom came *Abram* the Hebrew, *Gen*. 14.13. and his children were called *Hebrewes*, *Gen*. 39. 14. 17. *Exod*. 1.15. 16. And though *Sem* were father of many more sonnes then of *Hebers*; yet are they counted *Sems* in speciall, for retaining his faith and promises: as *Rom*. 9. 8. So on the contrary, *Chamis* is called the father of *Canaan*, *Gen*. 9.18. who had other sonnes also, but on *Canaan* his youngest, was *Chams* curle visibly executed, *Gen*. 9.25. as *Sems* blessing was on *Hebers* seed, *Gen*. 14.13.19. brother of *Iapheth*] he was also brother of *Cham*; but the Scripture calleth them brethren more especially, that are alled in qualities, as *Sem* and *Iapheth* for good, *Gen*. 9.23. 27. *Simoen* and *Levi*, for evil, *Gen*. 49.5.

the elder] or, the great, to weat, in birth: for *Iapheth* was borne before *Sem*, as is observed in *Gen*. 5. 32. and the Greeke version here plainly sheweth that *Iapheth* was the elder. So greater is used for elder, lesser for younger, in *Gen*. 27. 1.15. and often in the Scriptures.

Verif. 22. *Elam*] of whom came the *Elamites*, which feared in a Province called *Elam*, in the upper part of *Perfia*, *Dan*. 8. 2. *Ely* 21.2. They pro-

ved enemies to the sonnes of *Heber*, and were for it punished; but in the end obtained mercy, *Ely* 22.6. *Ier*. 49.36.39. *Act*. 2.9. *Assur*] or, *Assur*: of him came the *Assyrians*, and their land was named *Assyria*; much spoken of in the Scriptures: they were the scourge of *Israel*, *Hebers* children, 2 *King*. 15.19.29. *Ely* 10.5. and 36.1. &c. *Arphaxad*] or, *Arphaxad*: he hath no speciall genealogy, or country in Scripture, but that he is the father of our Lord Christ, after the flesh, *Luke*. 3.36

Lud] of whom came the *Lydians*, a people in *Asia*, differing from *Lud*: sonne of *Mizraim*, sonne of *Cham*, of whom came the *Lydians* in *Africa*, neere *Cush*, or *Ethiopia*. See before, *v*. 13.

Aram] of whom came the *Arames*, that is, (after the Greeke) *Syrians*, enemies also to Gods people, *Judg*. 3.10. 2 *Sam*. 8.5.6. 1 *King*. 20. &c. For *Aram* feating in the land of *Shur* in *Asia*, his country is therefore called in the Hebrew by his name, *Aram*, in the Greeke *Syria*: as of *Asshur*, cometh *Assyria*, the new Testament alwayes followeth the Greeke name, *Luke*. 4. 27. *Mat*. 4. 14. *Arams* land had many parts, as *Padan Aram*, *Gen*. 28. 2. *Aram Naharaim*, (or *Mesopotamia*) *Gen*. 24. 10. *Aram of Damascus*, 2 *Sam*. 8.6. *Aram Zobah*, *Psalm*. 60. 2. *Aram Musucab*, 1 *Chron*. 19. 6. and *Aram berth Rebab*, 2 *Sam*. 10.6.

Verif. 24. *Salub*] Hebr. *Shalub*, 24

Verif. 25. *Phaleg*] or *Phaleg*, as *Luke* 3.35. in Hebrew *Peleg*, that signifieth division, 25

Verif. 26. *Iskhan*] or *Ishkan*: of him and his posterity (though here are reckoned many [sonnes] the Scriptures make little mention: but by their names, compared with countries names in humane writers, they seeme to have feared in the East Indies, and there to have increased to mighty nations: but false from the faith of their father *Heber*, that they are not worthy to be reckned for his seed.

Chisarmaveth] in Greeke *Sarmata*: this mans posterity seeme to have dwelt in *Sarmatia*, a great Country beyond *Germany*, and named (as is like) of this mans.

Verif. 27. *Hadarnas*] in Greeke *Hadarna*: of the first part of this name, *Had*, some thinke *Hodis*, that is *India*: was so called, *Ely* 1.1. 27

Verif. 29. *Ophe*] in Greeke *Onphir*: from this mans land in *India*, *Solomons* ships fetched store of fine gold, precious stones, &c. 2 *Chron*. 9.10.13 21. 1 *King*. 9.27.28. and the gold it self was called (by figure of speech) *Ophe*, *Iob* 22. 24. and in other languages *Obryson*, and *Obrysus*, of *Ophe*, *vizum*, pure gold.

Verif. 30. their dwelling] Hebr. their seat. *Mefai*] in Greeke *Malice*. *Saphar*] in Greeke *Saphra*.

Verif. 32. the families] in Greeke, the tribes, or kindreds. By this genealogy here, compared with the names of nations in humane Writers, it appeareth how God hath made of one blood, all nations of men, for so dwell on all the face of the earth: and hath determined the times, before appointed, and the bounds of their habitation, *Act*. 17.26. 30

CHAP.

CHAP. XI.

1. One Language was in all the world. 2. The building of Babel, 3. for which God sent the confusion of languages. 10. The generations and lives of the second ten Patriarchs; &c. 12. of Sem. 13. Arphaxad, 14. Salah, 15. Heber, 16. Phaleg, 20. Ragau, 22. Saruch, 24. Nachor, 26. Tharah, and Abram; 30. whose wife Sarai is barren. 31. Tharah and Abram, remove from Vr. of the Chaldees, towards Canaan; but tarry at Charan, where Tharah dyeth.

1 And all the earth was of one lip; and of one speech. And it was when they journeyed from the east, that they found a plain in the land of Shinar, and they feared there. And they sayd every man to his neighbour; Goe too, let us make bricks, and burne them with a burning; and they had bricks, for stone; and slime had they for mortar. And they said; Goe too, let us build us a City, and a Tower, and let the top thereof reach to the heavens; and let us make us a name: lest we be scattered abroad upon the face of all the earth.

2 And Iehovah came downe, to see the Citie, and the Tower: which the sons of men builded. And Iehovah sayd; Behold the people are one, and they have all one lip; and this they begin to doe: and now, there will not bee cut-off from them, any thing that they have imagined to doe. Goe too, Let us goe downe, and let us confound their their lip: that they may not heare every man his neighbours lip. And Iehovah scattered them abroad, from thence, upon the face of all the earth: and they left-off to build the City. Therefore is the name of it called Babel, because there Iehovah confounded the lip of all the earth: and from thence Iehovah scattered them abroad, upon the face of all the earth.

3 These are the generations of Sem; Sem was a hundred yeeres old, and hee begat Arphaxad: two yeeres after the flood. And Sem lived, after hee begat Arphaxad, five hundred yeeres; and begat sonnes and daughters.

4 And Arphaxad lived five & thirty yeeres; and hee begat Salah. And Arphaxad lived, after hee begat Salah, four hundred yeeres, and three yeeres; and begat sonnes and daughters.

5 And Salah lived thirty yeeres; and hee begat Heber. And Salah lived, after hee begat Heber, four hundred yeeres, and three yeeres; and begat sonnes and daughters.

6 And Heber lived four and thirty yeeres; and hee begat Phaleg. And Heber lived, after hee begat Phaleg, four hundred yeeres, and thirty yeeres; and begat sonnes and daughters.

7 And Phaleg lived thirty yeeres; and hee begat Ragau. And Phaleg lived, after hee begat Ragau, two hundred yeeres, and nine yeeres; and begat sons and daughters.

8 And Ragau lived two and thirty yeeres; and hee begat Saruch. And Ragau lived, after hee begat Saruch, two hundred yeeres, and seven yeeres; and begat sonnes and daughters.

9 And Saruch lived thirty yeeres; and hee begat Nachor. And Saruch lived, after hee begat Nachor, two hundred yeeres; and begat sons and daughters.

10 And Nachor lived nine & twenty yeeres; and hee begat Tharah. And Nachor lived, after hee begat Tharah, an hundred yeeres, and nineteene yeeres; and begat sonnes and daughters.

11 And Tharah lived seventy yeeres; and hee begat Abram, Nachor, and Haran. And these are the generations of Tharah; Tharah begat Abram, Nachor, and Haran: and Haran begat Lot. And Haran died, before the face of Tharah his father: in the land of his nativity, in Vr of the Chaldees. And Abram and Nachor tooke their wives: the name of Abrams wife was Sarai; and the name of Nachors wife, Milcah; the daughter of Haran the father of Milcah, and the father of Iscah. And Sarai was barren; shee had no child. And Tharah tooke Abram his son; and Lot the sonne of Haran, his sonnes son; and Sarai his daughter-in-law, the wife of Abram his sonne: and they went forth with them, from Vr of the Chaldees; to goe to the land of Canaan; and they came unto Charan, and dwelt there. And the dayes of Tharah were two hundred yeeres, and five yeeres; and Tharah dyed in Charan.

Annotations.

1 The earth; that is, the inhabitants of the earth, all nations. Such words, easie to be understood, are often wanting: the Scripture it selfe sometime maketh them plaine; as, will God dwell on the earth? 2 King. 8. 27. that is, with men on the earth: 2 Chr. 6. 28. and, all lands and their land, Ely 37. 18. is expounded, nations and their land, 2 King. 19. 17. all the earth fought to see Solomon, 1 King. 10. 24. that is, all the King of the earth, as is exprest 2 Chron. 9. 23. See Gen. 6. 11. and 27. 46. of one lip; that

that is, (as Thargum Jerusalem expoundeth it,) of one tongue, or language. The like is in ver. 6. and 7. So lips are languages, 1 Cor. 14. 21. one speech; or, the same word. This speech was Hebrew, (which after the confusion remained in Hebers family) as the names of men doe plainly confirme. So the Jerusalem Thargum here saith, they spake in the holy tongue, wherein the world was created at the beginning. And this Hebrew tongue Adam and all the Patriarchs spake; and Moises and the Prophets wrote the oracles of God in it: and it was used of all the world, the space of seventene hundred, and fifty seven yeeres, till Phaleg sonne of Heber was borne, and Babel towre in building; which was an hundred yeeres after the flood, Gen. 10. 25. and 11. 9. After that it was in use among the Hebrews, or Iewes, (called therefore the Iewes-language, Ely 36. 11.) until they were caried captive into Babylon: where the holy tongue ceased from common use among men, and mixed Hebrew came in place. So now of a long time, none in the world speaketh naturally the language of Adam, and of the old world; but it is gotten with study and learning. This great labour hath God laid on the sonnes of man.

2 Ver. 2. Shinar; or Sennar, which was also named Chaldaea; (as the Chaldee paraphrast translated it) Babylon; the land of Nimrod: (see before, Gen. 10. 10. Thargum Jerusalem calleth it Pontus.) Ver. 3. Goe too, Come on: Hebr. give: a word of exhortation. So ver. 4. and 7. make for, forme ad bricks. with a burning; or so a burning; that is, thornily, or as the Greeke saith, with fire. Thus wanting stones, they devised matter to make their curied building. Time; a kind of naturall lime, that was found there in pits and rivers, which served for building, as well or better then artificial mortar. In Hebrew, the words differ but little, they had chomer (naturall lime) for chomer (artificial lime, or mortar.) So Gen. 14. 10. Compare herewith the heavenly Ierusalem, whose walls are garnished with all precious stones: Rev. 21. 19. 1 Pet. 2. 5

4 Ver. 4. the top] Hebr. the head, and here the word reach, or the like, is to be understood; for so the Scripture oft speaketh with brevity: as, the ark under curtains, 1 Chron. 17. 1. that is, remaining under curtains, 2 Sam. 7. 1. the men of war, by night, 2 King. 25. 4. that is, fled by night, Ier. 52. 7. and many the like. See Gen. 13. 9. and 23. 13. And by the head reaching to heaven, is meant a very high towre; as Deut. 1. 28. Mar. 11. 23. and Babylon afterwards used like proud speeches, Ely 14. 13. 14. a name; meaning a great name, to be renowned and famous: as where one Prophet saith, I have made thee a name, 2 Chron. 17. 8. another explaineth it, a great name, 2 Sam. 7. 9. See also 2 Sam. 8. 15. This word name, is sometime put for God himselfe, Lev. 24. 11. 16. whose name is a strong towre, into which the righteous runneth, and is set aloft, Prov. 18. 10. and to walk in his name, is to keepe his faith and true religion, Mich. 4. 5. contrary to which, some doe thinke this towre of Babel was builded; as R. Menachem on this place citeth some that said, Name here meaneth nothing

but Idolatry. And Thargum Jerusalem expoundeth this building, to be partly for religion, partly for munition in time of war; saying, Let us build us a City and a Tower, &c. and let us make for us minuire, a house of worship, (or Temple.) left we, &c. a fear arising from their owne guilty consciences, as is often in the wicked, Job 15. 20. 21. Lev. 26. 36. Prov. 28. 12.

Ver. 5. came down] that is, shewed by his works, that he tooke knowledge of this evill to punish it. This is spoken of God after the manner of men: so Gen. 18. 21. Psal. 144. 5. See the notes on Gen. 6. 6 The Chaldee explaineth it thus; And the Lord appeared to take vengeance upon the workers of the Citie and Tower.

Ver. 6. there will not be cut off from them] that is, they will not be refrained: so noting their willfull persisting in the evill begun. Or question wile this, should they not be cut off? (Corrected?) meaning it was very meet they should.

Ver. 7. Let us goe downe] The holy Trinity here determineth, (as when in Gen. 1. 26. hee said, Let us make man;) against the former determination of vaine men, ver. 4. So hee disspateth the counsel of the nation, Psal. 33. 10. not heare; that is, not understand: so in 1 Cor. 14. 2. hee speaketh not unto men, for no man heareth: that is, understand; and in Ely 36. 11. Speake, Syriack, for we heare; that is, understand: so a bearing heart, for an understanding, 1 King. 3. 9. Ioseph heard, that is, understood, Gen. 42. 23. andundry the like. Albeit, God might at first smite them all with deafnesse, that they could not at all heare; and then change their tongues. A like judgement David wiseth against his enemies, Psal. 51. 10.

Ver. 8. Scattered] and so dissolved their communion, and brought on them the evill which they sought to prevent, ver. 4. for, that which the wicked seareth, shall come upon him, Prov. 10. 24. The Hebrew Doctors from hence doe conclude, The generation of the division (of tongues) have no part in the world to come, (that is, in the kingdom of heaven) as it is written: And the Lord scattered them from thence, &c. The Lord scattered them in this world, and from thence the Lord scattered them in the world to come. Thalmud Bab. in Sanhedr. ch. 10. left off to build] the contrary miracle God wrought by the gift of tongues, to build up Ierusalem, Act. 2. 4. 6. 11. &c.

Ver. 9. Babel] or Babylon, in the Greeke translated Confusion: because there the Lord (Babal, that is,) Confounded their language: And Babel is the same that Babel, but for ease of speech the first is left out; and it accordeth with the Chaldee or Babylonian tongue, which foundeth the Hebrew Babal, Babel, as the Chaldee paraphrast here hath it, lip of all the earth] that is, language of all people on the earth: (see verse 1. And here tongues first were for a signe to unbelievers, (as 1 Cor. 14. 22.) that by this judgement they might be converted unto the Lord; though they made no such use thereof, as neither did those that mocked at the gift of tongues whereby the heavenly City was builded, Acts 2. 4. 13. The Hebrew Doctors say, that at this dispersion

person there were seventy nations; with seventy sundry languages, *R. Menachem* on Gen. 11.

10 Veri. 10. *old* Hebr. *an*, and *in* in the rest that follow. See the notes on Gen. 5. 32. and compare this genealogy with that there. Ten Patriarchs are there reckoned from Adam to Noe; and ten here, from Sem to Abraham: both of them proceeding with the lineage of our Lord Christ, who came of all these fathers according to the flesh, Luke 3. There each fathers generation is set down in three verses, here but in two: and their death is not spoken of. Howbeit the lives of men, are now shortened to the half.

11 Veri. 11. *500 years* By this we may gather, that Sem lived till Isaac sonne of Abram was fifty yeres old, and saw ten generations after him before he died. A singular blessing both to him and them.

12 Veri. 12. *begat Salah* or, *Shelah*: and as the holy Ghost counted the time of Arphaxads birth, *1700 years* after the flood; veri. 10. so may wee gather it for all the rest: as *Sala* was borne 37 yeres after the flood, and after the creation of the world, 1693 The Greek translation interteth here, a man which never was, by the Hebrew verity, saying that *Arphaxad begat Kainan*: and that *Kainan* lived 130 yeres, and *begat Sala*. Also the time of each fathers procreation, is for the most part changed in the Greeke. This seemeth to be done purposely: that the true genealogy might not bee knowne to the heathen, for whom the Greeke Bible was first translated. And because in all Greeke Bibles *Kainan* was set downe: the Evangelist also, (to bereave with the worlds weaknesse, or for other causes seeming good to the Spirit of God, reckoneth *Kainan* betweene *Arphaxad* and *Sala*, in Luke 3. 36. But neither here, nor in 1 Chron. 1. nor in any Hebrew text, in his name recorded. See a like thing in Gen. 46. 20.

14 Veri. 14. *begat Heber* after the flood, 67 yeres, in the yere of the world 1723.

16 Veri. 16. *begat Phaleg* or, *Peleg*: after the flood 101 y. and of the world, 1757.

17 Veri. 17. *430 yeres* So Heber lived till Abraham was dead, Gen. 25. 7. and was the longest liver of all that were borne after the flood; and they that came after him, lived not past halfe his dayes.

18 Veri. 18. *begat Ragau* or, *Rehu*: after the flood 131 y. and of the world, 1787.

20 Veri. 20. *begat Saruch* or, *Serug*: after the flood 163 y. and of the world, 1819.

22 Veri. 22. *130 yeres* at the same age, *Phaleg* and *Salah*, are before noted to have begotten their sonnes, *begat Nachor* after the flood 193, and of the world 1849.

24 Veri. 24. *begat Tharah* or, *Terah*: after the flood 223 y. and of the world, 1878.

26 Veri. 26. *begat Abram, Nachor, and Haran*: that is, *begat to begot*: and so begat one of the three (to w^hat Haran) not all in the same yere: The like was before in Noes begetting Sem, Cham, and Japheth, Gen. 5. 32. where Sem for dignity was named first, as Abram is here; and Japheth the eldest, as Haran is here. For Tharah the father, dyed 305 yeres old, veri. 32. then Abram depar-

ted from Charran, 75 yere old, Gen. 12. 4. wherefore Abram was borne, not when Tharah was 70 but when he was 150 yere old, which was after the flood, 352 yere, and of the world 2008.

Veri. 28. *land of his nativity*: that is, his native country: or, as the Greeke saith, *whereto hee was borne*. *Pr. of the Chaldees*: that is, *Pr. in the land of the Chaldeans*; which land Stephen calleth also *Meopotamia*, Act. 7. 2. 4. for it lay betweene two rivers. And *Chaldaes* is by humane writers also called *Meopotamia*, *Pha. hist. b. 6. c. 27. Pr. signifeth Light and Fire*: here the Chaldaes paraphrast taketh it to be the name of a Cite, but the Greeke translatheth it a Country: and Stephen in Act. 7. 4. saith, *the land of the Chaldeans*. And the Chaldees being idolaters, in likelihood consecrated and named this place unto ar of the Fire, which they had seene to come downe from heaven upon the Fathers sacrifices, (as is noted on Gen. 4. 4.) and whereof they were wont to light lamps for to keepe the fire, which thereupon they called *Orina* *al. lights of grace*. So other heathens after used to honour fire, as *Qu. Currius*, b. 4. saith of Darius, that he called upon the sacred and eternall Fire. Or it might be a place of sacrificing in Chaldees, as God had his *Pr.* (that is, *Fire*) in *Sion*, and *Forneice in Jerusalem*, Ely 31. 9. So the Ierusalem paraphrast calleth it here, *the fiery forneice of the Chaldees*. *Chaldaes* or *Chaldeans*: called in Hebrew *Cheldim*, and (runned into 6) maketh *Chelidim*: the holy Ghost in Greeke (whom wee follow) calleth it so, *Chelidies*, Act. 7. 4. And because they much used Astrology, therefore in time it was common for Astrologers to be called *Chaldeans*, as in Dan. 2. 2. 4. 5.

Veri. 29. *Sarah* she was daughter of Abrahams father, though not of his mother, Gen. 20. 12. her name was changed to *Sarab*, as *Abraham* also was named *Abraham*: (see Gen. 17. 15. 5. daughter of *Haran*) by this also it appeareth, that *Haran* was eldest of the three brethren. And this *Milchah* (or *Melebas*, as the Greeke writeth her) was grandmother to *Rebecca*, *Isaaks* wife, Gen. 22. 20. 23. *Ischa*, in Greeke *Ischa*; the Iewes thinke this was *Sarah*, and that she had two names: and was said to be daughter of Tharah, Gen. 20. 12. as being his grandchild.

Veri. 31. *Tharah took Abram*, It appeareth by Ios. 24. 2. that these fathers were fallen to idolatry, and served other gods in Chaldaes or *Meopotamia*: and there the God of glory appeared to *Abram*, and said, *Come thou forth from thy land, and from thy kindred: and come into the land which I will shew thee*, Act. 7. 2. 3. whereas therefore *Tharah* here took *Abram*, &c. it seemeth *Abram* acquainted his father with this oracle of God, and that Tharah repenting, consented also to goe out; and for it made as principall in the journey. *with them*: that is, *with Tharah and Abram*, whom Moses by this word *them*, implyeth to be author under God of this removal towards Canaan, agreeable to Stephens narration, Act. 7. as is before noted. Wherefore also in Gen. 15. 7. and Neh. 9. 7. it is manifested that the calling was specially of *Abram*. And

And his *fair* *b* is particularly commended, Heb. 11. 8. *dwell* [or, *seated* there: that is, *dwell* in Charran: as Act. 7. 2. where Abram got *substance*, and made *foales*, Gen. 12. 5. and tarried there till his father Tharah dyed, Act. 7. 4. whole old age seemeth to be the cause of their staying in that place. And this Charran was in the land of Chaldaes also, and not farre from *Ur*: wherefore God againe called *Abram* thence, Gen. 12. 1. And although there was a nearer way from *Ur* to Canaan, then to goe by Charran, (as in the maps of those countries may be seene) yet because the neere way was most dangerous and trouble some, God led them about by an inhibited and safe way, providing so for their infirmities, as hee did the like after, for Abrahams children, in Exod. 13. 17. 18.

CHAP. XII.

1. God calleth *Abram* to goe into another land, 2. promiseth to blesse him, and in him, all families of the earth. 4. *Abram* departeth with *Lot*, from Charran to Canaan. 6. He journeyeth through the Land, 7. which is promised him in a vision; and there he buildeth Altars. 10. Hee is driven by a famine into Egypt. 11. Feare maketh him say his wife to be his sister. 14. For her beauty she is taken into King Pharaohs house; 17. but the Lord by plagues compelleth him to restore her.

D D D.

1 And Iehovah sayd unto Abram; Goe thou, from thy land, and from thy kindred, and from thy fathers house: 2 unto the land, which I will shew thee. And I will make thee a great nation; and I will blesse thee; and will make thy name great: 3 and be thou a blessing. And I will blesse them that blesse thee; and him that speaketh thee evill, I will curse: And blessed shall be in thee, all families of the earth. And Abram went, as Iehovah spake unto him; and Lot went with him: and Abram was seventy yeres and five yeres old, when hee went out from Charran. And Abram tooke *Sarai* his wife, and Lot his brothers sonne, and all their substance that they had gathered, & the foules which they had made in Charran: and they went out, to goe to the land of Canaan; and they came to the land of Canaan. And Abram passed through the land, unto the place of Sechem, unto the Oke of Moreh: and the Canaanite was then in the land. And Iehovah appeared unto Abram, and said, unto thy seed will I give this land: and hee builded there an altar, to Iehovah, 8 who appeared unto him. And hee removed thence, unto a mountaine; Eastward of Beth-el, and pitched his tent; having Beth-el Sea-ward, and Ai Eastward; and hee builded there an altar, unto Iehovah; and hee called on the name of Iehovah. And Abram journeyed; going and journeying, toward the South.

And there was a famine in the land: and Abram went downe to Egypt, to sojourne there; for the famine was hevy in the land. And it was, when hee was come neere, to enter into Egypt; that hee sayd unto *Sarai* his wife; Behold now I know, that thou art a woman of faire countenance. And it will be when the Egyptians shall see thee, that they will say, this is his wife: and they will kill me, and thee they will save alive. Say I pray thee, thou art my sister; that it may be well with me for thy sakes; and my soule shall live because of thee. And it was, when Abram was entred into Egypt: that the Egyptians saw the woman, that shee was very faire. And Pharaohs Princes saw her, and they praised her unto Pharaoh: and the woman was taken into Pharaohs house. And hee did good to Abram for her sake: and hee had sheepe and oxen, and hee asses, and men servants, and women servants, and hee asses, and camels. And Iehovah plagued Pharaoh and his house, with great plagues: because of *Sarai*, Abrahams wife. And Pharaoh called Abram, and said, What is this that thou hast done to me? Why didst thou not tell mee, that she is thy wife? Why saidst thou, she is my sister? and I might have taken her to me to wife: and now, behold thy wife, take her, and goe away. And Pharaoh commanded men, concerning him: and they sent away him, and his wife, and all that hee had.

Annotations.

D D D These three letters signifie, that here begins the third Paraphr. or Section of the Law: which upon Gods first words to Abram, is called *See here*, that is, *Goe thou*. See before in chap. 6. 9.

Veri. 1. *sayd* to weete, after that *Abrams* father was dead, Acts 7. 4. Thus God was he that redeemed Abram, Ely 29. 22. *Goe thou* or, *Goe for thy selfe*: signifie in that though no other would, yet he should for his own good, get him out from that idolatrous place. So God calleth all from such estate. Rev. 18. 4. *from thy land* [or, *out of thy country*]; that wherein hee now dwelt in Charran, which was in the same land of Meopotamia that *Ur* stood in, Gen. 24. 10. and 28. 2. 7. 10. compared with Act. 7. 2. Gen. 11. 28. The Hebrew Doctors expound the name Charran, by Charranaph, that is, *withfull anger*, (*R. Menachem* on Gen. 12.) as if hee were now to depart from the place of wrath. So wee which by nature were children of wrath, (Eph. 2. 3.) are

are called and choise of Christ out of this world, and from worldly corruption, John 15. 19. 2. Per. 1. 4. and are by him delivered from the wrath to come: 1. Thes. 1. 10. *thy kindred* to weat. *Nachor* and his Reel, excepting Lot. For although there is no expresse mention of *Nachor*, among others that went with Thara from V7, in Gen. 11. 31. yet it appeareth by the history following, that *Nachor* went to fare as Padan Aram, in Mesopotamia, and there settled: so that it was after called, *Nachors City*. Gen. 25. 20. and 24. 10. 15. and the same was *Charan*, Gen. 28. 2. 10. and there was *Abrams kindred*, and country here spoken of, Gen. 24. 4. *father's house* for the father *Thararah* being dead, his household (as it seemeth) would goe no further, but stayed there with *Nachor*: and onely Lot and his house went with *Abram*, as the fourth verse, and history following doth confirme. So *Thararah's* house and *Nachor*, left following of God, and turned againe to idolatry: as appeareth by Gen. 31. 30. 53. Iof. 24. 2. From such Christ also calleth all, to follow him, Luke 14. 26. 27. and to the Spirit faith to the Church, *forget thy people and thy fathers house*, Psal. 45. 11. *will show thee* that is, the land of Canaan, verse 5. but God here nameth it not, for more prooffe of *Abrams* faith and obedience. For as he raised up a man of justice from the east: so called he him to his son, that is, to follow him and his direction, Ely 41. 2. Exod. 11. 8. But under this earthly inheritance, was typen an heavenly, which *Abram* looked for, Heb. 11. 9. 10. And in Salem a city of Canaan, Melchizedek reigned, and was Priest of the most high God, and blessed *Abram*, Gen. 14. 18. 19.

2 Ver. 2. 6. *a great* [or, to a great nation, that is, to become the father of a great nation: see Gen. 2. 7. and 17. 4. Of this promise, there was no visible hope, because *Sarai* his wife (being 65 yeere old) was barren, Gen. 11. 30. for which *Abram* complained, Gen. 15. 2. 3. But under this promised Nation, was implied also a spirituall seed, of faithfull people, Rom. 4. 11. 12. Gal. 3. 7. *blessed thee* in all things: both earthly, Gen. 24. 1. 35. and heavenly, Gal. 3. 14. Ephes. 1. 3. Gods blessing is his favour, and therupon an abundant multiplication of all good things: on the contrary, his curse, is both the depriving of good, and heaping of evil things upon them whom he hateth and punisheth, Lamiet. 3. 65. 66. *thy name* which is better then a good ointment, then great riches, Eccl. 7. 3. Prov. 22. 1. So God made *a great name*, 2 Sam. 7. 9. *be thou* that is, *thou shalt be*, (as the Greeke translateth it:) but this manner of speech is more vehement, as whereby God commendeth the blessing, Psal. 13. 3. 5. So Psal. 138. 5. 6. *See thou*.

3 Ver. 3. *the seed* [thou shalt be] or *curse* [thou shalt be] but here are two words used, and this first, signifieth evil speaking with light esteeme, or vile contempt, and dishonour. *Curse* also signifieth evil speaking by men, as Paul sheweth, Act. 23. 5. from Exod. 22. 8. The like blessing, *Isaac* pronounced unto *Iakob*, Gen. 27. 29. and *Balaam* to *Israhel*, Num. 24. 9. *in thee* that is, *in thy seed* (Christ, who shall come of thee according to the flesh)

Gen. 22. 18. For Christ was sent of God to bless us, in turning every one of us from our iniquities, Act. 3. 25. 26. and that was may receive the promise of the Spirit through faith, Gal. 3. 14. Wherefore this was a preaching of the gospel to *Abram*, Gal. 3. 8. And this covenant confirmed before of God in Christ, is observed to bee fower hundred thirty yeeres before the Law, and could not by the Law be dissolved, because God gave it him by promise, Gal. 3. 17. 18.

4 Ver. 4. *went* By faith, *Abram* being called did obey, to goe into a place which he should after receive for an inheritance: and he went out, not knowing whether he should come, Heb. 11. 8. *old* Hebr. *some of five yeeres, and seventy yeeres*, that is, going in his 75 yeere: See Gen. 5. 32. And his father *Thararah* being two hundred and five yeeres old when he dyed, it appeareth that he begat *Abram* at 130 yeeres, and so not hee but *Haran* was begotten at *Thararah's* 70 yeere, Gen. 11. 26. *Abram* after an 100 yeeres pilgrimage more, died, Gen. 25. 7. and *Isaac* his son, then 75 y. old, is left heire of Canaan.

5 Ver. 5. *substance* [or, gathered goods: for of getting and gathering it hath the name: and is a general word for cattell, money, or other like goods. the *house*] Hebr. *the house*: put for *house*, that is, persons of men and women, as Gal. 4. 11. and 4. 26. Rom. 13. 1. and often in the Scripture. So in the Hebrew text, *man*, 1 Chron. 10. 1. is put for *men*, 1 Sam. 31. 1. *ward*, 2 Chron. 33. 6. for *wards*, 2 King 16. 6. See before, Gen. 3. 4. and 4. 20. and 10. 16. The Greeke translateth, *every house*. As here *houses*, to elcwhere *ships* and *piris*, (Act. 2. 17. 1 John 4. 1.) are put for the whole people.

had made that is, *had gotten*, to weat, into their possession, as the Greeke manifesteth. But this may be meant, not onely of getting them to their service, (as 1 Sam. 8. 16) but also of winning them to the faith of God; as the Chaldee paraphrast faith, *had subdued unto the law*: which is very probable by that example of his household fouldiers, Gen. 14. 14. and his commendation for teaching his house, Gen. 18. 19. and their receiving the wound of circumcision, Gen. 17. 23. So Thargum Ierusalem also calleth these, *houses of proselytes*, (or converts) *land of Canaan* a country in Asia the lesse: possessed by Canaan (the son of Cham, the son of Noe) and his sonnes; but for their wickednesse the land was to *give them out*, Levit. 18. 25. and it is now promised to be given to *Abrams* seed, ver. 7. and was therupon called the *land of promise*, Heb. 11. 9. a goodly country it was, having water-brooks, fountains, and springing depths, mountains and valleys, and mines: corne and wine, and oyle, and honey, & other fruits; it lacked not any thing: it was watered with the raine of heave, cared for of God, whose eyes were alwayes on it, Deut. 8. 7. 8. 9. & 11. 11. 12. so that it was the pleasantest of all lands, & flowed w milk and honey, Eccl. 2. 6. In it God had prepared a place where he would dwell among his people the sons of *Abram*, the land being his, and they strangers and sojourners in it with him, Exod. 15. 17. Leviticus 25. 23. called therefore *Iehovah's* land, Hof. 9. 3. and the body land, Zach. 2. 12. the land of *Immanuel*, that is, of Christ, Ely 8. 8. a figure of an heavenly coun-

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country, Heb. 11. 9. 10. the borders of it reached to the great River *Euphrates*, Gen. 15. 18. And *Abram* who dwelt beyond the river, (without Gods territories) Iof. 24. 2. is now brought of the Lord, into this good land. And the Hebrew Doctors have acknowledged the land to be a figure of heaven, saying, it is written, And thy people shall bee all just, they shall inherit the land for ever. (Ely 60. 21.) this land is a parable, as if he should say, the land of the living, and that is the world to come. *Maimony* in treat. of repentance, chap. 3. S. 5. So R. *Menachem* on Gen. 12. referreth it to the land which is above, watered with waters that are above, &c. And in *Thalmud Bab. in Sanhedrin*, chap. *Chelek*, it is written, *All Israelites have their portion in the world to come; as it is said, And thy people shall be all just, they shall inherit the land for ever.*

6 Ver. 6. *passed through*, to survey his land when he was but a pilgrim, Heb. 11. 9. *Sechem* or *Sychem*, that is, the place where *Sychem* after was of which (see Gen. 33. 18. This was about the middle of the country, the *oke* that is, the *oke*, (as it is written in Deut. 11. 30.) meaning a grove or plainesse with oaks: the Chaldee therefore calleth it a *plaine*: but the Greeke, an *oke*; and it is named in Hebrew, *Alm*, of strength. *Morah* [this] seemeth to be the name of some man, (as after is mentioned the *oke* of *Mamre*, Gen. 13. 18.) or of some hill, as in Iudg. 7. 1. The Greeke translateth it, an *high oke*, *Morah* signifieth also a *Doctor*, Iob 36. 22. the *Canaanites* that is, *Canaanites*, as Gen. 20. 16. 18. So the Greeke faith, the *Canaanites* dwell in the land. An idolatrous and wicked people, as the Chaldeans from whom *Abram* came, Deut. 12. 30. 32. So Gen. 13. 7. But when God promiseth the cleansing of his Church, he faith, the *Canaanite* shall be there no more, Zach. 14. 21.

7 Ver. 7. *thy seed* that is, to all the children of promise (the elect) who onely are counted *Abrams* seed, Rom. 9. 7. 8. and in Christ are heyres by promise, as well the Gentiles as the Jewes, Gal. 3. 26. 28. 29. Therefore the strangers are appointed their lot of inheritance among the Israelites, Ezekiel 47. 2. not in the earthly land, but the heavenly, which Canaan represented, Heb. 11. 9. 10. 14. 16. See Gen. 13. 15. *an altar* for sacrifice and thanks to God, (as Gen. 8. 20.) who, after his weary travell, had appeared, and comforted him with gracious promises of heyres, and an inheritance, neither of which he had as yet; but onely by faith. Thus he believed, and received the promises thankfully: as Heb. 11. 13. and was the same of God, and a light in the midst of a crooked and perverse generation, Phil. 2. 15. *Abram* is the first man in the world unto whom God is said to appear, or be seen: first in Vt of the Chaldees, Acts 7. 2. next here in Canaan.

8 Ver. 8. *eastward*, [or on the east of] *Bethel*: a City after called by *Iakob* *Beth-el*, that is, *Gods house*: at this time it was named *Luz*: Gen. 28. 19. *his tent* shewing by this, that he abode there as in a strange country: Heb. 11. 9. Psal. 105. 12. for a tent is opposed to an house, or settled dwelling, 1 Chron. 17. 15. *seaward*, that is, on the West: for be-

cause the maine sea was the westerne border of the land of Canaan, Num. 34. 6. Iof. 23. 4. therefore the sea is often put for the West: so Gen. 28. 14. Ex. 10. 19. and 26. 22. Ezek. 48. 1. 2. &c. For like reason, the desert is used for the south, in Psal. 75. 7. *as if a city*, whereof see Iof. 8. called on] which the Chaldee translateth, *prayed in the name*: it may also signifie, preaching in the name of the Lord: for, calling or crying unto God, meaneth prayer, Iof. 2. 32. unto men, it is preaching, Ely 40. 3. 6. The calling on the name of the Lord, is a signe of true faith and godlinesse, Rom. 10. 13. 14. 1 Cor. 1. 2.

9 Ver. 9. *going and journeying* that is, continually journeying: see Gen. 8. 3. the south] as towards the Sunne: whereby may be figured his progresse in faith and grace, as Prov. 4. 18. 2 Cor. 3. 18. So the building of the City which *Ezekiel* saw in vision, was towards the south: Ezek. 40. 17. The Hebrew Doctors say, that *Abram* cleaved unto the condon of moory, for that is the south of the world; and therefore all *Abrams* journeyes were towards the south: R. *Menachem* on Gen. 12. The North on the contrary, figured the place whence evil proceeded, Ier. 1. 13. 14. And thus *Abram* passed from place to place, till God had brought him through all the land of Canaan, Iof. 24. 3. The Greeke translateth, *camped in the desert*. The South (*Negeb*) is named of *Drynesse*, for that part of Canaan wanted waters, Iudg. 1. 15. Psal. 126. 4. For this, it may bee, they translated it *desert*: so in Gen. 13. 1. 3.

10 Ver. 10. *a famine* a new affliction for *Abram* also, who was hereby caused to leave his land, and goe as a pilgrim to another barbarous country: so walking from nation to nation, from one kingdome to another people, Psal. 105. 13. Although Canaan was a most fruitful land, Deut. 8. 7. 8. 9. yet God now made it barren, for the wickednesse of them that dwelt therein, Psal. 107. 34. *Egypt* called in Hebrew *Misraim*, here and alwayes in the Scripture: but in the Greeke, the New Testament alwayes hath *Egypt*. See Gen. 10. 6. And *Misraim* is put for the land of *Misraim*, by an usual figure of speech; which the holy text sometime manifesteth, as 2 Chron. 5. 10. when they came from *Egypt* (or *Misraim*) for which in 1 King. 8. 9. is written, the land of *Egypt*: againe there in v. 16. from *Egypt*: and in 2 Chr. 6. 5. from the land of *Egypt*.

11 Ver. 11. *now* [or] *pray thee*: a word not of time, but of request: ver. 13. and often in the Scripture, of faire countenance] or faire of looks, or visage: *Sarai* was a figure of the new Testament, and of *Ierusalem* the mother of us all, Galat. 4. 24. 26. That Spouse of Christ is faire, Song 2. 14. and 4. 1.

12 Ver. 12. *that they* Hebr. and they: so after v. 14. but and is often put for that: as the Hebrew text: *he*, 1 Chr. 17. 10. and the Lord will build: for which in 2 Sam. 7. 11. it is written, *that he will*. See Gen. 27. 4.

13 Ver. 13. *my house* [shall live] that is, I, or my self shall live. The word *house* is used for any person. That *Sarai* was indeed *Abrams* sister, is after manifested, Gen. 20. 12. yet this fact of his, seemeth to be not without humane infirmities.

16 Ver. 16. *Pharaoh* a common name for all the kings of *Egypt*, from these daies of *Abram*, till after the

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the returne out of Babylon, when in the beginning of the Greeke Monarchy, they were called *Pharaoes*. And *Pharao* was an Egyptian title of Sovereignty, Gen. 41. 44. and the *Pharao*s had other proper names, as *Pharao Neco*, 2 King. 23. 29. *Pharao Hophra*, Jer. 44. 30. and the like. By interpretation, *Pharao* signifieth free, and an *Admirer*; the first respect of himselfe; the other of his subjects, whom Kings ought to judge, and take vengeance of evil doers, Rom. 13. 4.

16 Ver. 16. *he did good* or, *dealt well with*: as the Greeke translateth, *he used well*, *hee had* or, *there was to him*: such is the Hebrew phrase usually. But the Hebrew is opened by the holy Ghost: as, *There is not to us*, Luke 9. 13. that is, *we have not*, Mat. 14. 17.

17 Ver. 17. *played* or *touched*, *stroke* *Pharao* with great strokes. This great deliverance David celebrateth, in Psal. 105. 14. *He suffered no man to doe them wrong, but reproved Kings for them*.

19 Ver. 19. and *I* or, *for I*. And, is often instead of *For*: as, *be heard*, Eslay 39. 1. that is, *for hee heard*, 2 King. 10. 12.

20 Ver. 20. *sent away* [This word is often used for sending, or conveying away with honour, as Exod. 28. 27. and so with accompanying and bringing them on their way, as the Greeke and Chaldee translate it here.]

CHAP. XIII.

1. *Abram and Lot returne out of Egypt into Canaan*. 4. *where the callen on the name of the Lord*. 5. *Lot and Abram being both rich, by disagreement betweene their herdmen, they part asunder*. 10. *Lot goeth to wicked Sodoma*. 14. *God reneweth the promise to Abram*. 18. *He removeth to Hebron, and there buildeth an Altar*.

1 **A**ND Abram went up out of Egypt, he and his wife, and all that hee had; and Lot with him, unto the South. 2 And Abram was very rich, in cattell, in silver, and in gold. And he went on his journeyes from the South, and unto Beth-el: unto the place, where his tent had bene at the beginning; betweene Beth-el and Ai. 3 Unto the place of the altar which hee had made there: at the first: and there Abram called on the name of Iehovah. And Lot also that went with Abram, hee had flocks, and herds, and tents. 4 And the land did not beare them, to dwell together: for their substance was much, that they could not dwell together. And there was a strife betweene the herdmen of Abrams cattell, and the herdmen of Lots cattell: and Canaanite, and the Pherezites, that dwelt in the land. 5 And Abram said unto Lot, let there be I pray thee, no strife betweene mee and

thee; and betweene my herdmen; and thy herdmen: for we be brethren. Is not all the land before thee? Separate thyselfe I pray thee from me: if *(show wilt take)* the left-hand, then I will take the right; and if the right-hand, then I will take the left. And Lot lifted up his eyes, and saw all the plaine of Iordan, that all of it was well-watered: before Iehovah destroyed Sodoma and Gomorrah, *(it was)* as the garden of Iehovah, as the land of Egypt, as thou comest to Zoar. And Lot chose to him, all the plaine of Iordan; and Lot journeyed Eastward; and they were separated, each man from his brother. Abram, hee dwelt in the land of Canaan: and Lot, he dwelt in the Cities of the plaine; and pitched-tent unto Sodoma. And the men of Sodoma, were evil and sinners, to Iehovah, exceedingly. And Iehovah said unto Abram, after Lot was separated from him; lift up now thine eyes, and see, from the place where thou art: to the north, and to the South, and to the east, and to the Sea. For all the land which thou seest, to thee will I give it: and to thy seed for ever. And I will purthy seed, as the dust of the earth: so that if a man be able to number the dust of the earth, thy seed also shall be numbered. Arise, walkethrough the land; in the length of it, and in the breadth of it: for to thee will I give it. And Abram removed-tent; and came and dwelt in the Okes of Mamre, which is in Chebron; and hee builded there an altar unto Iehovah.

Annotations.

The *(sub)* in Greeke, the *desert*: meaning the southern part of Canaan. (See Gen. 12. 9.) for otherwise Canaan was Northward from Egypt.

Ver. 2. *very rich* Hebrew, *vehemently wealthy* (or *rich*). Which word is applied to weight of burden, as in 1 King. 22. 4. to weight of glory, as in Gen. 31. 1. to weight of multitude of people, as in 2 King. 6. 14. or of cattell, as Exod. 12. 38. and so of all manner of riches; as the Greeke here translateth *rich*. This Gods blessing promised in Gen. 12. 2. Was in part performed, for his blessing maketh rich, Prov. 10. 22. Gen. 24. 35. And as Abram showed to his children after wards, returned out of Egypt, with great riches, Exod. 12. 32. 35. 36. 38. These figured the graces of God, as faith, knowledge, and the like, Jam. 2. 5. 1 Cor. 5. Col. 2. 2. 18. 1. and by the way it being said, 18. Ver. 4. *called there* the Chaldee faith, *played there*. See the notes on Gen. 12. As Abram returned to his first altar, and there served God; so his children after him, were to returne to Abrams first

first faith and service, from the idols of Egypt, wherewith they had bene defiled, Exod. 4. 2. 23. Ezek. 20. 7. 8.

Ver. 5. *tents* that is, servants dwelling in tents. So Jer. 49. 29. 1 Chron. 4. 41.

6 Ver. 6. *did not beare* the Greeke translateth, *received* (or *contained*) them not; that is, could not containe them, as the words following doe explaine it. And so the Scripture sometime resolvethe this phrase; as, *who shall judge* 2 Chron. 1. 10. that is, *who can judge* 1 King. 3. 9. *It shall not stand*, Mat. 12. 25. that is, *it can not stand*, Mark 3. 24. *This kind goeth not out*, Mat. 17. 21. that is, *cannot goe out*, Mar. 9. 29. and sundry the like.

7 Ver. 7. the *Pherezites* that is, *Pherezites*; as Gen. 12. 6. But of these wee heard no mention before: it seemeth they were some family of the Canaanites, Gen. 10. 18. for they dwelt with the Canaanites in that part of the country which after fell to the tribe of Iudah, Iudg. 1. 34. 5.

8 Ver. 8. and betweene my herdmen; that is, or betweene my herdmen: as hee that curseth his father and his mother, Exod. 21. 17. that is, his father or his mother, Mat. 15. 4. So, and the sonne of man, Psalm. 8. 5. that is, or the sonne of man, as it is alledged in Heb. 2. 6. men brethren; that is, brethren in faith, as Mar. 23. 8. and natural kinsmen: for Abram was Lots uncle, Gen. 12. 5. So Christs kinsmen, were called his brethren, 1 Cor. 9. 5. The word men, may be omitted, as sometime the text it selfe doth; *brothers men with him*, 1 Sam. 31. 3. that is, *brothers with him*, 1 Chron. 10. 3. So, *aman a Prince*, Exod. 2. 14. is in Greeke but a Prince, Act. 7. 27. *man of his counsel*, Eslay 40. 13. that is, his counsellor, 1 Cor. 2. 16. Although the Greeke often keepeth this Hebrewisme, as an enemy man, Mat. 13. 28. men sinners, Luke 24. 7. Men brethren, Act. 1. 16. and 2. 37. See also Gen. 38. 1.

9 Ver. 9. *Is not all* [that is, *Loe surely is it*. A question earnestly affirmed; as, *is it not written*? Mar. 11. 17. for, *is it written*, Mat. 21. 13. *doe ye not erre*? Mark. 12. 24. for, *ye doe erre*, Mat. 22. 29. and sundry the like. See Gen. 4. 7. before thee] at thy pleasure, to choose, by my permission. So the Lord let the land before the Israelites, Deut. 1. 21. The like is in Gen. 20. 15. and 34. 10. if thou wilt take or wilt choote. These words are to be understood from the next speech, or from the 11. ver. And Lot chose, &c. Oftentimes words wanting are to be supplied, as, 1 with Scorpions, 2 Chron. 10. 11. for, *I will chuse thee with Scorpions*, 1 King. 12. 11. Against three hundred, 2 Sam. 23. 8. for, *he list up his speere against three hundred*, 1 Chron. 11. 11. and many like. See Gen. 11. 4. Thus Abram for peace, parted with his right: chooseth rather to take wrong, then to contend, as 1 Cor. 6. 7.

10 Ver. 10. *lifted up his eyes* that is, *looked round about*, to view the land, as is after manifest by the like speech to Abram, ver. 14. and where one Evangelist saith, *lifting up their eyes*, Mar. 17. 8. another writing of the same, *faith, looking round about*, Mar. 16. 7. And the Hebrew *Tarden*, the name of a goodly river, Gen. 13. 10. &c. *well watered* [Heb. *a watering* that is, as the Chaldee faith, a place of

water, or of moisture: thereby signifying a fruitful land; as Psal. 66. 12. and 107. 33. 35. destroyed] or corrupted; as Gen. 6. 13. and 19. 24. Sodoma is in Hebrew *Sodam*; and *Gomorrah*, *Ghamorrah*; but we follow the plaine writing in the new Testament, 2 Pet. 2. 6. garden] that is, as the Greeke faith, *Paradise*: see Gen. 2. 8. and Ezek. 36. 35. meaning most pleasant and fruitful, as Eden and Egypt. commeth] Hebr. *thou comest to Zoar*, or to Zoar: that is, all the plaine of Iordan, even to Zoar, the little City called before Bela: see Gen. 19. 30. 21. 22. and 14. 2.

Ver. 11. the plaine or, the country about Iordan, as the Greeke translateth, which words the holy Ghost useth in Luke 3. 3. the Chadee translateth it a plaine: and it is opposed to the mountain, Gen. 19. 17. each man, &c.] that is, one from another.

Ver. 12. *pitched tents* that is, removed his tents from place to place, till hee came even to Sodoma: and as the Greeke faith, *dwelt in tents in Sodoma*.

Ver. 13. *sinners to Iehovah* [that is, before the Lord, as the Greeke translateth] and against him, as 1 Sam. 2. 25. meaning, very grievous and open sinners. And here the *Sodomites* are the first in the world openly called sinners: and although by Adams disobedience we all are made sinners, Rom. 5. 19. yet usually such as are notorious wicked ones, have this title given them; as in 1 Sam. 15. 18. Psal. 104. 36. Marke 14. 41. 1 Tim. 1. 9. The Chaldee paraphrast translateth, they were unrighteous with their riches, and sinners with their bodies before the Lord: agreeable to other Scriptures, which testifie how they defiled their bodies, Gen. 19. 5. and that pride, sinfulness of bread, and abundance of idleness, was in them, which they strengthened not the hand of the poor, but were haughty, and committed abomination before the Lord, Ezek. 16. 49. 50. The Hebrew Doctors, from the two words here used, of Sodoms sinfull state, doe gather their condemnation both in this world, and in the world to come, *The heart is in Sankhed*, chap. Chelok See the notes on Gen. 19. 24.

Ver. 14. *to the sea* that is, the west: see Gen. 12. 8. Abram viewed the land, but possitich it not: so do Moies, Deut. 34. 1. 4.

Ver. 15. *to thee* God gave Abram no inheritance in the land, not the breadth of a foot: yet hee promised that he would give it to him for a possession, and to his seed after him, when as yet hee had no child, Acts 7. 5. By faith hee sojourned in the land of promise; in this strange country for hee looked for a City which had foundations, whose builder and maker is God, Heb. 11. 9. 10. and to thy seed] this may be an interpretation of the former, to thee, that is to thy seed: for the word and, sometime meaneth, that is, *as yet living*, as 1 Chron. 21. 12. *three dayes the Lord spore, and the pestilence*, for, that is *to thy pestilence*: it expoundeth the former; therefore in 2 Sam. 22. 13. *three dayes* *three dayes pestilence*. So in 2 Sam. 17. 22. of him and of all [that is, of all the men that are with him] *thy posterity*. But as the earthly country is good and heavenly, Heb. 11. 16. 18. 10. Abrahams seed were some after the flesh, and some by promise, Galat. 4. 22. 23. neither because they were the seed of Abraham, are they all children, Rom. 9. 7. The

The chiefest intended in this promise, is Christ, then with him, all Christians, Jewes, and Gentiles, Gal. 3. 14, 26, 28, 29. See before, Gen. 13. 7.

For ever, into eternity. Yet they possessed it but a little while, Elay 63. 18. For upon transgression they were threatened to be scattered among the heathens, their land to be waste, and their Cities desolate, Lev. 26. 33. and that the land should possess them, if they defiled it, Lev. 18. 28. as came to passe, 2 King. 17. but the true seed, which are Gods elect, doe inherite it, and his servants dwell there, Elay 65. 9. Plal. 69. 36. 37. and 102. 29. These promises are spirituall, and to be referred unto the just and meeke, put in possession by Christ, Plal. 37. 29. Mat. 5. 5. Gal. 3. 29. But unto the wicked faith God, ye lift up your eyes to your idols, and shed blood, and shall ye possess the land? ye work abomination, and ye defile every one his neighbours wife: and shall ye possess the land? Ezek. 33. 24, 25, 26.

16 Ver. 16. will make: that is, will make: as the Greek translate it. if a man] This sheweth the comparison not to be absolute for equality of number, but in respect of men, to whom Abrahams children are infinite, as the dust. See after in Gen. 15. 5.

17 Ver. 17. in the length] This survey was to strengthen Abrahams faith, who under this earthly land, did view an heavenly, Heb. 11. 10. 16. that he might be able to comprehend the length and breadth, and depth and height, and know the love of Christ, which passeth knowledge; Ephes. 3. 18 19.

18 Ver. 18. in the oke] that is, the oke grove, or plaine: see Gen. 12. 6. Mamree] in Greeke Mambræ: a city of the Amorites then living, with whom Abram made league, Gen. 14. 13. One of the chiefe Sorcerers of Egypt, was called by the like name. See the notes on Exod. 7. 11. Chedor] or Chedor, (the Greeke writeth it Chedor, as Efron, Gen. 46. 12.) is written Efron, Mat. 1. 3. It had this name afterward; for before it was called the City of Elasar, Gen. 23. 2. and 25. 27. which Arba was a great man among the Anakim, and a father of them, Job. 14. 15. and 15. 19. It became place of buriall for many worthy persons, Gen. 23. 2. 19. and 49. 3. It was sometime possessed by Giants, whom Caleb drove out, Num. 13. 23. 107. 13. 14. It was given to Caleb for an inheritance, Job. 14. 14. was made a City of refuge, and given for the Levites to dwell in, Job. 14. 27. and 14. 30. 14. 15. David first reigned over the Gibeonites, 2 Sam. 2. 1. 11. and to it came May to visit Elishah, Luke 1. 39. An Amorite to sacrifice thankfull unto God, and to sanctify his vowed heritage, Gen. 12. 7.

GENESIS. XIV.

1. The battell of five Kinges. Against five Kinges of Canaan. 2. Sodom and Gomorrah are spoiled. 3. Lot is taken prisoner. 4. Abram pursueth after the fugitives. 5. Bringereth backe the captives, and his brethren. 6. 7. The King of Sodom cometh on to meet Abram. 8. The King of Sodom Melchisedek bringeth bread and wine, and blest him. 9. 10. Abram giveth tithes

of all. 11. The rest of the spoiles, (his partners having had their portions,) hee restoreth to the King of Sodom.

AND it was, in the dayes of Amraphel King of Shinar, Arjoch, king of Ellasar, Chedor-laomer, king of Elam, and Thidal, king of nations. They made warre with Bera, king of Sodom; and with Birsha, king of Gomorrah; Shinab, king of Admah; and Shembeer, king of Zebojim; and the king of Bela, that is Zoar. All these were joyned together, in the valley of Siddim: that is the sea of salt. Twelve yeeres they served Chedor-laomer: and the thirteenth yeere they rebelled. And in the fourteenth yeere came Chedor-laomer, and the kings which were with him; and they smote the Rephaims, in Ashteroth Karnaim; and the Zuzims, in Ham: and the Emims in Shaveh Kirjathaim. And the Chorites in their mount Seir: unto El-pharan, which is by the wilderness. And they returned, and came to En-mishpar, that is Kadesh; and they smote all the field of the Amalekites: and also the Amorite, that dwelt in Hazezon-tamar. And there went out the King of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebojim, and the king of Belah, that is Zoar: and they joyned battell with them, in the valley of Siddim. With Chedor-laomer, king of Elam; and Thidal, king of nations: and Amraphel, king of Shinar; and Arjoch, king of Ellasar: foure Kinges, with five. And the valley of Siddim, had many pits of slime; and the King of Sodom and of Gomorrah, they fled, and fell there: and the residue fled to the mountaine. And they tooke all the substance of Sodom and Gomorrah, and all their victuals, and went away. And they tooke Lot, the sonne of Abrahams brother, and his substance, and they went away: and hee dwelt in Sodom. And there came one that had escaped, and told Abram the Hebrew: and he dwelt in the Oke of Mamree the Amorite, the brother of Efron, and brother of Aner, and they were confederates with Abram. And Abram heard that his brother was taken captive: and he armed his trained servants, the children of his house, three hundred, and eightene, and hee pursued them unto Dan. And hee divided himselfe against them by night, he and his servants, and he smote them: and purified them unto Chobah, which is on the left hand of Damascus. And he brought againe all the substance

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stance: and also brought againe his brother Lot, and his substance; and the women also, and the people. And the King of Sodom went out to meet him, after his returne from smiting Chedor-laomer, and the kings which were with him: unto the valley of Shaveh, that is the valley of the King. And Melchisedek, king of Salem; brought forth bread and wine: and hee a Priest of God most-hye. And he blessed him, and said; Blessed be Abram, of God most-hye, possessor of heavens and earth. And blessed be God most-hye; who hath delivered thy enemies into thy hand: and he gave him the tenth of all. And the King of Sodom said unto Abram: give me the foules; and the substance take thou. And Abram said unto the King of Sodom: I have lift-up my hand unto Jehovah, God most-hye, the possessor of heavens and earth. If I take from a threee even to a shoe larcher, and if I take of any thing that is thine: that thou say not, I have made Abram rich. Save only that which the young-men have eaten, and the portion of the men which went with me: Aner, Elchhol and Mamree; let them take their portion.

Annotations.

1 [In the dayes] the Greeke saith, in the reigne of Shinar; that is, Chalda: (or as the Chaldee turneth it) Babylon: see Gen. 10. 10. Thargum Jerusalem interprete it, Pontus. Ellasar] this is thought to be Syria. Chedor-laomer] written in Greeke, Chedorlaomer. Elam] that is, the Elamites or Persians, named of Elam sonne of Sem: Gen. 10. 22. Thidal] or Thidmal; which the Greeke writeth Thergal, & changed into: see Gen. 10. 3. of nations] Hebr. Goyim, which may bee kept unchanged: but the Greeke and Chaldee translate it nations, or people. It seemeth they were of sundry families, or populous: as Galilee of the nations, Elay. 1. Their country is thought to be after named Paphlagonia.

2 Ver. 4. Zebojim] in Greeke Seboim: it is written by the letters in the line Zeboim, of Zebo, which significth glory, pleasantnesse, and a Re: by which name the pleasant and glorious land of Israel is called, in Ezek. 20. 6. but by the vowels, and in the margin noted to bee read Zeboim, as being unworthy the pleasant name. So in ver. 8. that is Zoar] or Zogar, so called after, upon Lots request, Gen. 19. 20. 22. These five Cities stood neere together in the land of Canaan, in the plaine of Jordan, and were all (except Zoar) burned with fire and brimstone from heaven, Gen. 19. 23. Here they are fore-chastned of God by warres.

[Sea of salt] or salt sea: so Job. 3. 16. meaning, that this goodly valley, after it was burnt from hea-

ven, became a salt sea; and so barren and fruitlesse, that no living thing, fish or other, was found therein. For so all histories testifie of that salt and dead sea, as it was also called. And the holy Scripture useth saltinesse for barrennesse, Deut. 29. 23. Plal. 107. 34. This judgement of God brought upon one of the goodliest places in all Canaan; signifying, how that land and inhabitants should for their finnes be deprived and made barren of all spirituall graces. But by the Gospell and spirit of Christ, graces are restored: as was figured in a vision of waters issuing out of Gods house, running into this sea, healing the waters of it, storing it with live fishes, &c. Ezek. 47. 1. - 8. 9. 11.

Ver. 4. served Chedor-laomer] here in Gen. sheweth the truth of Noes prophesie, that Canaan should be Sem's servant, Gen. 9. 16. Chedor-laomer of Sem's progeny, was chiefe of all these Kings, and Lord of the Canaanites.

Ver. 5. smote] that is, killed: see ver. 17. Rephaim, or Raphaim, called of the Greeke and Chaldee paraphrazt, Giants: and the Hebrew word is after used for such, Deut. 2. 11. and Rapha was the name of a Giant that had foure finnes, Giants, in Davids dayes, 2 Sam. 21. 16. 22. But these Rephaim were now a people in Canaan, Gen. 15. 20.

Ashteroth] a City in Balan, where Og after reigned, Job. 13. 31. Zuzim] these the Greeke call, Strong nations, and the Chaldee, Meglotes. Of them we heard no else-where: unless their name was after changed by the Ammonites into Zam-zuzim, Deut. 2. 20. Emims] or according to the Greeke Ommeans, these the Chaldee calleth Terrible ones: and so the Hebrew name significth. They were a people great and many, and tall as the Anakims, accounted Giants; and by the Moabites were called (Terrible) Emims, Deut. 2. 10. 11. Shaveh] or the plaine (as the word significth) of Kirjathaim, which was a cite in the Land of Sihon, afterwards King of Hesbon; see Job. 13. 19.

Ver. 6. Chorites] or Choritanor Chorims, a people that dwelt in Seir, till Elau and his sons drove them thence, Deut. 2. 22. Gen. 32. 20. &c. Ek-pharan] by interpretation, the Oke (or plaine) of Pharan, (or Paran) which was a City by the wilderness of that name; see Gen. 21. 21.

Ver. 7. En-mishpar] that is, by interpretation the Well of judgement: and so the Greeke here calleth it: the Chaldee nameth it, the plaine of the division of judgement. So called, as it seemeth, of Gods judgement or sentence given against Moses and Aaron, for sinning at that place; see Num. 20. 1. 10. 12. 13. the field] that is, the country or region: so the field of Edom, Gen. 32. 3. the field of Moab, Gen. 36. 35. the field of Seon, Plal. 78. 12. the field of Syria, Job. 12. 12. whereby those countries are meant. the Amalekites] so called afterward, of Amalek (son of Elau, Gen. 36. 12. Hazezon-tamar] which the Chaldee calleth Engedi, as it is also named in 2 Chron. 20. 2. a City in the Land of Canaan, which fell to the tribe of Judah, Job. 15. 62. a fruitful place of vines: Song 1. 13.

Ver. 10. had many pits] Hebr. pith pith, which meaneth many; or divers pits: so heapes heapes, is many

- many heaper, Exod. 8. 14. *rankes rankes*, Mar. 5. 40. *for by many rankes*. *fall* that is, *were slain*; there is the word also signifieth in Ios. 8. 24. 25. Iudg. 8. 10. and 12. 6. and many other places: So, *there fell of Israel*, 1 Chron. 21. 14. for which in 2 Sam. 24. 15. is written, *there died*. See after, Gen. 25. 18.
- 11 Ver. 11. *the substance of the goods*, cattell, mony, &c. see Gen. 12. 5. *their victuall*, or *their meat*: the fruits of the land; which were both sweet and plentiful, made now a prey to the hungry *foolishers*. The like judgements God threatened to the Ishmaelites, when they entered this land to possess it, if they brake his covenant, Deuter. 28. 30. 31. 33. 51.
- 12 Ver. 12. *dwell* or, *was dwelling*: and so became partaker of their calamitie: God thus chastening Lot's former affection of this pleasant country, Gen. 13. 10. 11.
- 13 Ver. 13. *the Hebrew* [so named of his father *Heber*, Gen. 11. 16. and hee and his children were commonly knowne by this title, as in Gen. 39. 14. Num. 24. 24. 1er. 34. 9. Some thinke hee was lo called of passing over the River, when God called him from Chaldee, Ios. 24. 2. but by Gen. 10. 21. it appeareth rather to bee of *Heber* the Patriarch; and as this name of *Hobrenes* was the first title given to Abram and his seed: so it indureth one of the last, 2 Cor. 11. 22. Phil. 3. 5. *the Oke*] or *plaines*: see Gen. 13. 11. *confederate*] Hebrew (or *masters*) of league, or covenant: *sworn friends*, as the Greeke importeth.
- 14 Ver. 14. *brother* that is, *his kinsman*: see Gen. 43. 8. *armed*] or *draw out*, that is, *led forth* of his house. *Greece*, *unnumbered*, *trained* or *instructed*: we may understand it both of civill affaires, and religion, wherein hee had trained them: the Chaldee calleth them *young men*: and so doth Moses, in ver. 24. *children*] that is, *servants borne in his house*, and to it belonging. See after in Gen. 15. 3. *persued*] to weete, *after them*, as the Greeke saith: meaning those kings forementioned. *Dan*] a place in the north parts of Canaan, called of old *Leshem*, and being won by the Danites, it was named *Dan*, Ios. 19. 47. After it, it was called *Casarea*: for the Ierusalemie paraphrasts calleth it, *Dan de Kasarin*.
- 15 Ver. 15. *the left hand of Dan* [or] called in Hebrew *Danmefek*, (and sometime *Danmefek*, as 1 Chron. 18. 5.) which was the head of *Aram*, (or *Syria*) El. 7. 8. and for the left hand, both the Chaldee paraphrasts say, *north of Danmefek*; and that nightly: for the east is counted the foremost part of the world, and the west the hindmost [Elay 9. 12. and the South is called the right side, opposed to the North, Psal. 8. 9. 23]. Thus Abram pursued them, *passed in peace*, *by a way that hee had not gone with his feet*, Elay 47. 3.
- 16 Ver. 16. *the substance*] or, *goods*, to weete, of the *Solomonites*; as the Greeke version addeth: [Thus God won the nations before Abram; and made him ruler over Kings: gave them as dust to his sword, as driven stubble to his bow, Elay 41. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.] As like victory God gave to David over the Amalekites, 1 Sam. 30. 18. 19. &c. And as the Hebrew have a saying,

that whatsoever befall unto the fathers, is a signe unto the children; so of this victory they write, that it befall unto Abraham, to teach, that those kingdoms should stand up to rule over the world, and that in the end, his children should rule over them, and they should all fall by their hand, and they should bring againe all their captives, and all their substance. Which are the foure kingdomes spoken of in Daniel. R. Menachem, on Gen. 14.

Ver. 17. *from snatching*] or *from the slaughter*, as the Greeke turneth it, and the Apollie hath the same word in Hebr. 7. 1. So in the Hebrew where one Prophet saith, *he swore*, 2 King. 14. 5. another saith, *he killed*, 2 Chron. 25. 3. *of the King*] a valley not farre from Ierusalem, there Abisalom set up his pillar, 2 Sam. 18. 18.

Ver. 18. *Melchisedek*] the Ierusalemie Thargum saith, *his Shem rabba*, this was Sem the great: and in *Bresith rabba* upon this place, it is said, *this Melchisedek was Sem the sonne of Noe*. Hee was called *Melchisedek*, that is by interpretation, *King of justice*, Hebr. 7. 2. and therein, was a figure of Christ, the King that reigneth in justice, Elay 32. 1. (as all Kings should be, 2 Sam. 23. 3. Psal. 72. 1. 2. &c.) Other the best and most ancient Hebrew Doctors, do also hold *Melchisedek* to bee Sem: so Pirke R. Eliezer, chap. 8. and *Thalmud Babyl. in Treatise of wives*, at the end of Chap. 3. and Ben Sira saith, *Sem and Seth were glorious among men*, Eccles. 49. 16. of Salem] both the Chaldee paraphrasts say, *of Ierusalem*: which is also called *Salem*, in Psal. 76. 3. and it signifieth *Peace*, Hebr. 7. 2. which was the summe and end of Christs administration; (whom Melchisedek figured) Eph. 2. 14. 15. 17. so him, *justice and peace have blessed*, Psal. 85. 11. *for the workes of justice is peace*, Elay 32. 17. and he is called the Prince of Peace, Elay 9. 6. And the Hebrew Doctors in *Echab rabbebi* (or *Comment on the Lamentations*) lay from Elay 9. 6. the name of the *Messias* is called *Salom*, (*Peace*.) And Melchisedek his figure, here hath nothing to doe with the waies of the same Kings, but governed his realme in peace. *brought forth bread*, &c.] coming to meet Abram that returned from the slaughter of the Kings, Hebr. 7. 1. so that the bread and wine, was to refresh Abram and his men after their travel; as David and his people were refreshed in the wilderness, by good men that brought them victuals: 2 Sam. 17. 27. 28. 29. and as on the contrary, the Ammonites and Moabites might not enter into the congregation of the Lord for ever, because they met not Israel with bread and water in the way, when they came out of Egypt, Deut. 32. 4. that is, because they refreshed them not when they were faint and weary: Deut. 32. 18. Melchisedek doing this as he was King, the Apollie being to treat of Christs Priesthood in speciall; therefore passeth it over, Hebr. 7. 1. Albeit even in this action, Melchisedek may be minded as a figure of Christ, who taketh away our hunger and thirst of all that believe in him, Ios. 6. 33. *he is a Priest*] or as the Greeke addeth, *he was a Priest*: but the word he, sometime signifieth a continuance in the same estate, as in Psal. 102. 28. *thou be, that is, thou art*

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the same, Heb. 1. 12. and of Melchisedek it is said; that being made like to the Sonne of God, he abideth a Priest continually, Heb. 7. 3. And the few Doctors (in *Thalmud*, treat. of wives, chap. 3.) scan the text thus, *He is a Priest, and not his seed*. A Priest or Sacrificer, in Hebrew, Cohen, hath the name of Minister, Elay 61. 6. 10. and so the Chaldee paraphrast calleth him ever, *a Minister*, that is, a Minister before God *not by* but a principall minister or officer next under God: as in 2 Sam. 8. 18. Davids sonnes are called *Cohens*, for which is written in 1 Chron. 18. 17. that they were the first at the Kings hand, that is, the chiefs about the King. The Greeke word *Hierou* (which the Apollie useth in Heb. 7.) hath the name of *sacrificing*, or *doing sacred* (that is, *holly*) workes. This Priesthood of Melchisedek, was a figure of Christs, as David saith, Psal. 110. 4. *Thou shalt sit down, and will not repent; thou art a Priest for ever, according to the order of Melchisedek*. Which words of David, are applied unto Christ, both by our Apollie, in Heb. 7. and by the Hebrew Doctors; as in *Bresith rabba*, upon Gen. 14. alleging that in Psal. 110. 4. it is said, *Who is he? He is the King Christ, of whom it is written*, (Zach. 9. 9.) *behold thy King cometh unto thee, he is just, and having salvation*. It was also the ancient manner in other nations, for Kings to be sacrificers, as Aristotle sheweth, in *Polis*. b. 3. c. 10. & b. 7. c. 9. and *Plutarch in Quest. Rom.* of God le *Al elon*, to the *Mighty the High*: which the Apollie (following the Greeke version) translatheth, *of God most high*, Heb. 7. 1. And here the name *El*, the *mighty God*, is inserted in the history of Abrahams victory: see Gen. 1. 1. By this title the true God is distinguished from the false gods of the nations, who then were worshipped, Elay 41. 5. 7. 29. The Hebrews observe, that this word *El*, in many places signifieth the property of mercy, as *Eli*, *Els*, &c. (Psal. 122. 2.) *The Lord is El (God) and hath given light unto us*, (Psal. 118. 27.) and the like: R. Menachem on Gen. 14.

19 Ver. 19. *he blessed*] this was a worke of the Priests office, to *bless* in the name of God for ever: 1 Chron. 23. 13. Num. 6. 23. 27. and being done with authority in that name, without all contradiction, the less he blessed the better, though Abram had the promise, Heb. 7. 6. 7. and herein he figured Christs gift of God to *bless* us, in turning every one of us from our iniquities, Act. 3. 26. Luke 24. 50. *Blessed be*, &c.] This manner of blessing, though uttered prayer-wise, implicitly an assured promise, as being done by an holy person in the name of God: For teach this, Where one Prophet expreth Gods words thus, *be thou pleased and blessed; and let the house of thy servant be blessed*, 2 Sam. 7. 29. another recordeth them thus, *it hath pleased thee to bless*, &c. 1 Chron. 2. 2. *of God*, or, *to God*: as the Greeke saith: but the Chaldee translatheth, *before God*; which is great, spiritual and heavenly blessing from God, and making us acceptable to God in Christ, Eph. 1. 3. 8. A like blessing to all Gods people, Psal. 135. 6. See also Gen. 22. 17. and 28. 14.

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sed: for blessing upon men from God, signifieth good things powerfully bestowed on them, Deut. 28. 2. 3. 4. but blessing of God from men is revered thanksgiving: so where one Evangelist saith, that Iesus blessed, Mar. 26. 26. another saith, hee gave thanks, Luke 22. 19. *enemies*] or, *dispreisers*. Melchisedek (or Sem) respected the injury done to Abram the blessed of the Lord, and was not offended at the slaughter of his owne children the Elamites, that had captived Lot: ver. 1. 14. 17. *he gave*] that is, *Abram gave*: whereupon the Apollie biddeth us consider how great [Melchisedek] was, to whom even the Patriarch Abram gave the tenth, Heb. 7. 4. Hee being partaker of Melchisedeks spiritual things, his duty was also to minister unto him in carnall things, Rom. 15. 27. *tenth*] or *tithe*, one of ten, saith the Chaldee paraphrast. This was a figure of homage and thankfulness to God: for as tribute is payed to Kings for their attendance to the affaires of the commonwealth, Rom. 13. 6. 7. so *tithes* in the law are called *holly*, and an *heave-offering to the Lord*, Levit. 27. 30. Num. 18. 24. and before the law, Isaack payed them to the Lord, Gen. 28. 22. and hee appointed his tithes to the Priests, Num. 28. 8. 21. And Abram the tenth generation from Seth, here payeth to the Priest Melchisedek, (who is generally thought to be Sem) the tenth of all. The Priests also and Levites of the Law, who now were in Abrahams loines, did in him pay tithes to Melchisedek: wherefore his Priesthood was greater then theirs, Heb. 7. 9. 10. 11. This service was also kept among the heathens: *Pisistratus* tyrant of Athens, winteth to *Solon* thus; *All the Athenians did segregate the tithes of their fruits, not to be spent unto our use, but for publick sacrifices, and common profits*, &c. D. Laert. in *grius Solonis*. So among the Latines, they were wont to pay tithes to their god Hercules, *Pomp. Lilius de Sacerdot.* Macrobi. *Saturni*. l. 3. c. 12. of all] the Apollie saith, *the tithes of the fruits*: and so it was a speciall thankfulness for the victory God had given him. So of the spoiles which Israel got from Madian, a tribute was levied unto the Lord, and given to the Priest, Num. 31. 28. 29. 41. A like custome continued among the Gentiles, for King Cyrus his soldiers, (by the advice of *Cresus*) they were stayed from spoiling the Lydians City: that the tithes might first be payed to Iupiter, *Hierodot. in Clito*. And here endeth the History of Melchisedek, who is spoken of, and left, (as the Apollie observeth) without father, without mother, without rebekah of genealogie, having neither beginning of dayes, nor end of life, but made like unto the sonne of God, abideth a Priest for ever, Heb. 7. 3.

Ver. 21. *the sister*] Hebr. *sah*: one put for many, and *sister* for persons, the men and women of Sodom, whom Abram had brought back from the enemy. See Gen. 12. 5. and 32. 5. So the Greeke translatheth, *he men*.

Ver. 22. *lift up my hand*] so they were wont, when they did swear, Dan. 12. 7. Rev. 10. 5. 6. The Chaldee expoundeth it of *lifting up in prayer*: it seemeth to be a vow that Abram made when he went to the warre, wherein hee both prayed for victo-

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rie, and sware this oath: for these are joyed together, *Psal. 132.2. Iudg. 11.30. &c.*

23 Ver. 2. *Iffrom a third* An imperfect speech, used in oaths: for, *I will not take so much as a third, or a thousand.* So God (ware, if they shall enter into my rest, *Psal. 95.11.* which is expounded by the Apostle, *that they should not enter, Heb. 3.11.8.* and Christ saith, if a sign be given to this generation, *Mark 8.12.* which another Evangelist explaineth thus, *a sign shall not be given, Mat. 16.4.* See after in *Gen. 22.23.* and thou shalt not) or, as the Greek translath, *that thou shalt not go.*

24 Ver. 2. *Serve* for, *Except*; So the Greeke and Chaldee also translath. Some expound it: *It shall not be with me or, Far be it from me.* *young men* those trained soldiers, ver. 14. This word is not always meant of age, but often of service and mystery, though they be men of ripe years: as *Eft. 2.2. Exod. 24.5. and 33.11.* So such as one Evangelist calleth *young men and young maids, Luke 12.45.* another calleth *young servants, Mat. 24.49.*

CHAP. XV.

1. God incourageth Abram. 2. Abram complaineth for want of an heire. 4. God promiseth him a sonne, and seed as the starres of heaven. 6. Abram beleeveth God, and is justified. 7. Canaan is promised againe, to be his inheritance, and confirmed by a signe. 12. and by a vision. 13. The pilgrimage and affliction of Abraham's seed, foretold, and limited. 18. Together with the covenant, the largesse of the heritage is described.

1 A Fter these things, was the word of Iehovah unto Abram, in a vision, saying: Feare not Abram, I am a shield to thee; thy reward shall be exceeding great. And Abram said: Lord Iehovah, what wilt thou give me, and I goe childless, and the steward of my house, is this Eliezer of Damascus. And Abram said, Behold to me, thou hast not given seed: and loe the sonne of my house, is mine heire. And behold, the word of Iehovah came unto him, saying: This shall not be thine heire: but he that shall come out of thy bowels, hee shall be thy heire. And he brought him forth abroad, and laye Look now towards heavens, and number the starres, and if thou be able to number them: and he said unto him, so shall thy seed be. And he beleaved, in Iehovah: and he imputed it to him, for justice. And he said unto him: I am Iehovah, that brought thee out, from Vr of the Chaldees, to give thee this land, to inherit it. And he said: Lord Iehovah, whereby shall I know that I shall inherit it? And he said unto him, take unto me a three-yeerling heifer, and a

three-yeerling she-goat, and a three-yeerling ram; and a turtle-dove, and a yong-pigeon. And he tooke unto him all these, and parted them in the midst, and gave every ones part against his fellow: and the birds he parted nor. And the fowles came downe, upon the carkeises: and Abram huffed them away. And the Sunne was going downe, and a deepe-sleepe fell upon Abram: and loe a terrour, a great darknesse, fell upon him. And he said to Abram: knowing know thou, that thy seed shall be a stranger, in a land not theirs; and shall serve them, and they shall afflict them: four hundred yeeres. And also to the nation, whom they shall serve, I will judge: and afterward they shall come out, with great substance. And thou shalt come unto thy fathers, in peace: thou shalt be buried, in a good hoary-age. And the fourth generation, they shall returne hither: for the iniquity of the Amorites, is not perfectly-full, as yet. And the Sunne was going downe, and there was a darknesse: and behold, a smoking oven, and a lampe of fire, which passed betweene these peeces. In that day, Iehovah stroke a covenant with Abram, saying: to thy seed, give I this land, from the river of Egypt, unto the great River, the river Euphrates. The Kenite, and the Kenizite, and the Kadmonite. And the Chethite, and the Pherezite, and the Rephaims. And the Amorite, and the Canaanite, and the Gergasite, and the Iebusite.

Annotations.

1 These things) Hebr. these words: that is, these things spoken of: for a word, is generally used for any thing mentioned in speech or writing, or wherof speech may be: the like is in *Gen. 19.22. and 24.46.* So an unclean word, that is, lying: *Levit. 5.2. an evil word, for, an evil thing: Deut. 17.5. and many the like.* in a vision) or, a sight: the Chaldee saith, in prophesie: the Greeke, in a vision of the night: which the 5. verse confirmeth. Prophets of old, were called Seers, 2 Sam. 24.11. 1 Sam. 9.9. and a prophesie is named a vision, *Elay 1.1.* for to his Prophets God spake by visions, *Num. 12.6.* and Abram is of God himselfe named a Prophet, *Gen. 20.7.* feare not) that is, be not dismayed, or overcome with feare: *Isaiah 41.10. Mat. 28.5.* is, bee not affrayed, *Mark 16.6.* The Prophets were sometime terrified with visions, as *Dan. 10.7.8.11.12.* though this may also imply other discomforts, which Abram had, as his answer sheweth. a shield) that is, a protection, as the name of a shield in the Hebrew signifieth: so the Greeke saith, I will protect thee: the Chaldee paraphraseth, my word shall be thy strength. A like promise is to all Gods people,

people, in *Psal. 115.9. 10.11.* great) or, as the Greeke translath, shall be very much. Abram had some right counsellors, and therefore should reape a faithful reward, *Prov. 11.18.* though he were not enriched by the King of Sodom, *Gen. 14.22.23.*

2 Ver. 2. Lord) in Hebr. Adonai, which signifieth my lord, or pillars: implying in it a mystery of the holy Trinity; and filly spoken here to God (the Lord of heaven and earth, *Mar. 11.25.*) who as a bafe, sustained Abram in all infirmities. It is written here with long A in the end, and so is proper to God, having the vowels of Iehovah: when it is written with a short a, it is applied to creatures. In the forme singular A don, Lord, or susteyner, it is also ascribed unto God, the Lord of all the earth, *Psal. 97.5.* and in the forme plural Adonim, as *Mal. 1.6.* If the (Adonim) a Lord, where is my feare? Iehovah) or God, in Greeke Lord: this name is usually thus written, when it is joynted with the former Adonai: and it hath the consonant letters of Iehovah, and the vowels of Elolhim, God: (as here) 2 Sam. 7.18. a. ther writing the same, saith Iehovah Elolhim, 1 Chron. 17.16. It is of the same signification that Iehovah: wherof see *Gen. 2.4.*

goe childless) by going, the Ierusalem paraphrast understandeth, going out of the world, as fearing he should dye childless, and so the promise before given, should be frustrate, *Gen. 12.3. and 13.15.16.* So also the Greeke translath, I am let depart (as Simcon) (speake in *Luke 2.29.*) childless. The Hebrew well beareth this sense; for, thou shalt goe with thy fathers, 1 Chron. 17.11. is expounded, thou shalt sleepe (or be downe) with thy fathers, 2 Sam. 7.12. the steward) or administrator, dispenser; Hebr. ben meshke, the son of administration, or serving about; or some of leaving: that is, the man that runnes about, and administret, or to whom I leave the affairs of mine house: such we call a Steward. So the Chaldee saith, ber parneash, that is, son of feeding, governing, or procurator, meaning the Steward, whose duty is to give the family their portion of meat in due season, *Luke 12.42.* Under this name he may also intend one to whom hee should leave his house after his decease. But Abram had one principall old servant, ruler of all that hee had, *Gen. 24.2.* of whom this seemeth to bee meant.

Eliezer of Damascus) or, the Damascene Eliezer, (as the Chaldee hath it: Damacus being put for a man of Damascus) (as *Israh. 1 King. 12.18.* is put for the sonnes of *Israh. 2 Chron. 10.18.*) though some take Damacus (in Hebr. Dammelek) to bee the name of a man here. Of Eliezer, (or Eliezar, as the name is written in *Exod. 6.25.*) is formed Lazar, (by leaving out the first letter, as in other countries they use) & in Greeke Lazaros; whom Christ in the Parable maketh to sit in heaven in Abraham's bosome, *Luke 16.23.* that is, to banquet with him, & next unto him, as *Mat. 8.11. Ioh. 13.23.*

Ver. 3. (seed) that is, a child, as the Chaldee expoundeth it. (son of my house) that is, my household servants, or bondman borne: so in *Ecl. 2.7. I got men-servants and women-servants, and I had sonnes of the house: that is, home-borne-slaves: so called, to distin-*

guish them from sonnes of the wombe, *Prov. 3.1.2. Ioh. 19.17.* See before, *Gen. 14.14.* also *Gen. 17.12. 18.1.14.* is mine heire) or inheritance, that is, (as the Greeke translath) shall inherit me: shall possess and enjoy all that I have. So to inherit Gad, *18.49.1.* which is there explained, to dwell in his cities.

Ver. 4. And behold) the Greeke turneth it, And straight way: it noteth Gods speedy helpe of Abrahams infirmity. shall come out) that is, the sonne of thine owne body: opposed to the sonne of the house, or servant afore said. So the Chaldee translath, a sonne whom thou shalt beget. A like promise was to David, 2 Sam. 7.12. thy seed after thee, which shall come out of thy bowels: for which in 1 Chron. 17.11 is written, shall be of thy finnes.

Ver. 5. the starres) which cannot by man bee numbered, *Ierem. 33.22.* only God counteth their number, and calleth them all by name, *Psal. 147.4.* Before in *Gen. 13.16.* God promised him feed like the dust of the earth: here, like the starres of heaven: that, might signifie his natural feed; this, his spiritual and heavenly: as the Apostle teacheth us two sorts of Abrahams children, *Rom. 9.7.8. Gal. 4.2.2.4. &c.* Hereupon the Israelites are in Iosephs dream, and in Daniels vision, called starres, and the host of heaven, *Gen. 37.9.10. Dan. 8.16.* In *Gen. 22.17.* Abrahams seed are compared with the starres of heaven, and (and of the sea. so shall thy seed be) and so it was fulfilled in Moses time, *Deut. 1.10. and 10.22.* and this promise was after renewed to Abram, *Gen. 22.17.* and to Isaac, *Gen. 26.4.* and in them to Israel, *Exod. 32.13.*

Ver. 6. he beleaved) or, had faith. This is the first place where faith, or belefe is expressly spoken of in Scripture; and is found in Abram, called the father of all belevers, *Rom. 4.11.12.16.* and hath imputation of justice added to it; because under this promise Abram saw and beleved in Christ, and it was before either the law was given, or circumcision ordained, *Gal. 3.16.17. Rom. 4.10.* Wherefore Abrahams faith is highly commended in that against hope he beleved in hope, that he should become the father of many nations, according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his owne body now dead, being about an hundred yeeres old, or the deadnesse of Saras wombe: hee trusted not at the promise of God through unbeliefe; but was strong in faith, giving glory to God, and being fully persuaded, that what hee had promised, he was able also to performe; and therefore it was imputed unto him for justice, *Rom. 4.18.22.* The Hebrew word for beleved, meaneth that hee thought and trusted the words of God, as sure, certaine, stable and constant: so where one Prophet relateth Davids words, bee faithful for ever, 1 Chron. 17.23. another writeth, shall be faithful for ever, 2 Sam. 7.25. and againe, faithful shall thy house be, 2 Sam. 7.16. for which, in 1 Chron. 17.14. is written, I will establish him in my house. And as belefe is with the hart, *Rom. 10.10.* so it is said, Iakobs heart failed, for he beleved them not, *Gen. 45.26.* whereby it appeareth that belefe is a lively motion of the heart and spirit, firmly resting in the things spoken. When Iakob saw the Waggon which Ioseph had

had sent, whereby he was moved to believe, it is said that his *spirit* revived. Gen. 45: 27. And Paul saith, that *faith* is the ground (or confidence) of things hoped for, the evidence of things not seen: Heb. 11. 1.

In *Leviticus* the Greek translaterh, he believed God, and so the Apostles cite the words, Rom. 4. 3. Gal. 3. 6. Iam. 2. 23. *he* is *imputed* in that is, *God imputed that he believe*. The Greek, (which also the Apostle followeth) saith, it was *imputed*: (or thought, counted, esteemed, &c.) for justice, or righteousness; the word for, it is added in Greek, and by the Apostle in Rom. 4. 3. and elsewhere in the Hebrew, Psal. 106. 31. which also in repeating things, expresseth such words wanting, as *beareth in the house*, Jer. 52. 17. which in 2 King. 25. 13. was written only, *beith, the house*. Now of this the Apostle in fereth, *To him that worketh, the reward is not imputed* (or reckoned) of grace, but of debt: but to him that *worketh not*, but *beleeveth on him that justifieth the ungodly*, his *faith* is *imputed* for justice, Roman. 4. 5. where he maketh Abram to be in himself *ungodly*, (or *impost*) as having been an idolater, Ios. 24. 2. and full without glory of works before God, Rom. 4. 2. but counted just for his *faith* in the promises of God, (ver. 21. 22.) adding, that it is *not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him, that raised up Jesus our Lord from the dead*: Rom. 4. 23. 24.

Ver. 7. from 12. This sheweth that Abram was particularly called at the first, though Moses expressed it not, Gen. 11. 31. and Stephen rightly gathered it from this place, and from Ios. 24. 3. as from the words of Abrams second calling, Gen. 21. 1. hee gathereth what were the words of his first calling, Act. 7. 2. 3. 4. Of this *Ver.* (see Gen. 1. 128.)

Ver. 9. *Take unto me* that is, *Take and offer unto me*: so the Chaldee translaterh, *Offer before me*: & Gen. 48. 9. *take them to me, to bring them to me* in Exod. 25. 2. and often it, *thou hast taken gifts*, Psal. 68. 19. is expounded by the Apostle, *thou hast given gifts*, Eph. 4. 8. a *three-yearling* or, a *trebled heifer*: but the Greek translaterh, a *three-yearling heifer*. Howbeit the Chaldee paraphrast saith, *three heifers*; &c. the Hebrew signifying *trebled*, or *trebled*, is indifferent to either; but the first (seemeth) fittest here. Some take it for dividing into 3 parts; but they were parted in the *mids*, ver. 10. a *young pigeon* the Hebrew word is used in Deut. 32. 11. for *young doves*: but the Chaldee hath *bar shabai, a young dove*; and the Greek hath a *dove*; and thus also it accordeth with the law in Lev. 1. 14 where *young doves* are expressly mentioned. And that *all* offerings were either of *beeves*, or *sheep*, or of *goats*, or *turkies*, or *young doves*, Lev. 1. 2. 10. 14. 10. to hereby all are commanded to Abram: And figured out his children that should be *laiges* as sacrifices, and mortified by afflictions four hundred yeeres as God after expoundeth it, in ver. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. Ely 66. 26. Roman. 8. 3. 4. 10.

Ver. 12. and gave] that is, *legd*, or *put*. *every other part*, or *bulfe*: Hebr. *man his part*: but *1/8*, Gal.

man, is every one, and is so expounded by Paul, in Heb. 8. 11. from Ios. 3. 1. 3. 4. and is applied to all other things as well as to men: here to beasts and birds: and in Ely 36. 19. to the Gods of the Heathens. The parts were laid afinder one against another; as shoulder against shoulder, leg against leg; with a space to goe betweene, Ver. 17. God hereby signifying, that the affliction of Abrams seed should be ordered to by his providence, that after the time limited, they should be restored one part to another; as the bones of that people scattered in Babylon, came againe together, *bone to his bone*, Ezek. 37. 7. 11. 14. parted not] according to the law after given, which bade it should be cleaved with the wings thereof, but not divided afinder, Lev. 1. 17.

Ver. 11. the fowles] ravenous birds, as Eagles, Kites, &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abram feed, which should seeke to devour them. So the Kings of Babel and Egypt, are likened to Eagles, Ezek. 17. 3. 7. 12. and the fowles are called to eat of sacrifices, Ezek. 39. 10. Rev. 19. 17. 18. And the Ierusalem paraphrast expoundeth the fowles to be the monarchies that afflicted Israel. *buffed them* drove them away with a wind or blowing, as the Hebrew importeth. So Moses and Aaron saved Israel, from being devoured by the Egyptians, Exod. 7. 8. &c.

Ver. 12. going] or, to goe downe: that is, *about or ready to set*: Hebr. *to goe in*. a *deep sleep*] The Greek calleth it an *extase*, (or *trance*), to Gen. 2. 21. The Hebrew Doctors observe, concerning visions shewed to the Prophets, that they saw no propheticall vision, but by dream, or by night vision; (Num. 12. 6. and 22. 19. 20.) or by day, after that a *deep sleep* was false upon them: (Dan. 10. 9.) And all that prophesied, their joynts trembled, there remained no strength in them; and their thoughts were troubled, and the mind was left changed, to understand that which was scene: as is said of Abram, and for a terror, a great darkness fell upon him: and of Daniel, my vigour was turned in me into corruption, and I retained no strength, Dan. 10. 8. Maimony in *Iesudei batorai*, chap. 7. 8. 2. But they except *Moses*, as the Scripture also doth, Num. 12. 7. 8. a *terror*] this and the darkness following, shadowed out also the great discomforts that Abrams children should have, by the vexation of their enemies: as David and others, complain of the like in their afflictions, Psal. 55. 4. 5. 6. and 88. 7. 17. So the Ierusalem paraphrast applyeth this vision to the Kingdoms of Babel, Madai, Javan, and Edom (that is Rome) which should bring Abrams children into bondage.

Ver. 13. knowing know] that is, *know assuredly*: see Gen. 2. 17. not theirs] meaning Egypt, Mesopotamia, and Canaan it selfe; wherein they were but strangers, Gen. 17. 8. Psal. 105. 1. 1. 12. and there in afflicted: Gen. 21. 9. and 26. 7. 14. 15. &c. but chiefly in Egypt. 400 yeere] which beganne when Ismael sonne of Agar the Egyptian mocked and persecuted Isaac, Gen. 21. 9. Gal. 4. 29. which fell out thirty yeeres after the promise, Gen. 12. 3. which promise was 430 yeeres before the Law,

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Gal. 3. 17. and 430 yeeres after that promise, came Israel out of bondage, Exod. 12. 41.

Ver. 14. millijages,] that is, *punish* as their finnes deserve: the judgements that God brought on the Egyptians, are summed up in Psal. 105. 27. 36. and 78. 43. 51. handled at large in Exodus. great substance] or riches, both of their owne and of the Egyptians, whose jewels of silver & gold, and garments they carried away, Exod. 12. 35, 36.

Ver. 15. unto thy fathers] that is, *thou die*: the body returning to the earth, the spirit to God that gave it, Eccle. 12. 7. with whom are the spirits of just and perfect men: Heb. 12. 23. See this promise fulfilled in Gen. 25. 8.

Ver. 16. the fourth generation] This promise was verified, when Eleazar the son of Aaron, the sonne of Aaron, the sonne of Kohath, came out of Egypt and parted the land of Canaan to Israel, Ios. 14. 1. Kohath being one that went into Egypt with Jacob, Gen. 46. 11. 26. 1 Chron. 6. 2. 3. of the Amorites] that is, the Amorites, and other sinful nations, mentioned after, verse 19, 20, 21. towards whom Gods patience should be shewed till the measure of their finnes were filled vp. A like phrase is used, Mat. 23. 32.

Ver. 17. going downe] the going downe of the sun, and darknetie, usually noteth calamities coming upon people: Amos 8. 9, 10. Ely. 5. 30. and 8. 22. and 9. 1. 2. a smoking oven] Hebr. *an oven of smoke*, but as a crowne of thornes, Mat. 27. 29. is resolved, a *thornie crowne*, Mar. 15. 17. for this here as the Greek translaterh is a *smoking oven*, or *forname*. And this word oven, is used to note our great afflictions, Mal. 4. 1. Psal. 121. 10. Lam. 5. 10. Luke 12. 28. So this *smoking oven*, may represent Egypt, the place of Israels affliction, called by another like name, an *oven of forname*, Deut. 4. 20. Jer. 11. 4. The Ierusalem Thargum applyeth this vision to Gehenna (or bell) Fyre, prepared for the wicked. a *lamps*:] or torch of fire, that is, a *burning lamps*: the Greek turneth it, *lamps of fire*: and the Hebrew often useth one for many; see Gen. 3. 2. and 4. 20. This representeth the covenant between God and Abrams feed, for deliverance out of that smoking oven of Egypt. For at the Law-giving, lightnings called lamps, appeared on mount Sinai, Exod. 20. 18. and Christ was scene of Daniel and Iohn, with his eyes like lamps, and flames of fire, Dan. 10. 6. Rev. 1. 14. and the salvation of Gods people is likened to a *burning lamps*, Ely 52. 1. Also the living creatures appeared to Ezekiel like lamps, Ezek. 1. 13. and Gods people are compared to virgins with lamps, Mat. 25. 1. which passed:] by this passage of the lamps, or lamps to which onely the Greek referreth it, the Lord would signify the making of the covenant between him and his people; as the next verse sheweth; So, from a like action, in Ierm. 34. 18, 19, 20. the Lord blameth them that performed not the covenant which they made before him, *whereby cut the bullock in twaine, & passed between the parts thereof*; chattering for it, that their carcasses should be for meat to the fowle of the heavens: though here, Abram drove the fowles away.

peeces,] the Greek calleth them *dictononies*, that is, divisions into two parts.

that is, divisions into two parts.

Ver. 18. *stroke*] Hebrew, *cut a covenant*, that is, made or stroke, and (as the Greek translaterh it) *disposed a covenant*, or *Testament*: called usually *cutting*, because of the slaying and cutting of beasts at the making of it, as this place and Ios. 3. 18. doe shew. The holy Ghost in Greeke expresseth this word *carath cut*, sundry wayes; as by *poies*, make, Heb. 8. 9. *suntesco make perfect*, Heb. 8. 8. *diatibemi, dispose*, Heb. 8. 10. all from Ios. 3. 1. 31. 32. 33. and *enclomai*, command, Heb. 9. 10. from Exod. 24. 8. O a covenant, see, Gen. 6. 18. give I, for these given. The time past is often used in actions present, and to come. So the Greek here translaterh *I will give*. Of this gift, see Gen. 13. 15. But the Hebrew Doctors (can the word thus, *Hee saith not, I will give, but I have given*: and yet Abraham had now begotten no children. But because the word of the holy blessed God is a deed, therefore he to speaketh *Adraus tiliim*, in Psal. 107. 2. *therruer*,] called *Sichor*, Ios. 13. 3. *Euphrates*: Hebrew *Phorath*: see Gen. 2. 14. This promise was accomplished in Davids days, 2 Sam. 8. 3. &c. and in Salomons, 2 Chron. 9. 26.

Ver. 19. *The Kenite*,] that is, *Kenites*, or *Kenians*: and to the rest, see Gen. 10. 16. The Chaldee calleth these *Salameans*; and so in Numb. 24. 21. Here are tenne people reckoned, whose lands Abrams seed should possesse. Afterward they are usually counted over, Deut. 7. 1. As 13. 19. it seemeth some were wasted, or mixed confusely with the rest, before the Israelites came into their possession. So in Psal. 83. 7, 8, 9. there are ten nations reckoned, all confederates against Gods people.



CHAP. XVI.

1 Sarai being barren, giveth Hagar (her Egyptian maid) to Abram. 4 Hagar being with child, and afflicted for desisting her mistrust, runneth away. 7 An Angel sendeth her backe to submit her selfe. 11 and telleth her of her childes name and conditions. 15 Hagar beareth Abram a son, whom he calleth Ismael.

And Sarai, Abrams wife, did not bear children, unto him: and shee had a handmayd an Egyptian, and her name was Hagar. And Sarai said unto Abram, Behold now, Ichovah hath restrained me from child-bearing: goe in I pray thee, unto my handmayd: it may be I shall be builded, by her: and Abram hearkned, to the voice of Sarai. And Sarai Abrams wife, tooke Hagar the Egyptian, her handmaid: at the end of ten yeeres, of Abrams dwelling in the land of Canaan: and she gave her, to Abram her husband, to bee to him for a wife. And hee went in unto Hagar, and shee conceived: and shee saw, that shee had conceived,

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Prophet *Ison Adam*, Sheep for men, upon Adam like a *flock*; Ezek. 36. 37. 38. to signify our renewed nature in Christ, whose *Sheep* we are by faith, and obedient to his voice; *Iph. 20. 3. 10. Mahomet* the false Prophet of the Turkes, and curse of the world, he had his generation from this *mid-ast*, *Ismael*, against all, or, against every man: it meaneth, warres and fighting before that is, hereunto, and in the sight of his brethren: see Gen. 25. 23.

Ver. 13. *Thou shalt* the Angel is so called, which seemeth to intimate this to be no creature, but Christ himselfe, who is called an *Angel*, as is noted on ver. 7. The Chaldee translatheth it, *he called on the name of the Lord*: and Thargum Ierusalem sayth, *hee prayeth in the name of the word of the Lord, that was revealed to her, and said, Blessed are thou O God, &c.* God that seest me for, God of sight, (of vision) which is more general, as the Chaldee paraphraseth, *the God that seest all*: Gods seeing is often mentioned in respect of afflictions; as Exod. 3. 7. Psal. 35. 18. and 9. 14. and this Agar seemeth here to intend, from the Angels speech, in ver. 11.

here [sees] The Greeke translatheth, for I have openly seene him that appeared unto me. In this sense the magnific Gods mercy, for letting her have to cleare a sight of him, which is more then the hearing of him, Job 42. 5. and *where in the desert*, is opposed to her matter Abrahams house, where visions were more usual. Or by seeing, may be meant the discerning of her evil plight, and her reviewing after affliction, as in a Sam. 1. 1. 2. 9. for the Chaldee translatheth, *Loe I doe beginne to see, after that hee appeared unto me.* Or seeing, may meane living, after the sight of God, whereas men were afraid they should die, Iudg. 13. 32. and 6. 22. Gen. 32. 30. *So the seeing of the light and Sunne, elsewhere seemeth to signifie living*, Eccles. 11. 7. 8. and 7. 13. Psal. 35. 10. *after him that seeth me* or, after the vision.

Ver. 14. *was called* Hebr. he called: that is, even one; not restraining it to any one person. This the Scriptures elsewhere manifest; as, *hee called*, 2 Sam. 5. 30. is by another Prophet written, they called, 1 Chron. 14. 11. and, *they had anointed David*, 2 Sam. 15. 17. that is, David was anointed, 1 Chron. 14. 8. they buried him, 2 Chron. 9. 31. that is, he was buried, 1 King. 11. 43. they brought children, Mark 10. 13. that is, children were brought, Mar. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23. *Beer-lachai-roi* that is, *The well of him that liveth*, that seeth me. The Chaldee expounds it, *The well where the Angel of life appeared.* The name was given it, for a memoriall of Gods mercy, to all posterity with whom is the well of life; *and the light*, see *light*, Psal. 36. 10. *Kadeh* called also *Kadeh-garon*, Numb. 21. 8. and 33. 27. *Beer* in Greeke *Beer*: wee find it not elsewhere. The Chaldee calleth it *Chagra*.

Ver. 15. *Abraham called* by this it appeareth that heere believed and obeyed the Angels word, and returned to Abrahams house: who (in likelihood) upon revelation gave his sonne the name, appointed by the Angel. So Ismael is the first man in the

world; whose name was given him of God before he was borne.

Ver. 16. *old* Hebr. *some of 86 yeeres*: see Gen. 5. 32. Thus long Abram had lived altogether childlesse; and yet he waited 14 yeeres more, before the child of promise was borne, Gen. 21. 5. and for the space of thirteen yeeres after this, God keepeth silence, and the Scripture mentioneth no speech at all of God unto Abram; so exercised hee the faith and patience of his servant; and taught him that the fleshly generation cometh in time before the spirituall; for that is first which is naturall, and afterward that which is spirituall, 1 Cor. 15. 46. And this servants sonne was servicable to Abram and Sarai, till the promised seed was come, and then Ismael was put away with his mother, Gen. 21. 10. 14. even to the service of the Law is needfull for the Church, till Christ be come, and formed in us, and we by him, doe bring forth fruit unto God, Rom. 7. 4. Gal. 4. 1. 5. 19. 31.

CHAP. XVII.

1. God reneweth his covenant with Abram: 5. changeth his name into Abraham, in token of a greater blessing; 10. and instituted the covenant of Circumcision. 15. Sarais her name is changed into Sarah, and the blessing. 17. Ismak is promised. 23. Abraham, and Ismael, and all the males in Abrahams house are circumcised.

And Abram was ninety yeeres, and nine yeeres old: and Jehovah appeared unto Abraham, and said unto him; I am God Almighty, walke thou before me, and be thou perfect. And he will give my covenant betweene mee and thee: and will multiply thee in very much abundance. And Abram fell upon his face: and God spake with him, saying: As for me, behold my covenant is with thee: and thou shalt be a father of a multitude of nations. And thy name shall not any more be called Abram: but thy name shall be Abraham; for, a father of a multitude of nations, have I given thee to be. And I will make thee fruitful, in very much abundance; and will give thee, to become nations: and Kings shall come out of thee. And I will establish my covenant, betweene mee and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee, and to thy seed after thee, And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting firme possession: and I will be a God unto thee. And God sayd, unto Abraham; and thou shalt keepe my Covenant: thou, and thy seed after thee, in their generations. This is my

is my covenant which yee shall keepe, betweene me and you, and thy seed after thee: that every male among you be circumcised. And ye shall circumcise the flesh of your superfluous foreskin: and it shall be for a signe of the covenant betweene me and you. And a sonne of eight dayes, shall be circumcised among you, every male, in your generations: the child of the house, and hee that is bought with money, of any strangers sonne, which is not of thy seed. The child of thy house, and he that is bought with thy money shall be circumcised with circumcision: and my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous foreskinne shall not be circumcised; that soule shall even be cut-off, from his peoples: hee hath broken by covenant.

And God said unto Abraham, Sarai thy wife thou shalt not call her name Sarai: but Sarah shall her name be. And I will bless her, and will give thee a sonne also of her: and I will bless her, and she shall be to nations; Kings of peoples shall be of her. And Abraham fell upon his face, and laughed: and he said in his heart, shall a child be borne to him that is an hundred yeeres old? and shall Sarah that is ninety yeeres old, beare? And Abraham sayd unto God: O that I smael might live before thee. And God said, In deed Sarah thy wife shall beare thee a son; and thou shalt call his name Iſaak: and I will establish my covenant with him, for an everlasting covenant, to thy seed after him. And for Iſmael, I have heard thee; behold I bless him, and will make him fruitfull, and will multiply him, in very much abundance: twelve Princes shall he beget, and I will give him to be a great nation. But my covenant will I establish with Iſaak: whom Sarah shall beare unto thee, at this set time, in the yeere next after. And he made an end of speaking with him: and God went up from Abraham. And Abraham tooke Iſmael his sonne, and all the children of his house, and all that were bought with his money; every male, among the men of Abrahams house: and he circumcised the flesh of their superfluous foreskin, in this selfsame day, as God had spoken with him. And Abraham was ninety and nine yeeres old; when hee was circumcised in the flesh of his superfluous foreskin. And Iſmael his sonne was thirteen yeeres old, when he was circumcised in the flesh of his superfluous foreskinne. In this selfsame day, was Abraham circumcised,

and Iſmael his sonne. And all the men of his house, children of the house, and the bought with money, of the strangers son: they were circumcised with him.

Annotations.

Ed] Hebr. *some of 99 yeeres*: that is, going in his 99 yeeres: see Gen. 5. 32. and the last note of the former chapter. *Almighty* or *Allofficent*: in Hebrew *Shaddai*, that is, he who is, (or hath) sufficiency, or most abundant, and able to goe through all things, both in mercy and judgement: to which the Scripture hath reference, when it saith, *Shed* (destruction) shall come from *Shaddai* (the Almighty): *Blay* 1. 3. 6. *Walke thou* or *walke pleasingly*, as the Greeke translation impleth it: see the notes on Gen. 5. 22. The Chaldee translatheth it *Serve thou*. This walking, comprehendeth both true faith, Heb. 1. 5. 6. and carefull obedience to Gods commandments. Wherefore that which is written, 1 King. 8. 25. *to walke before me as thou hast walked before me*, is expounded in 2 Chron. 6. 16. *to walke in my Law*. And this, in Luke 1. 6. is explained to be all the commandments and ordinances of the Law, perfect or intyre, upright, and as the Greeke faith, *unblameable*. See Gen. 6. 9.

Ver. 1. *give* that is, *dispose* and *make my covenant* (or testament:) see Gen. 9. 12. and 6. 18. *betweene me*, the Chaldee interprete it, *betweene my Word*: (or after in v. 7. 10. 11. See also Gen. 9. 12. in very much abundance) Hebr. *in abundance a-bundance*, or, *vehemently vehemently*: so after in v. 6. and often.

Ver. 3. *fell* in reverence to Gods word and majesty, and in thankfulness for this mercy. See the like humiliation in Lev. 9. 24. Ezek. 1. 29. and 3. 23. Dan. 8. 17.

Ver. 4. *As for me* Hebr. 7: the Greeke addeth, *and I*. *a father* or, *for a father*; but the word *for*, may be omitted in English, as the Greeke here also doth; and sometime the Hebrew it selfe: as, *I will be for a living spirit*, 2 Chron. 18. 2. 1. that is, *I will be a living spirit*, 1 King. 22. 22. The New Testament in Greeke often keepeth the Hebraisme, as Heb. 1. 5. &c. *a multitude* that is, *of many nations*, as Paul expoundeth it, Rom. 4. 16. 17. where the Apostles teacheth a twofold seed, that which is of the Law, and that which is of the Faith of Abraham, who is the father of us all. So by the *multitude of nations*, is meant besides his naturall posterity, all Christian belevers in the world, Gal. 3. 28. 29. who should inherit from him; (as children receive inheritance from their fathers;) the justice that is by faith, and blessednesse accompanying the same, through the covenant of grace, propagated by Abrahams doctrine and example: see Rom. 4. and Gal. 3. To this the Hebrew Canons doe accord: *A stranger* (say they) *bringeth fifth-fruits, &c.* for it was said to Abraham, *a father of a multitude of nations, have I given thee to be*, (Gen. 17. 5.) *Behold he is father of all the world, which shall be gathered under*

the wings of the Majesty of God : Maimony in *his treat. of Pirushim, chap. 4. Sect. 3.*

Verf. 5. *Abraham* : *Abraham* significeth a *multi-plier* : and the first letter of *Abraham* (that is, a *multi-plier*) being put unto it, maketh *Abraham*, as if it were *Abraham*, that is, a *high Father* of a *multi-plier* of nations : *Abraham* is the first man in the world, whose name is changed of God : and it signified a change of estate, and a renewing with increase of grace from God : therefore this is after mentioned, as one of his favours, Neh. 9. 7. So *Abraham*'s name is made new, Gen. 32. 28. and all true Christians, Efa. 62. 2. Rev. 2. 17. But *Isaaks* name was not changed, for it was given him of God before his birth, Gen. 17. 19. given that is, freely made ; or, (as the Greeke interpreteth) put there : and this the Apostle followeth, in Rom. 4. 17. So Gen. 9. 12. and after here in verf. 6. will give thee to be nations, that is, will make nations of thee.

Verf. 6. *Kings* : as David, Solomon, and the rest of Israel besides the Kings of Edom, and other. Also the faithful Kings of the Gentiles, Revel. 11. 2. 4.

Verf. 7. *thy seed* : *thy children* : especially *Isaac*, verf. 19. for in *Isaac* was his seed called, Gen. 22. 12. So, the children of the flesh, are not the children of God, but the children of the promise are counted for the seed, Rom. 9. 8. *everlasting* : Hebr. *covenant of eternity*. Although the outward signes, and manner of dispensing this covenant, were temporary and changeable (as *Circumcision* into *Baptisme*, Col. 2. 11. 12.) yet the covenant it self remaineth one in substance for ever : being established by the blood of Christ, the great Pastor, Heb. 13. 20. Luke 1. 69. 73. 75. : *a God* : or, *for a God, unto thee*, that is, *thy God*, as the Greeke translateth it. Herein consisteth the power and life of the everlasting covenant whereby God himselfe, his power, wisdom, goodness, mercy, &c. is applied unto man, for blessing and salvation : and wee are by adoption made the children of God, 2 Cor. 6. 16. 18. For, *blessed is the people, whose God Jehovah is*, Psal. 144. 15. they shall be delivered out of miseries, Rev. 21. 3. 4. raised up from the dead, Mat. 22. 31. 32. and God hath prepared for them an heavenly Citie, Heb. 11. 16.

Verf. 8. *thy sojournings* : that is, as the Greeke saith, *in which thou sojournest* in. For God gave *Abraham* an inheritance in it, not so much as *so far he is from it*, Gen. 7. 5. but he by faith, *sojourned in the land of promise, as in a strange country*, Heb. 11. 9. So *his land*, figured unto him the kingdom of heaven, as is shewed on Gen. 12. 4. But the rebelliousness of *Abraham*, after they had full possession of Canaan, are in another sense called *sojourners* there, Ezek. 40. 38. and 11. 15. as being rather upwards, than lawful possessors of that land.

everlasting : so in Efa. 48. 5. *thy people shall possess thy land for ever*, Efa. 60. 21. howbeit they possessed the earthly land, but a little while, Efa. 62. 1. the eternal inheritance, was to be received by God, reserved in the heavens for them and us, Heb. 12. 1. Pet. 1. 4.

Verf. 9. *thy seed* : *thy children*, as before in 7. mea-

ning the faithful. Herupon the Hebrew Doctors say, *Circumcision* was commanded unto *Abraham* and his seed only, as it is written, *thou and thy seed after thee*, (Gen. 17. 9.) The seed of *Ismael* is excepted, as it is written, *For in Isaac shall seed be called to thee*, (Gen. 21. 12.) And *Esaui* is excepted, for loe, *Isaac said to Jakob*, And he give to thee the blessing of a *father*, to thee and to thy seed, (Gen. 28. 4.) It is a general rule, that he only is *Abraham's* seed, that receiveth his law and his right way ; and these are they that ought to be circumcised, *Maimony* in *Mishnah treat. of Kings, ch. 10. S. 7.*

Verf. 10. *my covenant*, that is, the *signe of my covenant* (or testament) as is explained in verf. 11. Hereupon are those usuall speeches, when the signes, and the things signified, are named alike : as, the covenant of *circumcision*, Act. 7. 8. the Lamb, is the *Lords Passover*, Exod. 12. 11. the bread, is *Christ's body*, Mat. 26. 17. 18. and many the like.

circumcised : This word significeth a *cutting off* round about, to wee, of the foreskin of the flesh. So it was with shedding of blood, and much paine and soreness to the flesh, Exod. 4. 25. Gen. 34. 25. It figured the *circumcision* (that is, the mortification) of the heart, and spirital putting off the body of the finnes of the flesh, Deut. 10. 16. Rom. 2. 29. Col. 2. 11. and so it was a *seale of the righteousness of faith*, Rom. 4. 11.

Verf. 11. *superfluous foreskin* : The Hebrew *Canan*, significeth a *superfluous* and *superfluous*, that hindereth the due effect and operation of a thing : and the Greeke *Acrotychia* (which the Apostle useth, in Rom. 2. 25.) is in speciall that *superfluous* which is on the top of mans flesh, to wee, on the member of generation : the foreskin that covereth the secret part. Which God here commandeth to be cut quite off, as a signe of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the lips of a flatterer, which use superfluous in speaking, Exod. 6. 30. and to the heart covered with a fat skinn, Lev. 26. 41. Eley 6. 10. to the ear stopped that it cannot heare, 1er. 6. 10. And spiritally, all sinne is signified by this superfluous foreskin ; as the Apostle mentioneth the *superfluous of maliciousnesse*, to be cut away, 1am. 1. 21. and the *circumcision* of our flesh, is joyed with our estate, *dead in sinne*, Col. 2. 13. The Hebrew Doctors also did thus understand it : for the *foreskinne of the heart*, in 1er. 4. 4. the Chalde paraphrast there expoundeth the wickedness of the heart ; and in Deut. 10. 16. the Greeke interpreters translate it *hardnesse of heart*. The *uncircumcised* care, in 1er. 6. 10. and heart, in Lev. 26. 41. the Chalde calleth *foolishnesse* ; and *uncircumcised* persons in Ezekiel 28. 10. and 31. 18. are in the Chalde, *wicked*, and *sinners* : the *superfluous foreskin*, significeth the *strength of uncleanesse* : saith R. Menachem, on Gen. 17. And in speech of Adams sinne, the Jewes have a proverb, that the first man (Adam) drew over (or gathred) his *superfluous foreskin*, that is, broke the covenant of his God, and became a sinner, R. Menachem on Gen. 3. Also when the word is applied unto trees, it significeth the impurity of the fruits, which might not be eaten of Lev.

19. 23.

19. 23. and the Hebrew Doctors write, that as *Ephraim*, and they that deny the Law (of God) the Resurrection of the dead, the coming of the Redeemer, and other such like ; so he that draweth over (or gathred) his *superfluous foreskin*, (that is, maketh himselfe againe uncircumcised) hath no part in the world to come, (that is, in eternall life) but shall bee cut-off and perish, and be damned for their great wickednesse and sinne, for ever and ever : *Maimony* in *Mishnah treat. of Repentance, ch. 3. S. 6.* *afigne* : or token ; which sheweth one thing to the eye, another thing to the mind. The Apostle calleth it also a *seale*, Rom. 4. 11. which serveth for assurance of the thing signified, And so the Hebrew Doctors use the phrase of sealing their off-pring with the signe of the holy covenant, *Maimony* in *Mishnah treat. of Circumcision, ch. 3. S. 3.* And that they tooke not this for a carnall signe, appeareth by their words, in the booke called *Zohar*, where treating upon this Section of the Law, they say, *At what time a man is sealed with this holy seale of this signe* (of Circumcision) : therefore he seeth the holy blessed God properly, and the holy soule is united with him. If he be not worthy, that he keepeth not this signe, what is written ? By the breath of God they perish, (Efa. 4. 9.) for that this seale of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him. Our Apostle openeth the mystery more heavenly, whiles he calleth the *signe of circumcision*, a *seale of the righteousness of faith*, Rom. 4. 11. and, if thou be a transgressor of the Law, *thy circumcision is made uncircumcision*. *Circumcision* is, that of the heart, in the spirit, not in the letter, Rom. 2. 25. 29.

Verf. 12. *a of eight dayes* : that is, a man child of eight dayes old, meaning in the 8 day. Which time was so staid, that if the eight day fell to be the Sabbath, yet they circumcised the child therein, 1oh. 7. 22. And so it is in the Hebrew Canons, *Circumcision* in the time thereof driveth away the Sabbath : that is, a man must omit the keeping of the Sabbath, for to circumcise in due time, *Maimony treat. of Circumcision, ch. 1. S. 9.* God appointed the eighth day, as the first convenient time. For creatures new borne, were counted as in their blood, and unclean for seven dayes, and in the eighth day they might be offered unto the Lord, Levit. 22. 27. and so in mankind, Levit. 12. 2. 3. The same number of dayes was observed in many other things ; as, for the consecration of the Priests, Levit. 8. 33. 35. and 9. 1. the cleansing of Lepers, Levit. 14. 8. 9. 10. and of persons with unclean illnesses, Lev. 15. 13. 14. the cleansing of polluted Nazirites, Num. 6. 9. 10. and for purifying the altar, Ezek. 43. 26. 27. and sundry the like. In all which, as the Sabbath day ever came over their heads, within that space, (which day was a signe of sanctification from the Lord, Exod. 31. 13.) so Christ ending all figures, and resting the Sabbath day in the grave, rose up from the dead, the eighth day (which was the first of the weeke following) whose death was a full cleansing of all our finnes, and his rising againe, our justification, Mark 16. 1. 2. 6. Rom. 4. 25. And in him are wee circumcised, with the circumcision done without hands, in putting off the body of the sinns

of the flesh, by the circumcision of Christ, being buried with him in Baptisme, Col. 2. 11. 12. R. Menachem on Gen. 17. saith, *Circumcision* was therefore done on the eighth day, that the Sabbath might pass over it : for there is no eighth day without a Sabbath.

Shall be circumcised : by the parents, masters, or Magistrates. The Hebrew Doctors say, the charge lyeth upon the father, to circumcise his sonne : and upon the master, so circumcise his servants, borne in the house, or bought with money. If the father or master transgress, and circumcise them not, &c. then the Judges are commanded to circumcise him, whether it be son or servant, in due time, that there be no uncircumcised left in Israel, nor among their servants. If the thing bee hidden from the Judges, and they circumcise him not : when he is waxen great, he is bound to circumcise himselfe. And every day that passeth over him, after he be waxen great, and he circumcise not himselfe, loe he breaketh the commandment : *Maimony treat. of Circumcision, ch. 1. S. 1. 2.* made : who had by nature that foreskin of the flesh to be cut off : the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, Gal. 3. 28. and therefore baptisme, the signe of the covenant now under the Gospell, (which is come in place of Circumcision, Col. 2. 11. 12.) is given both to men and women, Act. 8. 12. Moreover the woman is comprehended under the man, as her head, 1 Cor. 11. 3. who only had this signe in his flesh, with effusion of blood, which always had respect unto, and accomplishment in the blood of Christ, figured by the male, Heb. 9. 2. 22. 24. Here also the Hebrews write, that a child who is borne as if he were circumcised (without a foreskin) the blood of the covenant must bee made to drop from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the side of his mothers body. And who so hath two foreskins, they cut them both off in the 8 day, *Maimony treat. of Circumcision, ch. 1. S. 7.*

child of the house : that is, the home borne servant : see the notes on Gen. 15. 3. So after, in verf. 13. 23.

bought with money : Hebr. *purchase of silver* : whereby all money and price is meant. By this it appeareth, that the Heathens also might be partakers of Abrahams covenant, and of grace in Christ, and so of all other blessings in the Church : for every circumcised person, did also eate the passover, (which was another figure of Christ), Exod. 12. 48. 1 Cor. 5. 7. Of this point the Hebrew Canons say, *Whether a servant be borne under the power of an Israelite, or be received from the heathens : the master is bound to circumcise him. But he that is borne in the house, is circumcised on the 8 day : and he that is bought with money, is circumcised in the day that he is received ; although he receive him in the day that he is borne he is circumcised in that day. If the receive of the heathens a servant growne in yeeres, and the servant bee not willing to be circumcised : he dealth with him a whole twelve month. After then that, it is not lawful to keep him he being uncircumcised ; but he must sell him againe to the heathens. And if he be condisciple with him at the first, whiles he was with his master the Eschim, that he should not circumcise him : it is lawful to keep him though*

that he be uncircumcised; only so, that he take upon him the seven commandments given to the sons of Noah, and he shall be as a stranger sojourning in the land. But if he will not take upon him, those seven commandments, he is to kill him out of hand. *Maimony treat of Circumc.* chap. 1. §. 6. Of the seven commandments to the sons of Noah, see the notes on Gen. 9. 4. And for killing such as would not yield to those precepts, it is to be understood, whiles the commonwealth of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the Heathens; as *R. Abraham ben David* noteth thereupon *Maimony*. And that we may the better know, how they were wont to receive heathens into the Church of Israel, I will note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant; by Circumcision, and Baptism, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof. [Exod. 12. 48.] Baptism, was in the wilderness before the giving of the Law: as it is written, Sanctify them to the giving of the Law: as it is written, Sanctify them to day and to morrow, and let them wash their clothes. [Exod. 19. 10.] And Sacrifice, as it is said, And he sent young men of the sons of Israel, which offered burnt-offerings, &c. [Exod. 24. 5.] And so in all ages, when an Ethnik is willing to enter into the covenant, and gather himself under the wings of the Majesty of God, and take upon him the yoke of the Law, he must be circumcised, and baptised, and bring a sacrifice. And if he be a woman, she must be baptised, and bring a sacrifice; as it is written, [Num. 15. 15.] as ye are, so shall the stranger be. How are ye? By Circumcision, and Baptism, and bringing of a sacrifice: so likewise the stranger throughout all generations, by Circumcision, and Baptism, and bringing of a sacrifice. And what is the stranger's sacrifice? A burnt-offering of a heifer, or two turtle doves, or two young pigeons, both of them for a burnt-offering. And at this time, when there is no sacrificing, they must be circumcised, and baptised, and when the Temple shall be builded, they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, he is not a Proselyte, still he be both circumcised and baptised. And he must be baptised in the presence of three, &c. Even as they circumcise and baptise strangers, so do they circumcise and baptise servants, that are received from heathens into the name of servitude, &c. When a man or woman cometh to joine a Proselyte, they make diligent inquiry after such, lest they come together themselves under the law, for some riches that they should receive, or for dowry that they should obtain, or for fear. If he be a man, they inquire whether he have not let his affection on any woman of Israel, or a woman her affection on any man of Israel. If no such like occasion be found in them, they make known unto them the weightiness of the yoke of the Law, and the rule that is in the Law thereof, above that which peoples of other lands have: so that they will leave off. If they take them up to love, then they receive them, as it is written, When thou shalt see that they were steadfastly minded to go with thee, thou shalt leave them, and shalt not be as a wife, but as a sister, which thou shalt receive. [Lev. 19. 36.] Therefore the Jews received not Proselytes, all the days of David and Solomon. Not in David's days, lest they

should have come of fear: nor in Solomon's, lest they should have come because of the kingdom and great prosperity which Israel then had. For who so cometh from the heathens, for any thing of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in David's and Solomon's days, joyed themselves in the presence of private persons: and the Judges of the great Synedion had a care of them, they drove them not away after they were baptised, out of any place, neither took they them near unto them, until their after fruits appeared. *Maimony in Misn. com. 2. in Ijures biab, ch. 13. S. 1. - 6. 11. 14. 15.* Hereupon, Baptism was nothing strange unto the Jews, when John the Baptist beganne his ministry, Matth. 3. 5. 6, they made question of his person that did it, but not of the thing it selfe, John 1. 25. And as John said of Christ, hee shall baptise you with the holy Ghost, and with fire, Matth. 3. 11. so the Hebrew Doctors say, The holy blessed God baptiseth with fire: and the wife shall understand, *R. Menachem* on Lev. 8. strangers [son] that is, gentile or paynim, some foraine born, and without the privilege of Gods people. The Chaldee translate it, some of the peoples. Such would God admit, if they believed in him, to bec partakers of Abrahams covenant.

Ver. 13. circumcised with circumcision [of, circumcising circumcised; that is, certainly, or in any wise circumcised. Which strict charge, is both for the thing it selfe, and for the manner and time thereof, which was the 8 day after their birth. Yet as God deliveth mercy and not sacrifice, Hol. 6. 6. so sickness and weakness of body, might put off circumcision till time of health: as the Hebrew Canons say, They circumcise not him that is sick, until he be well: and they reckon for him from the time that hee is recovered from his sickness seven dayes, from time to time, and afterwards they circumcise him. By which words is meant, if he have an ague, or like sickness: but if hee have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8 day, to be very pale coloured, they circumcise him now, till the blood come againe into his countenance, like the countenance of children that are in health. Likewise if hee be very red, they circumcise him not, till his blood be sunk down into him, and his countenance come againe like other children: for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first sonne, and he die through fervency of the circumcision, which decayed his strength. Also she circumcise her second child, and he die through the fervency of the circumcision, wherfore shee have this child by her first husband, or by a second: let her third child shall not be circumcised, in the time thereof, but they defer it, till hee waxe great, and his strength be made firme. They circumcise none but children that are without sickness, for perill of life, puerbly away all. And it is possible to circumcise after the time, but unspossible to restore the life of any one of Israel, for ever: *Maimony treat of Circumc.* ch. 1. §. 16. 17. 18. your flesh [that is, the secret part, or member of generation: for so, the word flesh here and in other places in speciall meanth, Ezech. 16. 26. and 23. 20. Lev. 15. 2. God set not the signe of his covenant, on the lips, eares, or other parts

parts of man, (which yet the Scripture calleth also uncircumcised, Exod. 6. 30. 1er. 6. 10.) but on the privy member, to reach the regeneration of nature, even of the whole man, who is borne in sin, Psal. 51. 7. and the derivation of his covenant, to the seed of the faithful, who are thereby holy, Ezr. 9. 2. 1 Cor. 7. 14. and to signifie, that the true circumcision is inward, and secret, Rom. 2. 28. 29. This which in the eyes of man, seemeth a thing unprofitable, foolish, and ignominious, doth God chuse to make a signe of the covenant of his grace in Christ, who is also himselfe a scandall and foolishnesse to the world: but the foolishnesse of God is wiser then (the wisdom of) men, 1 Cor. 1. 23. 25. And that member of the body which man thought to be lesse honourable, on God put on more abundant honour, (as 1 Cor. 12. 23.) that it should beare the make of the heavenly covenant.

14. Ver. 14. that soule [that is, as the Chaldee expounded it, that man: (see Gen. 12. 5. cut off)] The Greeke and Chaldee translate it, destroyed, and consumed. This word is used before, in Gen. 9. 11. and after often in the law, Exod. 12. 15. 19. and 31. 14. Lev. 7. 20. 21. 25. 27. &c. It is sometime spoken of God, cutting off men by death for their sinnes, Lev. 17. 10. and 20. 3. 5. 6. and so the Hebrewes understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be wilfulness of it, the Magistrate is to punish or kill them: but for ignorant transgression, they were to bring the appointed sacrifices. Under this also, eternal damnation is implied. *Maimony* in treat. of Repentance, chap. 8. §. 1. speaking of eternall death, saith, And this is the Cutting off written of in the Law, as it is said (in Num. 15. 31.) that soule shall be cut off he shall be cut off. Which we have heard expounded thus, cut off in this world, and cut off in the world to come. Of this sanction here they say, If the father or master doe transgress, and circumcise not, they break a commandment, but are not guilty of cutting off: for cutting off belong to the uncircumcised person himselfe: *Maimony* treat. of Circumc. c. 1. §. 1. Howbeit, Moses the father had almost bene killed, for not circumcising his sonne, Exod. 4. 24. &c. broken) or, made frustrate, broken downe: this word is opposed to the former establishing, or making firm, in ver. 7. The Hebrewes have a canon, who so breaketh the covenant of Abraham our father, and leaveth his superfluous forekin, or gathereth it over againe, although he have in him the law and good works, hee hath no portion in the world to come. *Maimony* treat. of Circumc. chap. 3. §. 8. Which rule is true according to the Apostles interpretation, applying circumcision to the heart, spirit, and faith in Christ, Rom. 2. 29. and 4. 11. Col. 2. 11.

15. Ver. 15. Sarah] in Greeke *Sarba*. The letter j changed into b, signified the multiplication of her children, as before in Abrahams name, ver. 5. And the Greeke having no b at the end of words, doubleth therefore the letter r, with an aspiration *Sarba*, and for the Apostles also write it, Rom. 9. 9. 1 Pet. 3. 6. *Sarai* the Chaldean name, is made Hebrew *Sarab*: which is by interpretation a Princess,

The Apostle calleth her a *Freewoman*, and maketh her a figure of the new Testament and heavenly Jerusalem, Gal. 4. 21. 24. 26. and the example of Abraham and Sarah, thus called, blessed, and increased, is set forth for their children the Church to consider, and comfort themselves wishally, Ely 51. 1. 2. 3.

Ver. 16. shall be to nation: that is, shall become nations, and be a mother of them, both in the flesh, and in the Lord. For all godly women are called her children, 1 Pet. 3. 6. and Jerusalem her answerable type, is the mother of us all, Galat. 4. 26. Psal. 87. 5. 6.

Ver. 17. laughed] that is, as the Chaldee translate it, rejoiced: and so the word after importeth, Gen. 21. 6. though sometime it implyeth also a doubting, as in Gen. 18. 12. 13. but the praise of Abrahams faith, who was not weak, nor flinching, but gave glory to God, Rom. 4. 19. 20, seemeth to free him from this imputation. Thargum Jerusalem expoundeth it, he marvelled. Of this word laughed, in Hebrew *tsalak*, the child promised was called *tsalak*: in whom Abraham saw the day of Christ, and rejoiced. *old* Hebr. sonne of 100 years, that is, going in his hundred years. So Sarah was daughter of ninety years. See Gen. 5. 32. At these yeeres, both their bodies were now dead, unapt for generation, Rom. 4. 19. Heb. 11. 12.

Ver. 19. shall beare] or beareth: speaking as of a thing present for God calleth the things which be not, as though they were. Rom. 4. 17. *tsalak* Heb. *tsalak*: the same word used before in ver. 17, and signifieth laughing or joy: for besides his father and mother, all that beare, have occasion to laugh and rejoice for his birth, Gen. 21. 6. in whom both Christ the joy of the whole earth was represented, and all the children of promise, John 8. 56. Rom. 9. 7. 8. Gal. 4. 28. seed] the Greeke version addeth, to be a God to him and to his seed; as before in ver. 7.

Ver. 20. heard] the Chaldee explaineth it, I have accepted thy prayer. twelve Princes] So of Iakob, Isaaks sonne, came twelve Patriarchs, Act. 7. 8. These Princes are after named in Gen. 25. 12. - 16.

Ver. 21. covenant] This is the thirteenth time that the covenant is named in this Chapter; and hereby is meant the promise of Christ, and salvation in him, as the Apostle sheweth in Rom. 9. 5. 7. 8. and by this it appeareth, that Gods covenant with Abraham, was of spirituall and heavenly things in Christ, as also confirmed by Luke 1. 55. 72. 73. 74. Gal. 3. 29. wherein Isaac was preferred before Ishmael.

Ver. 22. God went up] to weete, into heaven, and appeared no longer: so in other like visions of Angels, they are said to goe into heaven, Luke 2. 25. For God, the Chaldee saith, the glory of the Lord, meaning the vision which had now appeared; which phrase the holy text sometime useth, as in Ezekiel 1. 29. and 3. 23: and 8. 4. So after, in Gen. 35. 13.

Ver. 23. Abraham saith] herein hee shewed a rare example of obedience to Gods word, not regarding the affliction, danger, shame, scandall, and foolish-

foolishness, which this action in the eyes of the world seemed to bring with it: though to himselfe, and all the faithful in his house, it was the *scale of the righteousness of faith*, Rom. 4. 11. Here the Jewes have their uncertaine conjectures, or traditions; as that *Abraham sent and called for Sem the sonne of Noe*, (he was *Melchisedek*) about this businesse: that it was done on *Ascension day* (spoken of in Levit. 16.) and in the place where afterward the Altar stood, in the Court of the Temple, and the like: *Pirke R. Eliezer*, ch. 29. *circumcised* or, cut off, to wett, all the skin that covered the top of the flesh, that the top of the flesh remained bare; for so the Hebrew shew the manner of Circumcision to have bene. And this being a holy signe and seale, Abraham doublelesse sanctified the work by prayers which custome all the Jewes keepe to this day. For hee that circumciseth, doth first bless him that sanctified them with his commandments, and commanded them to circumcise; and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the womb; and sealed their off-spring with the signe of the holy covenant: that commanded them to circumcise strangers, and servants, and to draw out of them, the blood of the covenant. Which blessings *Maimon* recordeth in his foresaid treatise of Circumcision, ch. 3. §. 1. 2. 3. 4. 5. where he also noteth, that *who so circumciseth a man growne, must cover his nakednes, whilst he bleaseth: and after hee uncovereth and circumciseth him. selfe, same day* Hebr. *the body (or strength) of this day*, at Gen. 9. 13, the Greeke interpreteth it, in the time of that day. From hence, and the commandment in Lev. 12. 3, the Jewes have taught, that none might ever circumcise but in the day time, after the Sun was up: *Maimon treat. of circum. ch. 1. §. 8.*

27 *V. 27. circumcised with him* Not onely Abraham himselfe, but his household with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, pained, and sore in their flesh, all at once, as Gen. 34. 25. and spiritually, did put off the body of the finnes of the flesh, by the circumcision of Christ: Col. 2. 11.

CHAP. XVIII.

1. *Abraham entertaineth three Angels.* 9. *Who promisseth Sarah a sonne.* 12. *whereat she laugheth, and is reproved.* 17. *The destruction of Sodom is revealed to Abraham.* 23. *and hee maketh intercession for the men thereof.* 32. *The whole Citie should be spared, if but ten just persons were found therein.*

D D D

1 **A**ND Iehovah appeared unto him, in the Okes of Mamree: and he was sitting at the tent doore, in the heat of the day. And he lifted up his eyes, and saw; and loe three men standing before him: and

he saw, and ranne to meet them, from the tent doore; and bowed-downe himselfe to the ground. And hee said: Lord, if now I have found grace in thine eyes, passe not away I pray thee, from thy servant. Let a little water I pray you be taken, and wash ye your feet: and leane ye downe under the tree. And I will take a morsell of bread, and sustaine ye your heart, after that ye shall passe on; for therefore have you passed, unto your servant: And they sayd, So doe as thou hast spoken. And Abraham hastned into the tent, to Sarah: and hee said, Hasten three peckes of flowry meale: knead, and make cakes. And Abraham ranne unto the herd; and he tooke a Calf of the herd, tender and good: and gave it to a yongman; and hee hastned to make it (ready.) And hee tooke butter and milke, and the calfe of the herd which he had made (ready,) and set it before them: and he was standing by them, under the tree, and they did eat. And they said unto him; where is Sarah thy wife? And hee said, behold in the tent. And hee said, Returning I will returne unto thee, when *this* time reviveth; and loe, Sarah thy wife shall have a sonne: And Sarah heard, in the tent doore, and it was behind him. And Abraham and Sarah were old, coming into daies: it ceased to be with Sarah, after the way of women. And Sarah laughed, within her selfe saying: after I am waxed-old, shall I have pleasure? also my Lord is old. And Iehovah said unto Abraham: wherefore laugheth Sarah, saying, Shall I verily bear a child, and I am old? Shall any-thing be impossible for Iehovah? At the appointed-time will I returne unto thee, when *this* time reviveth, and Sarah shall have a sonne. And Sarah falsly denied, saying, I laughed not: for I was afraid: and he said, nay, but thou didst laugh. And the men rose up from thence, and looked towards Sodom: and Abraham went with them, to bring them on the way. And Iehovah sayd; shall I hide from Abraham, that which I am doing? And Abraham being shall bee a great and mighty nation: and blessed shall be in him, all nations of the earth? For I know him, how that hee will command his sonnes, and his house after him; and they shall keepe the way of Iehovah, to doe justice and judgement: that Iehovah may bring upon Abraham, that which he hath spoken unto him. And Iehovah said; The cry of Sodom and Gomorrah, because it is much: and their sinne, because it is very heavy. I will goe-downe now and see, whether

ther according to the cry thereof that is come unto me, they have done altogether: and if not, that I may know. And the men turned the face from thence, and went to Sodom: and Abraham, he yet stood before Iehovah. And Abraham drew-neere, and said; wilt thou also consume the just with the wicked? If so be there bee fifty just men, within the City: wilt thou also consume, and not spare the place, for the fifty just, which are within it? For-be it from thee to doe according to this word, to slay the just with the wicked, and that the just should bee as the wicked: far-be it from thee; shall the Iudge of all the earth, not doe judgement? And Iehovah said; If I shall find in Sodom, fifty just men within the city: then will I spare all the place for their sake. And Abraham answered, and said: Behold now I have taken upon me to speake unto the Lord; and I, am dust and ashes. If so be there lacke of fifty just men, five; wilt thou destroy for five, all the city? And he said, I will not destroy, if I shall find there, forty and five. And he added again, to speake unto him, and said; If so be forty be found there: and hee said, I will not doe it, for forties sake. And he said, O let not now the Lord be wroth, and I will speake; If so be thirty be found there: and hee said, I will not doe it, if I shall find thirty there. And he said, Behold now I have taken upon me to speake unto the Lord; If so be twenty shall be found there: And he sayd, I will not destroy, for twenties sake. And hee sayd, O let not now the Lord bee wroth, and I will speake but this once; If so be, ten shall bee found there: And he said, I will not destroy, for tennes sake. And Iehovah went-away, when as he had made-an-end, of speaking unto Abraham: and Abraham, returned to his place.

Annotations.

D D D Here beginneth the fourth section of the Law, called of the first word *Vajera*, that is, *And (the Lord) appeared*. See Gen. 6. 9.

1 *V. 1. appeared or, was seene of him*, meaning Abraham. This vision was to renew the promise of Isaaks birth; and to acquaint Abraham with Gods purpose of destroying Sodom. And for us, to see how Abrahams faith wrought with his works; and by worker, faith was made perfect, as Iam. 2. 22. *the okes* that is, the oke-grove, or the plaine: see Gen. 13. 18. *in the heat*: that is, at none: as the Greeke translatheth it: At such time travellers were faint and hungry: hear also figureth

afflictions, Mat. 13. 6. 21. Rev. 7. 16. the due time to shew forth works of grace, Mat. 25. 35.

V. 2. three men [so they seemed at first to Abraham; but he entertained Angels unawares, Heb. 13. 2. for one of these is called Iehovah, ver. 13. 14. 17. 20. 22. and Abraham after so acknowledged him as the Lord and Iudge of all the earth, ver. 25. 27. And this was Christ, Rom. 10. 9. Iohn 5. 22. The other two were created Angels, Gen. 19. 1. The Hebrew Doctors here say; And behold three Angels were sent to Abrahams our father: and they three were sent for three things, because it cannot be, that moe things; then one should be sent by the hand of one of the high Angels. The first Angel was sent to shew glad tidings unto Abraham our father, that Sarah should beare Isaak. The second Angel was sent to deliver Lot from the overthrow (of Sodom.) The third Angel was sent to overthrow Sodom and Gomorrah, a Admah and Seboim: Therum Jerusalem on Gen. 18. before him; or, against him; thus occasioning Abraham to come unto them: who presently ran, and to pursue hospitality, as the Apostle speaketh, Rom. 12. 13.

V. 3. Lord the Hebrew *Adonai* is written with long *A* in the end, which is the usual title of God, as is observed on Gen. 15. 2. The Greeke also translatheth it absolutely Lord, and the Chaldee expresseth it by the letters of *Iehovah*; otherwise then in Gen. 10. 2. And Abraham in ver. 27. under this title, acknowledgeth him for God; espousing himselfe, as dust and ashes.

V. 4. leane ye after that is, rest ye; or as the Greeke translatheth, *refreshe your selves*.

V. 5. [sustaine ye] or uphold; that is, comfort or strengthen your heart: the Greeke translatheth it eat. Bread is compared to a staffe or stay, Ely 3. 1. for that is the chiefe sustenance that upholds the life of man. So in Iudg. 19. 5. Psal. 104. 15.

V. 6. three peckes or measures, each of them was at least a pottle bigger then our English pecke, for three of them made an Ephah, or Bushel, (whereof see Exodus 16. 36.) The Hebrews write that this their pecke, (which they call *Seab*, the Greeke *Saton*), contained as much as 144 common hens egges. For their least measure is the quantity of an egge, sixe whereof doe make a measure called *Log*, or *Pinte*, (whereof see Lev. 14. 10.) and four of them *Logs* make a *Kab*, (whereof see 2 Kin. 6. 25.) and sixe *Kabs* make this *Seab* or *Peckes* three whereof Abraham prepareth here, for three mens dinner; which with other things doe manifest his liberality: contrary to Nabals, 2 Sam. 25. 11. Our Saviour also hath a Parable of three peckes of meale which a woman leavened, Mat. 13. 33. That which in Ruth 2. 17. is an Ephah (or Bushel) of barley; the Chaldee Paraphrase there calleth three *Seabs* (or peckes), So also in Exod. 16. 36. *finery meale* that is, fine meale: Hebr. meale of flower. This, and the tender and good calfe, ver. 7. sheweth that Abrahams benevolence was of the best things that hee had. See the annotations on Gen. 4. 4.

V. 9. the herd or, the herds: as the Greeke and Chaldee turne it: a calfe] Hebr. son of the herd, or bee: for jannes of the flocks, for Lambs, Psal. 114. 4. some of the age, for a foale, Gen. 49. 21. jannes

1. *sums of the Pharoene, Plal. 29. 6. and undy the like to make it to weat, ready, that is, to dresse it.*
 2. *An usual phrase for preparing, dressing, or trimming any thing, so to make the Passover, Exod. 12. 48. Mar. 26. 18. and other sacrifices, Exod. 10. 25. Plal. 66. 13.*
 3. *Ver. 8. [et] Hebr. gave. standing] the Chaldee translateth by, manifested to them. And so the Hebrew word of significth, as the Levites that stood, Neh. 12. 44. that is, served, or wayed: so hee much stood before the King, 1er. 52. 12. is said to be the servants of the King, 2 King. 25. 8. And this setteth forth Abrahams humility.*
 4. *Ver. 9. in the tent] it is a vertue for women, to be keepers at home, Tit. 2. 5. but the low women feet, abide not in her house, Prov. 7. 11.*
 5. *Ver. 10. Returning I will returne] that is, I will certainly returne: see Gen. 2. 17. This was a word of promise, whereby the children of God, and true seed of Abraham, were discerned from the other, Rom. 9. 8. Neither doe wee find that this returne was by the Angels apparition againe: but by the complement of the thing promised. when this time reviveth] or liveth; that is, the next yeare at this time: as appeareth by the accomplishment, Gen. 21. 2. 5. for then Abraham was an hundred yeere old, and now hee was ninety nine, Gen. 17. 24. In the revolution of the yeere, things returne to the same life and estate, which they had before. And in spiritual things, when promises are fulfilled, it is called the acceptable yeere of the Lord, Luke 4. 19. So a City is said to be revived, when it is built and repaired, 1 Chron. 11. 8. and stones revive, when they are restored to their former state, Nehem. 4. 2. And the Apostle confirmeth this interpretation, citing the place thus, At this time will I come, Rom. 9. 9. it may also be translated, According to the time of life: or rather, at this time of life: the word this, being usually understood, as in Exod. 9. 18. 1 Sam. 9. 16. and 20. 12. and sometime expressed, as in 10. 6. The Chaldee referreth it to Abraham and his wife, according to this time when ye shall be alive. A like promise is made in 2 King. 4. 16. 17. where the Greeke version hath, as the time (or when the house) liveth.
 6. *Ver. 11. into dayes] that is, into yeeres: as Gen. 4. 3. A like phrase the Evangelist useth of some gone forward in dayes; for, very aged, Luke 1. 7. 18. So Gen. 24. 1. the way, that is, the custome (or manner) of men, for the ordinary and naturall course of the body, or flours mentioned Levitic. 19. 25. meaning, that the was past naturall strength to conceive and beare children; as is explained in Rom. 4. 19. Heb. 11. 11. So the promise of redemption was fulfilled for us by Christ, when wee were without strength, Rom. 5. 6. even dead in trespasses and finnes, Ephel. 2. 1.
 7. *Ver. 12. laughed] as thinking it could not be: which hee weake faith is after reproved, and thee strengthened, ver. 13. 14. But Abrahams laughing was for joy, in beleefe, and admiration, Gen. 21. 7. and so was Sarahs afterward, Gen. 21. 6. wherefore hee hath also been commended unto us, Heb. 11. 11. my Lord] that is, my husband, whom Sarah re-***

verenced by this name; wherefore her obedience is set forth for an example to all women, in 1 Peter 3. 6.
 8. *Ver. 14. anything] or word, that is, whatsoever can be spoken of. impossible] or marvellous; that is, hard to be done; or impossible, as the holy Ghost translateth this according to the Greeke version, Luke 1. 37. So in Zach. 8. 6. It implied also a thing hidden and unknowne. Here God graciously pardoneth Sarahs infirmity, after hee hath reproved her; and repeateth his promise to strengthen her faith, that thee might bee blessed, in believing that there should be a performance of these things, which were told her from the Lord, (as Luke 1. 45.) For Zachary was stricken dumbe for a time, because hee beleeveth not a like promise made unto him, Luke 1. 13. 18. 20.
 9. *Ver. 16. to bring them on the way] or, to send them away, to weat, with honour, and after a goodly sort, as the Apostle speaketh, 3 Ioh. 6. for this is a dutifull kinde of much [spoken of] as in Act. 20. 38. and 21. 5. Rom. 15. 24. 1 Cor. 16. 11. Tit. 3. 13.
 10. *Ver. 17. shall I hide] that is, I will not hide. As, shall thou build me an house? 2 Sam. 7. 5. is the same that, thou shalt not build, 1 Chron. 17. 4. And, doe men gather grapes of thornes? Mat. 7. 16. which another Evangelist recording, faith, men doe not gather, Luke 6. 44. The Lord will doe nothing but hee revealeth his secrets unto his servants the Prophets, Amos. 3. 7.
 11. *Ver. 18. being shall be] that is, shall surely be, or become, in time] that is, in his seed, Christ: see Gen. 12. 3.
 12. *Ver. 19. how that hee will] or, to the end that hee may command; but the Greeke keepeth the former sense. his house] the men of his house, as the Chaldee explaineth it. According to this is the law, Deut. 6. 7. and 11. 19. and they shall keepe] or, that they may keepe: these two phrases are implied in the Hebrew, and the Scripture useth them indifferently, as, judge not, and ye shall not bee judged, Luke 6. 37. or, that ye be not judged, as Mat. 7. 1. the way] that is, the true religion, faith, and obedience prescribed for men to walke in, Act. 18. 25. 26. Deut. 8. 6. and 10. 12. The Chaldee faith, the wayes that areight before the Lord, unto him, or of him. The Greeke translateth, all things that he hath spoken unto him.
 13. *Ver. 20. heavy] or grievous: of their finnes, see the notes on Gen. 13. 13. The Greeke here translateth, their finnes are very great.
 14. *Ver. 21. I will goe downe] (see this phrase in Gen. 11. 5.) The Chaldee faith, I will appeare and judge. done altogether] or, made a full end: that is, have wholly finished their sinne, which bringeth forth death, lam. 1. 13. This word full end, (or consummation) is used also for the full punishment and consuming of the sinners, 1er. 46. 28. that I may know] to the Greeke translateth: it may also be Englished, I will know; that is, make trial. God speaketh of himselfe, after the manner of men: So in Gen. 22. 12. Exod. 33. 5. The Chaldee paraphraseth, I will consume them if they repent not; but if they doe repent, I will not take vengeance.
 15. *Ver. 22. the men] two of the three which appeared********

appeared to Abraham, ver. 2. which were two Angels, Gen. 19. 1. the third stayed with Abraham, and hee is called Iehovah, the Lord Christ. stood] or, was standing, as the Greeke translateth: the Chaldee addeth, stood in prayer before the Lord: so Gen. 19. 27. And elsewhere by standing before God: prayer is meant, as 1er. 15. 1. And Christ faith, when ye stand, praying, Mark 11. 25.
 16. *Ver. 23. drew neere] to make his requests to the Lord; to aligne and fruit of faith, Heb. 7. 19. and 10. 22. confesse] or, make an end of.
 17. *Ver. 24. If so be] or, It may be; per adventure: it is a word that intimateth difficulty, and yet with some hope of possibility: as in Exod. 32. 30. Ioh. 14. 12. Zoph. 2. 3. 1 Sam. 14. 6. 2 King. 19. 4. spare] or forbear, forgive the place, under one City Sodom, implying all the rest.
 18. *Ver. 25. Far be it from thee] The Hebrew Chalilab, significth a profanation, or profane thing; and so forbidden to be done. And sometime the name of God and Lord is added, as in 1 Chron. 11. 19. 2 Sam. 23. 17. and it is in our phrase, Gods forbid, or Gods forbid. The Apostles, following the Greeke version, expresse it sometime by (Me genuito) be it not, or farr be it, Rom. 3. 4. 6. sometime by hutes, that is, propitious or favourable; as praying God in mercy to keepe it away: as Mat. 16. 22. Farre be it from thee, (or Gods forbid,) Lord, to doe] or from doing, (this word) or, this thing, judgement] that is, right judgement, or equity. So the word judgement is often used, as Plal. 9. 5. 17. and 119. 121. Mat. 23. 23.
 19. *Ver. 26. All the place] and so, the people of the place, In 1er. 5. 1. God offereth the like for Ierusalem, if there could a man be found that executed judgement, and sought the truth, hee would spare it.
 20. *Ver. 27. have taken upon me] or, have willingly begun; for so the originall word sometime significth willingness and content, Ioh. 17. 12. Iudg. 17. 11. sometime a voluntary beginning, or, or taking hand, Deut. 1. 5. Accordingly the Greeke here translateth, I have begonne. duff] that is, base, vile: see Gen. 3. 19.
 21. *Ver. 28. destroy] or, corrupt, marre: see Gen. 6. 13 [for five] that is, for lacke of five. So, for samelike, Plal. 109. 24. and for the fruits, Lam. 4. 9. is, for the lacke of them.
 22. *Ver. 30. and I will] or, that I speake: as ver. 19. the Greeke translateth, If I speake: so ver. 32. Also and, is put for and if, in Exodus 4. 23. Malac. 1. 2.
 23. *Ver. 32. this once] Abraham defended no more sever then ten: a reason whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his three sonnes, and their wives; and yet the world was not saved for their sakes: Breshait rabbah, on Gen. 18.
 24. *Ver. 33. Iehovah went away:] the Chaldee faith, the glorie of the Lord was lifted up. made an end] the Greeke turneth it, had ceased speaking.*********

CHAP. XIX.

1. *Lot in Sodom entertaineth two Angels, 4, the Sodomites (to abuse them) doe byet his house, and will not bee disdained from their wickednesse. 11, The Angels strike them with blindnesse, 12, and send Lot for safety into the mountain: 18, but hee obtaineth leave to goe into Zoar, 24, Sodom and Gomorrah are destroyed with fire from heaven. 26, Lots wife looking backe, is a pillar of salt, 30, Lot fearing to abide in Zoar, dwelleth in a cave, 31, His two daughters make him drunken, and of them hee begetteth Moab and Ammon.*

And there came two Angels to Sodom in the evening; and Lot was sitting in the gate of Sodom: and Lot saw, and rose up to meet them; and he bowed-downe himselfe with the face to the ground. And hee said, Behold now my Lords, turne in I pray you into your servants house, and tarry all-night, and wash your feet; and ye shall rise-up early, and goe on your way: And they said Nay, but we will abide all-night in the street. And he pressed upon them vehemently, and they turned in unto him, and came into his house: and he made them a banquet; and did bake unleavened cakes, and they did eate. But before they lay-downe; the men of the city, the men of Sodom, compassed about the house, from the yong even to the old: all the people, from the utmost quarter. And they called unto Lot, and said unto him; where are the men, which came unto thee; this night? bring them out unto us, that we may know them. And Lot went-out unto them, to the doore: and he shut the doore after him. And he said; I pray you my brethren, doe not evill. Behold now, I have two daughters, which have not knowne man; let mee I pray you, bring out them unto you; and doe ye to them, as is good in your eyes: onely to these men, doe not any thing; for therefore came they into the shadow of my rafter. And they said, Stand further; and they said, This one fellow came in to sojourn, and will hee judging judge? now will we doe worse to thee then to them: and they pressed fore, upon the man upon Lot, and came neerer, to breake the doore. And the men put-forth their hand, and brought in Lot unto them, into the house: and shut the doore. And they smote the men, which

12 *were* at the doore of the house, with blind-
 13 *ness* from the *small* even to the great:
 14 that they wearied themselves to find the
 15 doore. And the men sayd unto Lot: hast
 16 thou here any besides? sonnes-in-law, or
 17 thy sonnes or thy daughters, or any that
 18 thou hast in the City: bring-out, from *this*
 19 place. For wee *will* destroy this place: be-
 20 cause the cry of them is waxen great, before
 21 the face of Iehovah: and Iehovah hath sent
 22 us to destroy it. And Lot went out, and spake
 23 unto his sonnes-in-law, *that were* taking his
 24 daughters; and he said, rise-up goe-out, from
 25 this place: for Iehovah *will* destroy the Ci-
 26 tie: but he was as one that mocked, in the
 27 eyes of his sonnes-in-law. And when the
 dawning of the day came-up, then the An-
 gels hastened Lot, saying, Arise, take thy
 wife, and thy two daughters, which *are*
 found *here*; lest thou bee consumed, in the
 iniquity of the City. And hee lingred, and
 the men layd hold on his hand, and on the
 hand of his wife, and on the hand of his two
 daughters, in the gentle-mercy of Iehovah
 upon him: and they brought him forth, and
 let him without the City. And it was,
 when they had brought them forth-abroad,
 that he said, Escape for thy soule, looke not
 behind thee, neither stay thou in al the plain:
 escape to the mountaine, lest thou be con-
 sumed. And Lot said unto them: Oh not so
 Lord. Behold now, thy servant hath found
 grace, in thine eyes; and thou hast magnified
 thy mercy, which thou hast done with me,
 to save-alive my soule: and I, I cannot escape
 to the mountaine, lest evill cleave unto mee,
 and I dye. Behold now, this cite *is* neere, to
 flee thither, and it *is* a little one: oh let mee
 escape thither, *is it* not a little one? and my
 soule shall live. And he said unto him, Lot
 I accept thy face, for this thing also: that I
 will not overthrow the City, for the which
 thou hast spoken. Hast thee, escape thither;
 for I cannot doe any thing, till thou be come
 thither: therefore hee called the name of the
 City, Zoar. The Sunne came forth over
 the earth: and Lot entered into Zoar. And
 Iehovah rained upon Sodom and upon Go-
 morrah, brimstone and fire: from Iehovah,
 out of the heavens. And hee overthrew
 these Cities, and all the plaine: and all the
 inhabitants of the Cities, and that which
 grew on the ground. And his wife looked
 from behind him: and shee was; a pillar
 of salt.

And Abraham gat-up early, in the mor-

ning: unto the place, where hee had stood,
 before Iehovah. And hee looked toward
 Sodom and Gomorrah; and toward all the
 land of the plaine: and he saw, and loe the
 (smoke of the land went-up, as the smoke of
 a furnace.) And it was, when God destroy-
 ed the Cities of the plain; that God remem-
 bered Abraham: and sent Lot out of the mids
 of the overthrow, when he overthrew the
 Cities in the which Lot dwelt. And Lot
 went-up out of Zoar, & dwelt in the moun-
 taine, and his two daughters with him; for
 he feared to dwell in Zoar: and he dwelt in a
 cave; and he and his two daughters. And the
 firstborne said unto the younger, our father
 is old: and *there is* not a man in the land, to
 come in unto us, after the way of all the
 earth. Come, let us make our father drinke
 wine, and let us lye with him: and keepe-
 alive seed of our father. And they made
 their father drinke wine, in that night: and
 the firstborne went-in, and lay with her fa-
 ther; and he knew not when the lay-downe,
 or when she arose. And it was, on the mor-
 row, that the firstborne said unto the youn-
 ger; Behold I lay yesternight with my fa-
 ther: let us make him drinke wine *this* night
 also; and goe thou in, lye with him, and
 let us keepe-alive seed of our father. And
 they made their father drinke wine, in that
 night also: and the younger arose, and lay
 with him; and he knew not when shee lay
 downe, or when shee arose. And the two
 daughters of Lot, were with child, by their
 father. And the firstborne bare a sonne, and
 she called his name Moab: he is the father of
 Moab, unto *this* day. And the younger, she
 also bare a sonne, and called his name Ben-
 ammi: he is the father of the sonnes of Am-
 mon, unto *this* day.

Annotations.

T Here came two] or, the two Angels came, called
 before, men, Gen. 18. 22. and so they seemed
 unto Lot, who also entertained Angels unaware,
 Heb. 13. 2. Compare this action of Lot, with Ab-
 rahams, Gen. 18.

Ver. 2. my Lords] so both Greeke and Chaldee
 also translate it; the Hebrew, *Adonai*, being writ-
 ten otherwise; then when it signifieth the Lord
 God: see Gen. 18. 3. *Not*] The Angels as men,
 humanely refused, being sent to view the man-
 ners of the people, (Gen. 18. 21.) they would have
 abode in the streets indeed, had not Lots importu-
 nacy, made them doe otherwise. So Christ made

as if he would have gone further, but constrained
 by the disciples, hee staid with them: Luke
 24. 28. 29.

Ver. 5. pressed upon] or, was instant, constrained:
 so Luke 24. 29. a banquet] or, a drinking; as
 both the Hebrew and Greeke words signifie, for
 large drinking is used in banquets; hereupon it is
 called the banquet of vines, Est. 5. 6. and 7. 7. and the
 King and Hamon came to drinke with Eugene
 Ester, that is, to banquet, Est. 7. 1. So Est. 3. 15.
 unleavened-cakes] for hest, because time suffered
 them not to be leavened. See Exod. 12. 39. where
 the word *cakes* is expressed, which here wanteth:
 as on the contrary, *cakes* were expressed in Gen.
 18. 6. where unleavened is to be understood.

Ver. 4. from the utmost] meaning, from every quar-
 ter: for the Hebrew often omitteth the repeating
 of the same word at the end, for brevities sakes; as
 1 Chron. 17. 5. from tent to tent, and from tabernacle:
 where is againe to be understood, unto tabernacle.
 So here, from utmost part (to utmost part:) that is,
 from all parts. Sometime it is fully expressed, as in
 Mach. 24. 31. from the end of heaven, to the end
 thereof. The Greeke here translatheth, all the people
 together.

Ver. 5. called unto Lot] They were not ashamed
 to proclaim their owne filthinesse: so God repro-
 veth the Lewes, they declare their sinnes as Sodom,
 they hide them not, Elay 3. 9. may know them] that is,
 may lye with them: as Gen. 4. 2. which [sense
 the Greeke version also giveth here. Hereupon
 that horrible and unnatural sin, which the Scrip-
 ture calleth *lying with the male*, Lev. 18. 2. and 20.
 13. is called Sodom, as being first practised in So-
 dom, and the cities about it; which God would
 therefore severely plague in this world and for ever,
 as the Apostle writeth of Sodom and Gomorrah, and
 the cities about them in like manner giving themselves
 to fornication, and going after other flesh; they are set
 forth for an example, [suffering the vengeance of eternal
 fire, Jude ver. 7. The Canaanites having fallen
 from God, to idolatry, Deut. 12. 3. 30. 31. God
 therefore gave them up to uncleannesse, to disho-
 nour their owne bodies betweene themselves, and
 leaving the natural use of the womā, to burn in lust
 one toward another, men w men doing that which
 is unseemly; as Paul observeth, in Rom. 1. 23. 24.
 27. An example of like filthinesse, tell our after
 this in Israel, Iudg. 19. 22. &c.

Ver. 6. the doore] two words are here used for a
 doore, the first *Etchab*, which is the open place, where-
 at he went out: this latter *deleth*, which is the doore
 that shutteth up the passage.

Ver. 7. my brethren] thus he lovingly intreateth
 those wicked men; respecting the common bro-
 therhood of nature, Act. 17. 26. Elay 58. 7. Io Da-
 vid called the evill and wicked, his brethren,
 1 Sam. 30. 23.

Ver. 8. not knowne] to weat, by lying with the male;
 as the phrase is explained in Num. 31. 17. and so by
 the Ierusalem Thargum here. By this prostitu-
 ting of his daughters, Lot thought to avoid a
 greater evill: but it is not lawfull to doe evill that

good may come, Rom. 3. 8. of my sister] or became,
 that is, of my roote, or house made with sisters: a part
 being pur for the whole: so the Greeke hath, *under
 the roote of my sisters*: but the Chaldee faith, of my
 habitation.

Ver. 9. stand further] or, get thee aside: as if they
 would consult of the matter. But by a much like
 speech used in Elay 65. 5. it seemeth to bee spoken
 in disdain. and will bee judging judge? or, bee
 misjudging judge: but the Greeke resolvet it into
 a question, came he also to judge judgements? This
 phrase, doubling the word, (whereof see Gen. 2.
 17.) may also imply Lots often rebuking of them
 at other times, for he was vexed with the grievous
 conversation of those wicked men; and dwelling among
 them, in seeing and hearing, tormented his just soule,
 day after day, with their unlawfull deeds, 2 Pet. 7. 8.

Ver. 11. with blindness] or, dazzled blindness,
 both of body and mind; when the sight beames
 are confused, and nothing can be seen as it is. The
 word is not used but in this place, and at another
 like accident, in 2 King 6. 18. the plurall num-
 ber noteth the greatnelle of the plague; as extreme
 blindness.

Ver. 12. or thy sonnes] in the Hebrew, and is
 here for or; as the Greeke also translatheth it: see
 Gen. 13. 8.

Ver. 13. will destroy] or, are destroying: Hebr.
 corrupting: see Gen. 6. 13. that is, we are about to de-
 stroy: so v. 14.

Ver. 14. were taking] that is, being betrothed,
 were ready to take in marriage: or had taken, as the
 Greeke explaineth it. If wee thus understand it,
 then Lot had some daughters which perished with
 the Sodomites: for only two which were virgins,
 escaped with him, ver. 8. 30. This also seemeth
 closely to be implied in ver. 15. goe-out] The
 Hebrew word hath in it a pique extraordinary,
 (noted also in the Hebrew margine) which increas-
 eth the signification, as urging an hasty going-out.
 The like is in Exod. 12. 31.

Ver. 15. are found] that is, present. The Chaldee
 addeth, which are found fairly fall with thee: the Greeke
 faith, which thou haveest. But found is often used for
 present, 1 Chron 29. 17. 2 Chron. 5. 11. and 30. 21.
 and 31. 1. and 34. 32. the inquiry] that is, the
 punishment for iniquity. Hereupon is that usual
 phrase of bearing iniquity, for suffering punishment,
 Lev. 20. 17. 19. 20. Num. 14. 34. Even the righteous
 are in danger, to partake of the wicked pun-
 ishment; if (when God calleth) they depart not
 from among them. Compare Rev. 18. 4.

Ver. 16. lingred] or, delayed, distracted himselfe,
 with much trouble and businesse: the Greeke trans-
 latheth, they were troubled. Contrary whilst de-
 layed not, to keepe Gods commandments, Psal. 119. 66.
 in the gentle-mercy] or, for the mercifull sparing,
 that is, the Lord being mercifull and sparing him, as
 the Greeke translatheth. The word importeth gentle-
 nesse, and loving affliction, or commiseration, as wherby
 men are spared from punishment. So in Est. 6. 9. in his
 love & in his gentle mercy God redeemed his people.

Ver. 17. thus he] or, then he said, meaning the Lord
 Iehovah,

Abraham, as appeareth v. 12. 14. whoſe ſeemeth) was
now come from Abraham to Sodom, Gen. 18.
4. 33. *thy ſoule* that is, *thy life*: for ſo the
Scripture uſually ſpeaketh, as, *keepe thy ſoule*, Job 2.
6. that is, *ſpare thy life*: to ſeeke the ſoule, is to ſeeke
one's life, Exod. 43. 9. Mar. 2. 20. See alſo Gen. 2. 7.
and 32. 21. *ſeeke me* this commandment (as
the likein Gen. 2. 17.) was given not to Lot alone,
but to his wife and children, as the event ſheweth,
verſ. 26. and forbiddeth all affectation of worldly
things, which draweth from ready obedience un-
to God: Compare Luke 9. 62. Phil. 3. 13. 14. Mar.
24. 16. 17. 18. *to the mount* The mountains are
ſometime (spoken of, as places of ſafety, Mar. 24. 16.
figuring Gods providence and protection, Plalm.
121. 1. and 135. 2. Eſay 2. 2.

Verſ. 18. *Lord* or, *my Lords*: for the Hebrew *A-
donai* (by reaſon of the pawſe) is here doubtfull,
whether it be the title of God, or of men. For the
Chaldees puteth for it *Lords*; but the Greek *Lord*:
and the words following, are directed to one,
though before he ſpoke to them: See Gen. 15. 2.
and 18. 3.

Verſ. 19. *cleave unto me* the Greeke ſaith, *take
hold on me*. Herein Lot ſhewed his weak faith, not
reſting in Gods word; wherefore the place which
he choſe for ſafety, ſecured him not; but for feare
he left it, ver. 30.

Verſ. 20. *ſo ſhall that is, for me to ſee*: as the Greeke
tranſlateth. See Gen. 6. 19 and 23. 8.

Verſ. 21. *accept thy face* or, *lift up thy face*; that is,
doe reſpect, and ſo will graſtifie thee, and grant thy
requeſt in this thing: Thus the Lord doth the de-
ſire of them that ſerve him, Plal. 145. 19. This phraſe
of accepting the face, is uſual for ſhewing of favour
to any; which ſometime is ſpoken in the ill part,
and commonly called *reſpect of perſons*; and then it
is denied of God, Deut. 10. 17. and forbidden to
men, Deut. 16. 19. The Greeke expreſſeth it by
tribunaſia or *propolion*: which here, and in ſundry
other places meaneth, an honourable regard and eſti-
mation of ones face, or ſuit: in which ſenſe the A-
poſtle uſeth it, Jude v. 16. againſt ſuch as would re-
ſpect the face, or graſtifie men for profit ſake. The con-
trary whereto is, *to turne away the face of any*; which
is, to ſay one nay, or deny their requeſt, 1 King. 2.
16. 20. 21.

Verſ. 22. *any thing* or, *the thing*, to woe, now
in hand, Heb. *word*. he called) that is, *every
one, or ſome word*. See the notes on Gen. 16. 14.
Zeger or *Zoger* in Greeke *Siger*, and elſe-
where *Soger*; in the Latine *Seger*, by interpretation
Lute, before it was called *Bela*, Gen. 14. 2.

Verſ. 23. *come forth* or, *arſe upon the earth*.
This time of the morning was fitteſt to ſhew the
light of grace upon to Lot: and how in proſperity
affliction ſhall come upon the wicked, and they not
know the morning thereof, as Eſay 47. 11. For the ri-
ſing of the Sun, is a ſigne of favour from the Lord,
Job 4. 5. but unto Sodom, it is the time of ven-
geance. Hence Chriſt ſaith, *as it was in the dayes of
Lot*, they did eat, they drinke, they buy, they ſell,
they build, they build; but the day ſhall come

out of Sodom, it rained fire and brimſtone from heaven,
and deſtroyed them all: even thus ſhall it bee in the day,
when the ſon of man is revealed, Luke 17. 28. 29. 30.

Verſ. 24. and upon Gomorrah with two other ci-
ties (not here expreſſed) *Admah* and *Seboim*, Deut.
32. 32. *brimſtone* this added to fire, increaſeth
it, Eſay 30. 33. and ſo is uſed in Scripture to ſig-
nifie increase of torment for the wicked, and the ſe-
cond death, Rev. 14. 10. and 19. 20. and 20. 10.
and 21. 8. And of theſe Cities it is ſaid, beſides
their temporall judgement, that they ſuffer the ven-
geance of eternall fire, Jude ver. 7. and are made an
enſample to thoſe that after ſhall live ungodly,
2 Pet. 2. 6. So the Hebrew Doctours ſay, *The men of
Sodom, have no part*, (or inheritance) *in the world to
come*, as it is written, *The men of Sodom were wicked,
and ſinners before the Lord exceedingly*, (Gen. 13. 13.)
wicked in this world, and ſinners in the world to come,
Thalmod. Bab. in Sanhedrin. chap. Chelak. This judg-
ment of burning, was unſufferable to Sodom ſin,
that burned in brutiſh luſt, man towards man: ſo
Nadab and Abihu, that tranſgreſſed with fire, are
burned with fire, Lev. 10. 1. 2. Others ſinny by
ſhedding of blood, have blood to drink, Rev. 16. 6.
Exod. 7. 20. 21.

Verſ. 25. *overthrowen* this word noteth a ſudden,
unavoidable, and perpetual deſtruction, whereupon
the Prophet ſaith, *The Lord overthrow them and re-
pented not*, 1er. 20. 16. and the Apoſtle ſaith, *he
condemned them with an overthrow*, 2 Pet. 2. 6. and in
Lam. 4. 6. *Sodom was overthrowne even in a moment,
and no hands ſtayed on her*: and to the perpetual de-
ſolation of theſe Cities, there is alluſion in Eſay 13.
19. 20. 1er. 50. 40. Zoph. 2. 9. yet the puniſhment
of them that deſpiſe the Goſpell, ſhall be greater
then Sodom, Mat. 11. 24. *that which grew* or,
the bud of the ground: ſo that in the place where
theſe cities ſtood, there grew no good thing after,
to this day; but it became a dead and loathſome
lake, called the dead ſea, and *ſea of ſalt*, (See Gen. 14.
3. Zoph. 2. 9. Deut. 29. 23. So the Rabbins ſay,
*Of the wickedneſſe (of the five Cities) even to this day,
the waſt land that ſmoketh is a reſtimony, and plants
bearing fruit, that never come to ripeneſſe*, Wild. 10. 7.

Verſ. 26. *from behind him* the Greeke tranſlateth
it, *unto the things behind*: which phraſe is uſed in
Luke 9. 62. Phil. 3. 14. This being done contrary
to the commandment, verſ. 17. and with a cor-
rupt affection in her, God did ſeverely puniſh: and
the is a warning to all as Chriſt ſaith, *hee that is in
the field, let him not returne to the things behind*, re-
member Lot's wife, Luke 17. 32. *was a pillar*
or, *became a pillar* (or *ſtatue*) *of ſalt*: and ſo the had
part of the plagues of Sodom, which was *brimſtone
and ſalt*, that it became *a ſea of ſalt*, Deut. 29. 23.
Gen. 14. 3. And this her ſtatue or pillar, ſtood for
a memoriall to others, that they may bee the better
ſeaſoned. This ſalt pillar continued long; *ſeſephus*
a Jewiſh hiſtorian after Chriſts life on earth, writ-
eth that he did ſee it: *Antiqu. 1. booke chap. 12.*
and ſo others ſince his time.

Verſ. 27. *had ſtood* the Chaldees addeth, *ſtood in
prayer*: See Gen. 18. 22.

Verſ.

Verſ. 28. *toward*] Hebr. *on the face of Sodom*: ſo af-
ter. *the ſmoke*] a viſible ſigne of the fire and
judgement conſuming them: and a fearful change
of this pleaſant land which was before like the gar-
den of the Lord, like *Eden*, Gen. 13. 10. So in the
City of Antichriſt, (ſpiritually called *Sodom*, Rev.
11. 3.) where fiſt the ſmoke of hereſies had ariſen
like the ſmoke of a furnace, which darkned Sunne
and ayre, Rev. 9. 3. after there did ariſe the ſmoke of
her burning, which went up for evermore, Rev. 18.
9. 18. and 19. 3. The Greeke here tranſlateth, a
ſmoke went up one of the land, as the vapour of a furnace.

Verſ. 29. *deſtroyed*] Hebr. *corrupted*: ſee Gen. 6.
13. *Abraham*] for whoſe ſake Lot his nephew
ſared the better, as before, Gen. 14. 16. accord-
ing to the promiſe, Gen. 12. 3. and the interceſſi-
on of Abraham, Gen. 18. 23. &c. *in the which*
that is, *in one of the which* in Sodom. Things ſpo-
ken as of many, are often meant but of one: ſee
Gen. 4. 23. in the notes.

Verſ. 30. *in the mountaine*] where God appointed
him at fiſt, verſ. 17. but then he pretended danger,
and prayed againſt it, verſ. 19. now he feareth
to dwell in Zoar, which he had choſen, and God had
granted him, and of himſelfe goeth to the mount
ſhewing much weakneſſe.

Verſ. 31. *in the land* of Canaan; or, *in the earth*.
Shee ſeemes to intend, no godly man, with whom
they might marry: otherwiſe ſhee might know
there was people in Zoar, and other places. *to
come in*] that is, *to company with us*: ſee Gen. 6. 41.
Verſ. 32. *and keepe alive* or, *that mee may keepe a-
live*. *ſeed*] that is, *children*, as the Chaldee pa-
raphraſt hath it.

Verſ. 37. *Moab*] by interpretation, *Of the fathers
to the Greeke addeth, Moab ſaying, of my father*.
of Moab] that is, *of the Moabites*, as the Greeke
and Chaldee doe expreſſe. The Hebrew uſeth to
call all poſterity by the fathers name: as *Jaakob* and
Iſrael, for the *Jaakobites* and *Iſraelites*, Gen. 34. 7.
and 49. 7. *Iſmael*, for the *Iſmaelites*, Gen. 28. 9. *E-
dom*, for the *Edomites*, Gen. 36. 9. *Aaron*, for the
Aaronites, 1 Chron. 12. 27. and 27. 17. and many
the like. The Hebrew text often explaineth this,
by adding the words *ſonnes*, or *houſe*, or the like: as,
1 King. 12. 18. *all Iſrael ſoned him*: for which, in
2 Chron. 10. 18. is written, *the ſonnes of Iſrael*. And
2 Chron. 11. 1. *to fight againſt Iſrael*: for which, in
1 King. 12. 21. is written, *againſt the houſe of Iſrael*.
Again, *all Iſrael came*, 2 Chron. 10. 3. that is, *all the
congregation of Iſrael*; 1 King. 12. 3. Theſe *Moabites*
ſonnetſell from the ſtewards of God, and became idola-
ters, the people of *Chemſo*, and *Zaal peer*, Num.
21. 19. and 25. 1. 2. 3. and dwelling neere the land
of Canaan, were enemies to Abrahams children, as
the Scriptures often mention, Num. 22. Iudge. 3.
14. &c.

Verſ. 38. *Ben ammi*] by interpretation, *Son of my
people*: in Greeke *Amman*, *ſonne of my kindred*: in
both which there was a memoriall of their inſeſu-
able poſterity, which the daughters it ſeemeth
boasted of, having children of their owne godly
kinne, not of the ſinfull and curſed nations.

the ſons of Ammon] that is, according to the Greeke,
the *Ammonites*: as thoſe whom the Prophets uſual-
ly call *ſonnes of Iſrael*, the Apoſtles ſometime call
Iſraelites, Rom. 9. 4. and 11. 1. Theſe *Ammonites*
dwelt alſo by Moab, neere Canaan; and became
partners with Moabs idolatry, and enemies to Iſ-
rael, Iudg. 11. 4. 24. Deut. 23. 3. 4. Of theſe two
Nations, many things are ſpoken in the Scrip-
ture; whoſe originall, Moſes therefore deſcri-
beth here.

CHAP. XX.

1. *Abraham ſayeth in Gerar*, 2. *ſaith againe,
that his wife is his ſiſter*. 3. *Abimelech* (for ſacking
her) is in a dreame threatned of God. 4. *Abimelech
excuſeth himſelfe unto the Lord*; 5. *reneweth Abra-
ham*, 14. *reſtoreth Sarah*; 16. and reproveh her
17. He and his are healed by Abrahams prayer.

And Abraham journeyed from thence to the South country; and dwelled
betweene Kadeſh and Shur: and so-
journd in Gerar. And Abraham ſaid, of
Sarah his wife, ſhe is my ſiſter: and Abime-
lech, King of Gerar, ſent; and tooke Sarah.
And God came unto Abimelech, in a dreame
by night: and he ſaid to him; Behold thou
art a dead man, for the woman which thou
haſt taken; for ſhe is married to an husband.
And Abimelech had not come neere unto
her: and he ſaid, Lord, wilt thou ſlay alſo a
juſt nation? Said not hee unto mee, ſhe is my
ſiſter: and ſhee even here alſo ſaid, he is my
brother: in the perfection of my heart, and
in innocency of my hands, have I done this.
And God ſaid unto him, in a dreame; I alſo
doe know, that in the perfection of thy hart,
thou haſt done this: and I alſo withheld thee
from ſinny againſt mee: therefore I gave
thee not; to touch her. And now, reſtore
thou the wife of the man, for he is a Prophet,
and hee ſhall pray for thee, and live thou:
and if thou reſtore her not, I know thou, that
dying thou ſhalt dye, thou, and all that are
thine. And Abimelech roſe early in the
morning, and called all his ſervants, & ſpoke
all theſe words in their eares: and the men
were fore afraid. And Abimelech called
Abraham, & ſaid to him, what haſt thou done
unto us, and what have I ſinny againſt thee;
that thou haſt brought on mee, and on my
kingdome a great ſinne? Thou haſt done un-
to mee, deeds that ſhould not bee done.
And Abimelech ſaid unto Abraham; what
ſaweſt thou, that thou haſt done this thing?
And Abraham ſayd; becauſe I ſayd;

H i Surely

1 Surely there is no fear of God in this place: and they will kill me for my wives sake. And yet truly, shee is my sister, the daughter of my father, but not the daughter of my mother: and she became my wife. And it was when they, even God, caused me to wander from my fathers house: then I said unto her, this is thy kindred: which thou shalt doe unto me: at every place whither wee shall come, say thou of mee, hee is my brother. And Abimelech tooke sheepe and oxen, and menservants, and womenservants: and gave unto Abraham: and restored to him Sarah his wife. And Abimelech said, Behold my lands before thee: dwell thou in that which is good in thine eyes. And unto Sarah hee said, Behold I have given a thousand shekels of silver to thy brother: behold he is to thee a covering of the eyes: unto all which are with thee: and all that (thou shalt be) rebuked. And Abraham prayed unto God: and God healed Abimelech, and his wife, and his womenservants, and they bare children: For Jehovah had closed closed-up, every wombe: in the house of Abimelech: because of Sarah, Abrahams wife.

Annotations.

1 *Gen. 18. 1.* *country* or, *land of the south*; that is, the fourth part of the land of Canaan: (see Gen. 2. 9.) *Kadesh* see Gen. 16. 14. 7. *Gen.* a country of the Philistines, in the southern parts of the Land of Canaan, Gen. 10. 19. Hither Isaac came afterward to sojourn, for famine, Gen. 26. 1.

2 *Ver. 11. of Sarah* the Hebrew *which* properly signifies *unto*; is used for, *or concerning*; and is so translated by the Greeke, here and Jer. 29. 19. and to the Greeke *propos*, in like manner, Heb. 1. 9. and 4. 13. *Ver. 12.* *where shee read it, more Sarah*, the meaning is, that together with her, both he and she said it: as *Gen. 22. 13.* is manifested. See the like done before, Gen. 12. 11. 12. 13.

3 *Ver. 13. Abimelech* by interpretation, *Father-King*: a common title of the Kings of Palestina; as *Pharaoh* was of the Kings of Egypt: (see Gen. 26. 2.) *Pharaoh* for *Rameses* should bee *Fathers* to their countreys: *Rameses* are called *father*, 2 King. 5. 27. Job. 1. 2. *Ver. 15.* *where your fathers* is translated, *Greeke*, *your King*: see Gen. 4. 20.

4 *Ver. 16.* *the Chaldee faith*, *word came from the presence of God*: thus, *Ver. 17.* *God came to him*: he is *called* *God*: and *the word* *came* *unto him*: *Ver. 18.* *the word* *came* *unto him*: *Ver. 19.* *the word* *came* *unto him*: *Ver. 20.* *the word* *came* *unto him*: *Ver. 21.* *the word* *came* *unto him*: *Ver. 22.* *the word* *came* *unto him*: *Ver. 23.* *the word* *came* *unto him*: *Ver. 24.* *the word* *came* *unto him*: *Ver. 25.* *the word* *came* *unto him*: *Ver. 26.* *the word* *came* *unto him*: *Ver. 27.* *the word* *came* *unto him*: *Ver. 28.* *the word* *came* *unto him*: *Ver. 29.* *the word* *came* *unto him*: *Ver. 30.* *the word* *came* *unto him*: *Ver. 31.* *the word* *came* *unto him*: *Ver. 32.* *the word* *came* *unto him*: *Ver. 33.* *the word* *came* *unto him*: *Ver. 34.* *the word* *came* *unto him*: *Ver. 35.* *the word* *came* *unto him*: *Ver. 36.* *the word* *came* *unto him*: *Ver. 37.* *the word* *came* *unto him*: *Ver. 38.* *the word* *came* *unto him*: *Ver. 39.* *the word* *came* *unto him*: *Ver. 40.* *the word* *came* *unto him*: *Ver. 41.* *the word* *came* *unto him*: *Ver. 42.* *the word* *came* *unto him*: *Ver. 43.* *the word* *came* *unto him*: *Ver. 44.* *the word* *came* *unto him*: *Ver. 45.* *the word* *came* *unto him*: *Ver. 46.* *the word* *came* *unto him*: *Ver. 47.* *the word* *came* *unto him*: *Ver. 48.* *the word* *came* *unto him*: *Ver. 49.* *the word* *came* *unto him*: *Ver. 50.* *the word* *came* *unto him*: *Ver. 51.* *the word* *came* *unto him*: *Ver. 52.* *the word* *came* *unto him*: *Ver. 53.* *the word* *came* *unto him*: *Ver. 54.* *the word* *came* *unto him*: *Ver. 55.* *the word* *came* *unto him*: *Ver. 56.* *the word* *came* *unto him*: *Ver. 57.* *the word* *came* *unto him*: *Ver. 58.* *the word* *came* *unto him*: *Ver. 59.* *the word* *came* *unto him*: *Ver. 60.* *the word* *came* *unto him*: *Ver. 61.* *the word* *came* *unto him*: *Ver. 62.* *the word* *came* *unto him*: *Ver. 63.* *the word* *came* *unto him*: *Ver. 64.* *the word* *came* *unto him*: *Ver. 65.* *the word* *came* *unto him*: *Ver. 66.* *the word* *came* *unto him*: *Ver. 67.* *the word* *came* *unto him*: *Ver. 68.* *the word* *came* *unto him*: *Ver. 69.* *the word* *came* *unto him*: *Ver. 70.* *the word* *came* *unto him*: *Ver. 71.* *the word* *came* *unto him*: *Ver. 72.* *the word* *came* *unto him*: *Ver. 73.* *the word* *came* *unto him*: *Ver. 74.* *the word* *came* *unto him*: *Ver. 75.* *the word* *came* *unto him*: *Ver. 76.* *the word* *came* *unto him*: *Ver. 77.* *the word* *came* *unto him*: *Ver. 78.* *the word* *came* *unto him*: *Ver. 79.* *the word* *came* *unto him*: *Ver. 80.* *the word* *came* *unto him*: *Ver. 81.* *the word* *came* *unto him*: *Ver. 82.* *the word* *came* *unto him*: *Ver. 83.* *the word* *came* *unto him*: *Ver. 84.* *the word* *came* *unto him*: *Ver. 85.* *the word* *came* *unto him*: *Ver. 86.* *the word* *came* *unto him*: *Ver. 87.* *the word* *came* *unto him*: *Ver. 88.* *the word* *came* *unto him*: *Ver. 89.* *the word* *came* *unto him*: *Ver. 90.* *the word* *came* *unto him*: *Ver. 91.* *the word* *came* *unto him*: *Ver. 92.* *the word* *came* *unto him*: *Ver. 93.* *the word* *came* *unto him*: *Ver. 94.* *the word* *came* *unto him*: *Ver. 95.* *the word* *came* *unto him*: *Ver. 96.* *the word* *came* *unto him*: *Ver. 97.* *the word* *came* *unto him*: *Ver. 98.* *the word* *came* *unto him*: *Ver. 99.* *the word* *came* *unto him*: *Ver. 100.* *the word* *came* *unto him*: *Ver. 101.* *the word* *came* *unto him*: *Ver. 102.* *the word* *came* *unto him*: *Ver. 103.* *the word* *came* *unto him*: *Ver. 104.* *the word* *came* *unto him*: *Ver. 105.* *the word* *came* *unto him*: *Ver. 106.* *the word* *came* *unto him*: *Ver. 107.* *the word* *came* *unto him*: *Ver. 108.* *the word* *came* *unto him*: *Ver. 109.* *the word* *came* *unto him*: *Ver. 110.* *the word* *came* *unto him*: *Ver. 111.* *the word* *came* *unto him*: *Ver. 112.* *the word* *came* *unto him*: *Ver. 113.* *the word* *came* *unto him*: *Ver. 114.* *the word* *came* *unto him*: *Ver. 115.* *the word* *came* *unto him*: *Ver. 116.* *the word* *came* *unto him*: *Ver. 117.* *the word* *came* *unto him*: *Ver. 118.* *the word* *came* *unto him*: *Ver. 119.* *the word* *came* *unto him*: *Ver. 120.* *the word* *came* *unto him*: *Ver. 121.* *the word* *came* *unto him*: *Ver. 122.* *the word* *came* *unto him*: *Ver. 123.* *the word* *came* *unto him*: *Ver. 124.* *the word* *came* *unto him*: *Ver. 125.* *the word* *came* *unto him*: *Ver. 126.* *the word* *came* *unto him*: *Ver. 127.* *the word* *came* *unto him*: *Ver. 128.* *the word* *came* *unto him*: *Ver. 129.* *the word* *came* *unto him*: *Ver. 130.* *the word* *came* *unto him*: *Ver. 131.* *the word* *came* *unto him*: *Ver. 132.* *the word* *came* *unto him*: *Ver. 133.* *the word* *came* *unto him*: *Ver. 134.* *the word* *came* *unto 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*came* *unto him*: *Ver. 159.* *the word* *came* *unto him*: *Ver. 160.* *the word* *came* *unto him*: *Ver. 161.* *the word* *came* *unto him*: *Ver. 162.* *the word* *came* *unto him*: *Ver. 163.* *the word* *came* *unto him*: *Ver. 164.* *the word* *came* *unto him*: *Ver. 165.* *the word* *came* *unto him*: *Ver. 166.* *the word* *came* *unto him*: *Ver. 167.* *the word* *came* *unto him*: *Ver. 168.* *the word* *came* *unto him*: *Ver. 169.* *the word* *came* *unto him*: *Ver. 170.* *the word* *came* *unto him*: *Ver. 171.* *the word* *came* *unto him*: *Ver. 172.* *the word* *came* *unto him*: *Ver. 173.* *the word* *came* *unto him*: *Ver. 174.* *the word* *came* *unto him*: *Ver. 175.* *the word* *came* *unto him*: *Ver. 176.* *the word* *came* *unto him*: *Ver. 177.* *the word* *came* *unto him*: *Ver. 178.* *the word* *came* *unto him*: *Ver. 179.* *the word* *came* *unto him*: *Ver. 180.* *the word* *came* *unto him*: *Ver. 181.* *the word* *came* *unto him*: *Ver. 182.* *the word* *came* *unto him*: *Ver. 183.* *the word* *came* *unto him*: *Ver. 184.* *the word* *came* *unto him*: *Ver. 185.* *the word* *came* *unto him*: *Ver. 186.* *the word* *came* *unto him*: *Ver. 187.* *the word* *came* *unto him*: *Ver. 188.* *the word* *came* *unto him*: *Ver. 189.* *the word* *came* *unto him*: *Ver. 190.* *the word* *came* *unto him*: *Ver. 191.* *the word* *came* *unto him*: *Ver. 192.* *the word* *came* *unto him*: *Ver. 193.* *the word* *came* *unto him*: *Ver. 194.* *the word* *came* *unto him*: *Ver. 195.* *the word* *came* *unto him*: *Ver. 196.* *the word* *came* *unto him*: *Ver. 197.* *the word* *came* *unto him*: *Ver. 198.* *the word* *came* *unto him*: *Ver. 199.* *the word* *came* *unto him*: *Ver. 200.* *the word* *came* *unto him*: *Ver. 201.* *the word* *came* *unto him*: *Ver. 202.* *the word* *came* *unto him*: *Ver. 203.* *the word* *came* *unto him*: *Ver. 204.* *the word* *came* *unto him*: *Ver. 205.* *the word* *came* *unto him*: 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ness) shall be to thee, for an honour of thy face, and to all the (women) that are with thee, and all that, &c. [that is, and all (thy) things (thou mayst be) rebuked, and warned to carry thy selfe otherwise: and so they are the words of Abimelech. Or, if they be the words of Moses, we may read, and all (this) man (thou mightest be) rebuked. The Chaldee translatheth, and for all that thou hast said, and be thou rebuked: the Greeke thus, and all things speak thou truly.

Verf. 13. *closing closed* [that is, fast closed. See the like phrase, in Gen. 2.17.

CHAP. XXI.

1 Isaac is borne; 4 he is circumcised. 6 Sarah joy-
9 Hagar and Ismael are cast forth, 14 and fall into dis-
treffe. 17 The Angel comforteth her. 22 Abi-
melechs covenant with Abraham at Beer-sheba.

1 **A**ND Jehovah, visited Sarah, as hee had said: and Jehovah did unto Sarah, as hee had spoken. And Sarah conceived, and bare to Abraham a son, in his old age: at the first time, which God had spoken to him. And Abraham called the name of his son, that was borne unto him, whom Sarah bare unto him, Isaac. And Abraham circumcised Isaac his son, being a son of eight daies: as, God had commanded him. And Abraham was a hundred yeeres old: when Isaac his son, was borne unto him. And Sarah said, God hath maid me a laughter: every one that heareth, will laugh with me. And she said: who would have said unto Abraham, that Sarah should have given sonnes sucke? for I have borne a son, in his old age. And the child grew, and was weaned: and Abraham made a great banquet, in the day that Isaac was weaned. And Sarah saw, the son of Hagar the Egyptian, which she had borne unto Abraham, laughing: And she said unto Abraham: Cast out this bondwoman, and her son: for the son of this bondwoman, shall not be heirs, with my son, with Isaac. And the word was very evil, in the eyes of Abraham: because of his son. And God said unto Abraham: Let it not be evil in thine eyes: because of the lad, and because of thy bond-woman; in all that Sarah shall say unto thee, heare her voice: for in Isaac shall seed be called to thee. And also the sonne of the bondwoman, I will make of him a nation: because he, is thy seed. And Abraham rose early in the morning, and made bread, and a bottle of water, and gave unto Hagar,

putting it on her shoulder, and the child, and sent her away: and shee went and wandered, in the wilderness of Beer-sheba. And the water of the bottle, was spent: and shee cast the child, under one of the shrubs. And she went, and sat herself over-against him, going far-off about a bow shoot: for she sayd, let me not see the death of the child: and shee sat over-against him, and lifted up her voice and wept. And God heard, the voice of the lad; and an Angell of God, called to Hagar, out of heaven; and said unto her, what aileth thee? Hagar feare not, for God hath heard the voice of the lad, there where he is. Arise, lift up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eyes, and shee saw a well of water: and shee went and filled the bottell with water, and gave the lad drinke. And God was with the lad, and he grew: and dwelt in the wilderness, and was a shooter with bow. And he dwelt in the wilderness of Pharan: and his mother tooke him a wife, out of the land of Egypt.

And it was, in that time; that Abimelech, and Phicol prince of his host, said unto Abraham, saying: God is with thee, in all that thou dost. And now, swear unto me here by God: If thou shalt lye unto me, or to my son, or to my nephew: according to the kindnes that I have done vnto thee, thou shalt do unto me; and unto the land, in the which thou hast sojourned. And Abraham said, I will sweare. And Abraham reproved Abimelech, because of a well of water, which Abimelechs servants had violently taken away. And Abimelech said, I know not, who hath done this thing: and also thou, didst not tell mee; and I also, did not heare it, but to day. And Abraham tooke sheepe and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abraham set, seven ewe-lambes of the flocke, by themselves. And Abimelech said, unto Abraham: what meanest thou here, these seven ewe-lambes, which thou hast set by themselves? And hee said: for, the seven ewe-lambes, thou shalt take of my hand: that they may be to me for a Testimonie; that I have digged this Well. Therefore, he called that place, Beer-sheba: because there they sware, both of them. And they stroke a covenant, in Beer-sheba: and Abimelech rose up, and Phicol the Prince of his host, and they returned, into the land of the Philistines. And hee planted a tree in Beer-sheba: and hee called there

there, on the name of Jehovah, the eternal God. And Abraham sojourned, in the land of the Philistines many daies.

Annotations.

1 **V**isited] This word signifieth a remembrance, providence, care, and performance of that which was spoken, be it good or evil. For good, as here, and Gen. 50.24. Exod. 4.31. Luk. 1.68. and often. For evil, and so it meaneth punishment, Exod. 10.5. Psal. 89.33. Num. 16.29. The Chaldee here translatheth remembered: and the Hebrew implyeth that, as 1 Sam. 15.2.

2 **Verf. 2. conceived,** hereupon her faith is commended, Heb. 11.11. By faith Sarah her selfe received strength to conceive seed, and was delivered of a child when shee was past age, because shee judged him faithful: who had promised, in his [or, to his] old age: so verf. 7. the first time] promised theyere before, Gen. 18.10. Hereupon Isaac is sayd to be borne of a free-woman, by promise, and after the spirit, Gal. 4.22, 23, 29. and this birth is set forth as an example of Gods mercy to, and increase of his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure; Elay 51.23. Gal. 4.24, 28.

3 **Verf. 3. [Isaac]** which signifieth Laughter, or Joy: this name was foreappointed him of God, Gen. 17.19.

4 **Verf. 4. [son of 8 daies]** or, 8 daies old: but understood, in the 8 day, as the Greeke translatheth it: see the Law, Gen. 17.12. Isaac is the first that wee read of, circumcised at this age.

6 **Verf. 6. made me,** or, made laughter to me, that is, joy, as the Chaldee translatheth it: as if hee had said, hath made me to laugh, or to rejoice. The word is sometime used for laughing, to come, or mocking, as v. 9. & Ezek. 23.32. and so some understand it here, laughter at me, that is, hath made me to be laughed at: meaning of the profane, which would laugh & mocke, as did Ismael, verf. 9. Though both may be employed in the word, yet the first seemeth most proper: and according to the propheties, Rejoyce thou barren which didst not beare, Elay. 54.1. which hath reference to this birth, Gal. 4.22-27. 28. & Elay 51.23. with me] or to me: but the Greeke translatheth it, rejoyced with me: the Chaldee also turneth it into joy. And so the Prophet, Rejoyce ye with Jerusalem, and be glad with her, all ye that love her, Elay 66.10. which Jerusalem, was figured out by this Sarah, Gal. 4.22, 26.

7 **Verf. 7. should have given sons]** Hebrew hath given sons: for noting the certainty: speaking as of a thing done. By sonnes, is meant any sonne, or child: as the Greeke explaineth it: see Gen. 46.23. The like admiration is spoken by the Church, Elay 49.21. who hath begotten me these? The Chaldee paraphrasteth this to God, saying, faithful is he that said to Abraham, and hath fulfilled it, that Sarah should give sucke,

Verf. 8. weaned] The Hebrew word signifieth an exchange of one thing for another: and so in weaning, from milke to stronger meat: which as it signified in Isaac a growth in strength of nature, so is it in the faithful, a signe of growth in grace and understanding, 1 Cor. 3.1, 2. Heb. 5.12, 13, 14. and of obtaining from worldly childish pleasures. Psal. 137.2. and Isaac being a figure of all the children of promise [Gal. 4.28.] we may hereupon gather the reason why Abraham made so great a banquet at Isaacs weaning. So at Samuels weaning hee was presented to the Lord, with a spiritual feast, or sacrifice 1 Sam. 1.22, 24.

Verf. 9. laughing] that is, deriding or mocking: for so laughing often signifieth, as Gen. 19.14. Ezek. 32.32. Lam. 1.7. it meaneth also abusing otherwise, whereupon laughter and scoone followeth, as Gen. 39.14, 17. also idolatrous laughing or play, as Exod. 32.6. Hereupon the Jerusalem paraphrast refereth it to this latter, of laughing in Gods worship: the Greeke translatheth it, playing with Isaac her sonne: (which word playing is sometime used for fighting, 2 Sam. 2.14, 16.) and by laughing or mocking, the Scripture often noteth a contemptuous and malignant carriage, Iob 30.1. and 12.4. Lam. 3.14. Mar. 27.29. But the Apostle plainly calleth it perfecting, and faith, as thou be that was borne after the flesh, perfected him that was borne after the spirit, even so it is now, Gal. 4.29. And here beginneth by an Egyptians Ion, that 400 yeres affliction, [spoken of in Gen. 15.13.]

Verf. 10. this bondwoman,] shee figured the Old Testament: and her sonne, such as are under the works of the law, Gal. 4.24. and the mother being to be cast out, it is likely shee was the cause, or an abettor of her sons evil, not be heirs,] or, not inherit: under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3.18, 29. and 4.7. 1 Pet. 1.4. So Ismael cast out from being heire, is a type of servants that abide not in the house for ever, that is, of reprobates, Iohn 8.35. Galat. 4.30. And though Ismael were now but a youth, yet even a child is known by his doings, whereof his works be pure and right. Prov. 20.11. therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, ver. 12. and Paul saith not that Sarah, but the Scripture speaketh this, Galat. 4.30. and by this it is probable, that Isaacs mocking, was about the inheritance, as some of the Hebrew Doctours also have observed: R. Moses Gerundenf. my son,] who am a free-woman, with Isaac, who is freeborne: see Gal. 4.30. 31. 28.

Verf. 11. very evil,] or vehemently evil, that is, very much displeasing as on the contrary, to be good in the eyes of any, is to please or content, Gen. 20.15. because,] or, for the cause: so v. 25. The love to his son, caused this griefe: howbeit when God had him kill his beloved Ion Isaac, hee shewed no such discontentment, Gen. 22.23. it seemeth hee thought this to proceed but from Sarahs owne passion of minde, till hee was further informed of God, verf. 12. 14.

Verf. 12. shall seed be called to thee] or, shall thy seed

seed called: they shall be named of Isaac, not of Himelech: that is, (as Paul inferreth) *they which are the children of the flesh, these are not the children of God; but the children of the promise, are counted for the seed.* Rom. 9. 7, 8. *Seed to thee*, may also be read *seed of thee*, that is, *thy seed*: for the Scripture sometime putteth one for another, as disciples to thee, Mar. 2. 18. is the same that disciples of thee, or thy disciples, Mar. 9. 14. From this limitation of Abrahams seed to Isaac, the Jewes do reckon none for Abrahams, but the Israelites: as in their Canons they say: *who se wordeth concerning Abrahams seed is free from Israel and Esau's sonnes, and is not bound but touching Israelites: as it is said, for in Isaac shall seed be called to thee: and Ioseph said to Iacob, And God give thee the blessing of Abraham.* Gen. 28. 4. *Maimony*, treat. of *Powers*, chap. 9. §. 2. 1.

Ver. 12. *make of him*] Heb. *put him unto a nation*, so verse 13. Compare Gen. 17. 20. *thy seed*] *thy issue*, according to the flesh: though not after the promise as Isaac was.

Ver. 14. *bread*] Sometime *bread* is used for all food, as in Mark. 6. 36. compared with Mar. 14. 19. Psal. 78. 20. if it be not so here, the Scripture would note the great hardness and misery which they must endure that are cast out of the Lords inheritance. *and the child*] *to weete, he gave unto her, he being now about 18. yeeres of age*: so calling him his first borne son, with her, out of his house. *the wilderness*], the way towards Egypt, where there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 8. 15. Jer. 2. 6. Contrariwise, *Isaacs children* were led and guided of God, through that great & fearful wilderness, wherein Isaac and his mother wandered: Deut. 32. 10. 11. 12. Ex. 13. 21. 22. Our English word *wilderness*, signifieth a place where men goe wild, that is, goe astray, or wander, as Agar here did, and so in Job 12. 14. Psal. 107. 4. 40. the like is spoken. In Hebrew it is called *Midbar*, as being *wild and order*, a place not for men to dwell in, but only for beasts, where they must also be led and governed. See Exod. 3. 1. 18.

Ver. 15. *he call the child*] that is, *hee left him being sicke, and fainting for thirst.* The state of such as are without Christ is hereby resembled: *Ely 6. 13.* but they that drinke of his waters, shall never thirst for it: shall be in them a well of water, *springing up into everlasting life.* Job. 4. 14. *(Arumbee)*, or, *tree*, as the Chaldee expounds it. The Greeke saith, *under a fere tree*.

Ver. 16. *the Arab*]. This sheweth the extremity that they were come into in the desert, who ere while had meat and drinke enough in Abrahams house: now ready to perish for thirst: God so chastening their former insolence. A like example is of the prodigall son, who almost dyed for hunger, when the servants in his fathers house had bread enough. Luk. 15. 14. 17. *for the man that wandereth out of the way of understanding, shall remaine in the operation of the dead.* Prov. 8. 10.

Ver. 17. *there where*] in Greece, *from the place where Isaac*, that is, in this desolate wilderness,

where he lyeth, perishing, forsaken of all. Compare here with Gods promises to his people in miserie, Deut. 4. 37. 38. and Psal. 109. 4. 5. 6. And thus God remembereth his former promises, Gen. 17. 20. and 16. 10. &c.

Ver. 19. *he saw a well*], which though it were there before, yet the law now her eyes being holden, till they were opened of God, (as in Luke 24. 16. 31.) By similitude of waters breaking out in the wilderness, and drawing waters out of the wells of salvation, the Scripture denoteth the spirituall graces of the gospel, communicated with the poore afflicted, Ely 35. 6. and 12. 3.

Ver. 20. *God was*] The Chaldee paraphraeth, *the word of the Lord was a helpe to the lad.* *Booster with bow*] or, an archer: and so consequently, a warrior: for shooting with bow, was used in battels with men, Gen. 49. 23. 24. and 48. 2. and thus the oracle was fulfilled, that hee should be a wild man, and have his hand against every man, Gen. 16. 12.

Ver. 21. *of Pharan for Parana* wilderness next adjoining to the desert of Sinai, through which the Israelites journeyed as they went from Egypt to Canaan, Num. 10. 12. and 13. 24. Deut. 33. 2. Hab. 3. 3.

Ver. 22. *Arumleech*], King of Gerar in Palestina: see Gen. 20. 2. *Prince*] that is, *chief Captain*: as the Greeke calleth him *Archistrategos*, *Chief-leader of the Armie.* *God is*] *the word of the Lord is for an helpe to thee*, saith the Chaldee paraphraist: in the verse following, for God, he useth *the word of the Lord*.

Ver. 23. *if thou swale*], that is, *that thou wilt not lie*: as Psal. 89. 26. an imperfect speech, where an imprecation is understood, which sometime is expressed in parts, as in Ruth 1. 17. *the Lord doe so to me and more also, &c.* For an oath, is both a taking of the Lord to witness that which one sweareth, and to punish if any violate his faith: both which Paul expressed when he swore, *I call God for a witness upon (or against) my soule*, 2 Cor. 1. 23. See before Gen. 14. 23. and 26. 29. The Greeke for lying translateth *hurting*, or *wronging*. It meaneth false and deceitfull dealing contrary to the covenant now to be made betwene them, see Pl. 44. 18.

V. 25. *a well*] which was of great use and worth in that dry country, as the fourth parts of Canaan are noted to be, in Judg. 1. 19. Hereupon grew that between Isaac and the Philistines, for wells of water, Gen. 26. 18. 20. 21. The Greeke for well, translateth *as being runny*: and indeed Abraham had there moe wells then ones, as appeareth by Gen. 26. 15. 18. and it is usuall in scripture, to put one for many, as is observed on Gen. 3. 2. and 4. 20. Albeit the 30. vers. sheweth rather one special to be here meant; where also the Greeke speaketh of one.

Ver. 31. *Beer Sheba*] by interpretation, *the well of the oath*, as the Greeke translateth it, and the words following doe confirme: or, *the well of seven*, because of the 7 lambs forementioned, for *Sheba* usually signifieth *seven*, and *Sheba*, an oath. See also Gen. 26. 33. *they swore*], or, *were sworn*: for swearing is alwaies expressed in Hebrew, in the

the former passive, to be sworn; because it is with a passion of the mind, and offered or occasioned by another. It hath also the signification of *seven*, which is a mytical number; Gen. 2. 2. The reason hereof, some thinke to be, because it is confirmed as by seven, that is, by many witnesses: or, as having reference to the seven spirits that are before the throne of God, Rev. 1. 4. the seven hornes, and seven eyes of the Lamb (Christ), which are the seven spirits of God sent into all the world, Rev. 5. 6. Wherefore Abrahams seven lambs, seeme to bee not without mystery.

Ver. 32. *he planted*] that is, *Abraham planted*: as the Greeke expresth: which sheweth his purpose and hope here long to continue. *a tree*], or, *a grove*: that is, a plot of trees: the Greeke saith, *hee planted a field*: the Ierusalem Thargum translateth it, *a paradise, or orchard*: and it is usuall to put one for many, see Gen. 3. 2. The Hebrew *Ashel* is used also for a tree, in 1 Sam. 22. 6. and 31. 13. which another Prophet rehearsing, calleth *Elah*, that is, an Oak, 1 Chron. 10. 12. It is before recorded, that Abram had such trees by his tent, under whose coole shadow men ate and were refreshed, in that hot Country, Gen. 18. 1, 4, 8. but by that which here followeth, that hee called there on the name of the Lord, it is also probable, that this plantation was for religious use, which before the Law given by Moses, might bee lawfull; and was used generally of the nations, Deut. 12. 2. but after was forbidden, when God had chosen a place of worship. Yet as from Abrahams example, offering his sonne Isaac, Gen. 22. the Jewes would superstitiously sacrifice their children, Jer. 7. 31. and 19. 5. so from Abrahams grove, they used groves for religious use, and sacrificed under greene trees: 2 King. 17. 10. Jer. 17. 2. Ely 57. 5. But God forbade such things, Deut. 16. 21. yet the heathen Romans commanded them, saying, *Lucoi in agris habentes*: *Leg. 12. tab. de relig. lex. 2.* *eternall God*] or, *God of eternitie*, or, *of the World*. But the Greeke translateth *eternall*, and so God is called in Rom. 16. 26. Here is the same place, where this title was given him.

Ver. 34. *many daies*] or, *yet*, (as Gen. 4. 3.) Thus God gave some rest to this weary pilgrim: hee dwelled here still when Isaac was offered, (which was in the 33. yeere of his life,) Gen. 22. 19. and how long after is uncertaine.

CHAP. XXII.

1 Abraham is tempted to offer up Isaac. 3 Hee giveth proofe of his faith and obedience. 11 The Angell stayeth him. 13 Isaac is exchanged with Iram. 14 The place is called Iehovah jireh. 15 Abraham is blessed againe. 20 The generations of Nabor unto Rebekah.

And it was, after these things; that God, did tempt Abraham: and said unto him,

Abraham, and hee said, Behold here I am. And he said, Take now thy son, thy onely (son,) whom thou lovest, even Isaac; and goe thou, into the land of Morijah: and offer him there for a burnt-offering, upon one of the mountaines, which I shall say unto thee. And Abraham rose early in the morning, and saddled his asse, and tooke two of his yongmen with him, and Isaac his sonne: and clave the wood of the burnt-offrings, and rose-up and went, unto the place which God had said unto him. In the third day, then Abraham lifted up his eyes; and saw the place, as farre-off. And Abraham said unto his yongmen, abide you here with the asse, and I and the yong-man will goe yonder: and we will bow-downe our-selves, and we will returne unto you. And Abraham tooke the wood of the burnt-offring, and put it upon Isaac his son; and he took in his hand the fire, and the knife: and they went both of them together. And Isaac said unto Abraham his father, & said my father; and he said, Behold I am here my son: and he said, Behold (here is) the fire, and the wood; but where is the lambe, for a burnt-offring? And Abraham said, God will provide himselfe a lambe, for a burnt-offring, my son: and they went both of them together. And they came, to the place which God had said unto him; and Abraham builded there an altar, and layd the wood in order: and bound Isaac his son, and put him on the altar, upon the wood. And Abraham thrust forth his hand, and tooke the knife, to kill his son. And the Angell of Iehovah called unto him, out of the heavens; and said, Abraham, Abraham: and he said, loe here I am. And he said, Put not forth thy hand, unto the yong-man; neither doe thou any-thing to him: for now I know, that thou fearest God; and thou hast not with-held, thy sonne thy onely son, from me. And Abraham lifted-up his eyes, and saw and beheld a ramme, behind, holden in a thicket by his hornes: and Abraham went, and tooke the ram, and offered him for a burnt-offring, in stead of his son. And Abraham called, the name of that place, Iehovah jireh: of which it is said to this day, in the mountaine of Iehovah, it shal be seene. And the Angell of Iehovah, called unto Abraham; the second time, out of the heavens. And hee said, By my selfe have I sworn, assuredly faith Iehovah that, for because thou hast done this thing, and hast not with-held thy son thy onely son, Surely I will sing I will blesse thee, and multiplying I will mul-

multiply thy seed as the stars of the heavens; and as the sand, which is upon the sea shore: and thy seed shall possess the gate of his enemies. And in thy seed, shall all nations of the earth bless themselves: because that thou hast obeyed my voice. And Abraham returned unto his young men; and they rose up, and went together, to Beerseba: and Abraham dwelt in Beerseba.

And it was, after these things, that it was told Abraham, saying: Behold Milcah, the also hath borne sonnes, unto thy brother Nachor. VZ his first borne, and Buz his brother: and Kemuel, the father of Aram. And Kefed, and Chazoz, and Pildash, and Ildaph: and Bethuel. And Bethuel begat Rebekah: these eight did Milcah beare; to Nachor, Abrahams brother. And his concubine, whose name was Reumah: even the also did beare, Tebach, and Gacham; and Tachash, and Maacah.

ANNOTATIONS.

T Hings] Hebr. words: that is, things spoken of: so in ver. 20. See the notes on Gen. 15. 1. *temple* that is, *try* or *prove*. The original word hath the signification of lifting up as for a sign, or essaying of some high thing. And God tempteth men, when he requirerh some great or high experiment of their faith, love, and obedience; as here and in Exod. 15. 25. 26. Deut. 8. 2. and 13. 3. But temptation often signifieth a solliciting and provoking to evil, which Satan doth, Mat. 4. 1. 3. and mans owne corruption, Jam. 1. 14. In which sense God tempteth no man, Jam. 1. 13. for it always tendeth to evil; but God tempteth us, to doe us good at the end, Deut. 8. 2. 6. 1 Cor. 10. 13. And this is spoken of God after the manner of men: for hee both knoweth long before what is in man, and what himselfe will doe, Psal. 139. 2. John 2. 25. and 6. 6.

Ver. 3. only son] Paul calleth him *only begotten son*; Heb. 11. 17. for he had no other of Sarah the free woman; also Ismael of Hagar, was cast out of his house, Gen. 21. 14. *Isaac* who was particularly designed for the hope of all Abrahams seed to be called in him, Gen. 21. 12. which special point the Apostle observeth in this temptation, Heb. 11. 18. So Abrahams obedience was tried in offering his son; and his faith, in offering him concerning whom he had received the promise.

Morjeh] the Greeke calleth it *the high Land*: for it was a mountainie country; and this high mount was seene far off, ver. 4. The Chalde name is *the service of God*; there now performed, and there increased: for upon this mount *Morjeh*, did Sodom build the Temple, for Gods worship, 2 Kings. 1. And by the Jewes tradition, here

Adam, and Nge sacrificed, and served God: see the notes on Gen. 3. 20. and 4. 3. *burnt offering*] Hebr. *an ascension*: so called, because it went all up in fire, burned upon the Altar. See Gen. 8. 20. Levit. 1.

Ver. 4. 196 ten] so it seemeth this was spoken to Abraham in the night, and here his ready obedience is commended; as on the contrary, the like hast is noted of Balaam for evil, halting to curse Abrahams children, which God forbade, Numbers 22. 21.

Ver. 4. the third day] As the number seven is of speciall use in Scripture, because of the Sabbath day, Gen. 2. 2. so three is a mystical number, because of Christs rising from the dead the third day, Mat. 17. 23. 1 Cor. 15. 4. as he was crucified at the third houre of the day, Matke 15. 25. and Isaac as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Rom. 8. 32. so in sundry particulars, as this third day, in which Christ also was to be perfected, Luke 12. 32. and the carrying of the wood, ver. 6. as Christ did the tree whereon he dyed, Ioh. 19. 17 the binding of Isaac, ver. 9. as Christ was bound, Mat. 27. 2. and in other like, he was a figure of the Lambe of God, sacrificed for the finnes of the world. So Moses craved leave for three dayes journey into the wilderness, for to sacrifice, Exod. 4. 3. and three dayes they went therein, ere they found water to drinke, Exod. 15. 22. and three dayes journey the Aske of the Lords covenant went before them, to search out a resting place for them, Num. 10. 33. Against the third day, the people were to be ready to receive Gods Law, Exod. 19. 11. and after three dayes, to passe over Jordan into Canaan, Ioh. 1. 11. The third day Ester put on the (apparell of) kingdom, Est. 5. 1. and in that day Ezekiah went up to the Lords house, recovered as from death, 2 King. 20. 5. and that day, is it wherein the Prophet saith, *God will raise us up, and wee shall live in his sight*, Hof. 6. 2. And in the third day (as well as in the seventh) the unclean person was to purifie himselfe, Num. 19. 12. with many other like memorable things, which the Scriptures speak of the third day, not without mystery. See Gen. 40. 12. 13. and 42. 17. 18. Ion. 1. 17. Ioh. 2. 16. Vnto which we may adde a Jewes testimony (in *Brassiah rabba*, commenting upon this place) that there are many a three dayes, in the holy Scripture, of which one is the resurrection of the Messiah.

Ver. 5. bow downe] or, *own ship*, to weat; God: for in praying unto (or serving) God, they used to bow their bodies, in signe of reverence and honor; and sometime to *kenel*, sometime to *bend downe the head*, sometime to *prostrate themselves*, or fall on their faces. See these gestures distinguished, in the annotations on Exod. 4. 31. *we will returne]* Abraham in faith obeying God, did account that God was able to raise up Isaac even from the dead, Heb. 11. 19. therefore he thus spake, and prophesied of his returne with himselfe, when he went to kill him.

Ver. 6. upon Isaac] so Christ bare the wood whereon

whereon

whereon himselfe dyed, Ioh. 19. 17. and all good Christians, are to beare their crosse, and follow him, Luke 14. 27. And the sacrifice being to be burned to ashes, it was no small quantity of wood that would suffice hereunto: by which also appeareth that Isaac was not now a child but a man grown: *Ioseph* maketh him 25. yeere old others 33.

Ver. 7. the lambe] or *kid*, The Hebrew word signifieth either young sheepe or goat, Exod. 12. 5. Deut. 14. 4. the Greeke translatheth it *sheepe*.

Ver. 8. provide him] or, *see for himselfe*. So Abraham imparted not the whole matter to Isaac, till he came to the place of execution: but stayed him upon the providence of God. Vnto this faith and promise of Abraham, God answered in performance, ver. 12. and upon this divine providence, the place had the name, ver. 14.

Ver. 9. altar] to sanctifie the sacrifice Mat. 23. 19. See Gen. 8. 20. *bound Isaac]* whose faith and obedience herein was also admirable, that hee neither in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffred himselfe to be bound and layd on the altar, as a lambe to be slaine: being also herein a type of Christ, in his meeke and patient sufferings, Mark. 15. 1. Act. 8. 32. Phil. 2. 8. and of all Christians, the children of promise, who are to present their bodies as a living sacrifice, holy, acceptable to God, which is their reasonable service, Rom. 12. 1. The Jewes yearly feast upon the first of Tizri (or September) called the memoriall of blowing of trumpets, Levit. 23. 24. they named also *The binding of Isaac*, in remembrance of this action.

Ver. 10. to kill his sonne] By faith Abraham, when he was tempted, offered up Isaac, and he that had received the promise, offered up his only begotten sonne, of whom it was said, that in Isaac, shall seed be called to thee: Heb. 11. 17. 18. *Abrahams our father, was hee not justified by workes, having offered Isaac his sonne upon thee altar? Seest thou how faith wrought with his workes, and by workes, was faith perfected? And the scripture was fulfilled which saith, Abraham beleeveth God, and it was imputed unto him for justice, and hee was called the friend of God*, Jam. 2. 21. 22. 33.

Ver. 11. the Angel] who spakeath as God, ver. 12. sweareth by himselfe, and is called *Iehovah*, ver. 16. wherefore this was Christ himselfe: see before on Gen. 16. 7. and 18. 2.

V. 12. put not forth] or *send not forth*, that is, *lay no violent hands upon him*. Thus God spared Isaac from death; and Abraham, who beleeveth that God was able to raise him up, even from the dead; did from thence also receive him, in a parable: Heb. 11. 19. *I know]* that is, *I have experience*: God spakeath after the manner of men, as in Gen. 18. 21. and often. *and thou hast]* or *for that thou hast*, see Gen. 12. 10.

Ver. 13. the ram] Thus Abrahams word was fulfilled, that God would provide himselfe a lambe, ver. 8. and hereby the redemption of the Church by Christ, (the lambe without blemish, 1 Pet. 1. 19.) was signified according to that in Iob 33. 24. *Deliver him from going downe to the pit; I have found a ransom*.

Ver. 14. Iehovah liveth] that is, *Iehovah will see, or provide*, as ver. 8. the Greeke interpreteth it, *The Lord hath seene*: for hee answering to Abrahams prophesie, ver. 8. the perpetual memory of his mercy, was kept in the name of the place. *Mori-Iah*, the usual name of the mountainie, is of like interpretation: *Iehovah* being thorned into *Iah*, whereof (see Exod. 15. 2. The Chaldee paraphratheth thus. *And Abraham prayed and served, (God) there, in that place; and said before the Lord, here shall the generations (to come) serve (God) Therefore was it said in this day, In this mount Abram served before the Lord.* Hee hath reference to the Temple built after in this mount, wherein God was served, 2 Chron. 3. 1. Abraham calling this place *Iehovah liveth*, speaketh figuratively, as the Scripture useth in all Sacramental things: because it was a signe of Gods providence. So Moses called his altar, *Iehovah Nisth*, Exod. 17. 15. Jerusalem is called *Iehovah Shammah*, Esack. 48. 35. *it shall be seene]* or, *it shall be provided*, of God. So this speciall providence of God towards Abraham, is become a generall prove, for the comfort of his children, in all their distresses. The Greeke translatheth it, *In the mountaine the Lord was seene*.

Ver. 16. By my selfe] the Chaldee turneth it *By my word*. Elsewhere the scripture saith, God (swearth by his selfe, Ier. 51. 14. by his holynesse, Amos 4. 2. by his name, Ier. 44. 26. Of this the Apostle saith, *when God made promise to Abraham, because he could sweare by no greater, he swore by himselfe saying, surely &c.* And, *God willing more abundantly to shew unto the byres of promise, the immutability of his counsell, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lye, wee might have a strong consolation*: Heb. 6. 13. 14. 17. 18. where also the Apostle teacheth that this is written for our comfort, as al other scriptures, Rom. 15. 4. And by this it is plaine, that the Angell who spake to Abraham was God himselfe: and this oath had the accomplishment in Christ, Luk. 1. 73. &c. *assuredly saith]* or, *the faithfully saying*. The original word *Neum*, is peculiar to Gods oracles, which all are faithfully saying, as Paul speaketh, 1 Tim. 1. 15. and 3. 1. and 4. 9. Of these same Hebrew letters transplanted cometh also a *Amen*.

Ver. 17. Surely] the Apostle (following the common Greeke version) translatheth the Hebrew *Ki* (which also signifieth *Because*, or *That*: Heb. 6. 14. And here under the name *blissing*, is meant the promise of eternal salvation, as the Apostle there sheweth. *thy seed]* for which, the Apostle saith *these*: Heb. 6. 14. Again, where Moses saith *these*, in Gen. 12. 3. the Apostle saith, *thy seed*, Act. 3. 25. By such interpretations, the holy Ghost teacheth us how to understand the Scriptures: and by Abrahams seed, Christ the principall, and author of salvation, is implied: and all the faithful, which hee saved, Gal. 3. 16. 29. *store]* Hebrew *sp*. Here they are compared to the *fund of the sea*, which before in Gen. 1. 3. 6. were to be like the dust of the earth: see also Gen. 15. 5. This promise through the faith of Abraham and Sarah

believing it, was fulfilled, as the Apostle observeth, Heb. 11. 11. 12. *thy seed* [i]saaks posterity, Gen. 11. 12. *the gate* [for gates, as tree for trees, see Gen. 3. 2.] and by gates, he meaneth cities, and all strong defended places: as *the doore* (or entering) of the city, 1 Chron. 19. 9. And at the gates of cities, were publick places of judgement, Deut. 2. 15. Job 31. 21. So the strength and dominion of the enemies is meant here, by the gate, & dominion over them, by inheritance, Levit. 25. 45. Psal. 82. 8. The Greeke also translatheth it *cities*: and so in Gen. 24. 60. *his* (or, *their* enemies, meaning enemies of the seed, which word being put for children, (at the Chaldee translatheth it) may have with it a word, singular or plural, and so the Scripture speaketh indifferently: as saying of the people, *it went*, 2 Chr. 10. 5, or *they went*, 1 King. 12. 5, *it rejoiced*, 1 King. 11. 20, which another Prophet writing faith, *they rejoiced*, 2 Chron. 23. 21. So 2 King. 21. 24. with 2 Chron. 33. 25, and 2 King. 23. 30. with 2 Chr. 36. 1. The reason hereof is, because a multitude is many, and yet as one: therefore, that which in Mat. 20. 31. is (*ochlos*) a multitude, in Mar. 10. 48. is (*pollos*) many.

Verf. 18. in *thy seed* here the word *seed*, is in speciall meant of one, that is, *Christ*, Gal. 3. 16. 18. who was both of the seed of David, and sonne of Abraham according to the Beth, Rom. 1. 3. and also God over all blessings for ever, Rom. 9. 5, in whom the nations doo blesse themselves, and glory, 1 Cor. 4. 2. Pl. 7. 17. *blesse themselves* that is, apply thy faith the blessing of Christ to themselves, and so professe it: or, *shall be blessed*, as the Greeke translatheth it, and as the promise was before made in that forme, in the Hebrew, Gen. 12. 3. and after in Genesis 28. 14.

Verf. 19. *Ber sheba* which the Greeke interpreteth, *the well of the oath*: See before in Gen. 21. 31. Verf. 20. *Milcah* called in Greeke *Melcha*: shee was Abrahams brothers wife, Gen. 11. 26. Of whose offspring, Abraham now heareth glad tidings, unto whom he after sendeth for a wife, for his sonne Isaac, Gen. 24.

Verf. 21. *Uz*, or *Urs*: in Greeke *Oax*. In this land Iob the patient dwelled, Iob. 1. 1. There was also another *Uz* of Aram, Gen. 10. 23. and againe *Uz* of Seir, in Edoms country, Gen. 36. 28. *Buz* in Greeke *Baux*: of him came that learned young man *Eliliu*, Iob 32. 2. *Buz* dwelt by his elder brother *Ps*, in Arabia, Ier. 25. 23. 24. *Kimm* of in Greeke *Kammul* (of Aram) the Greeke faith, of the Syrians. There was an *Aram* before of Sem, Gen. 10. 22. *Aram* throughout the Bible is turned in Greeke Syria, and Syrians: as *Micraim* is Egypt, and *Cush* Ethiopia.

Verf. 22. *Kefed*, or *Cofed*: in Greeke *Chacad*. *Chazek* in Greeke *Nagau*. *Pildash* in Greeke *Phildash* *Tildash* in Greeke *Tildash*.

Verf. 23. *Rebekah* in Greeke *Babouel*, of whom see after, Gen. 24. 15. *Rebekah* (or *Rebekke*; in Hebrew *Ribkah*: she became wife to Isaac, Abrahams sonne; Gen. 24. 15. 67. And for that cause

chiefly, is this genealogy here set downe.

Verf. 24. *his concubine*: to wete, *Nachur*: concubine. The Hebrew *Pilegish*, (whereof the Greeke *Pallakis*, and Latine *Pellax* is borrowed, which we call a *Concubine*) signifieth: *an halfe wife*, or a *divided* and *secondary wife*: which was a wife for the bed, (and thereby differing from an *whore*.) but not for honour, and government of the family, (as King Solomons *wives* were *Princesses*, but his *concubines* not so, 1 King. 11. 3.) neither had their children ordinarily any right of inheritance, but had gifts of their father, as Gen. 25. 5. 6. Such a concubine was Hagar to Abraham; yea and Keturah his second wife, is called a *concubine*, Gen. 25. 1. 6. 1 Chr. 1. 32. And Bilha and Zilpha were concubines to Iakob, Gen. 35. 22. And many other men of note had also concubines: as Caleb, 1 Chron. 2. 46. 48. Manasse, 1 Chron. 7. 14. Gedeon, Iudg. 8. 31. David, 2 Sam. 5. 13. Solomon, 1 King. 11. 3. Roboam, 2 Chron. 11. 21. and among the heathens, as El. 2. 14. Dan. 5. 3. The Hebrew Doctors say, *wives* were taken in Israel, by bills of Dower, and *solenne espousals*; but *concubines*, without either of both: *Maimony* treat. of Kings, ch. 4. S. 4. So among the Gentiles, as appeareth by that saying in the Poet, *left this report goe of mee, that I have given thee mine own sister, rather for a concubine, then in way of matrimony, if I should give her without a dowrie: Plautus* in *Trinumm*. Likewise among the Greekes, the Orator faith, *we have concubines, for daily concubeship* (or use of the bed;) and *wives for to bring us forth children legitimate, and faithfully to keepe the things in the family, Demosthenes* in Orat. against *Neera*. *Tebach* in Greeke, *Tabe*: of him and his brethren we find no mention in other Scripture. *Tachab* in Greeke *Tochos*. *Maschab* in Greeke *Mecha*.

СНАР. XXIII.

1. The age and death of Sarah, for whom Abraham mourneth; 3. and purchase of the sonnes of Cheth a place for her buriall: 10. which Ephron would have given him, 13. but Abraham would not receive without giving him the full price. 17. So the field and cave in Macpelah, becometh Abrahams possession; and there heurieth Sarah.

В В В.

And the life of Sarah was a hundred yeeres, and twenty yeeres, and seven yeeres: these were the yeeres of the life of Sarah. And Sarah dyed in Kirjath-Arba, the same is Chebron, in the land of Canaan: and Abraham came to mourne for Sarah, and to weepe for her. And Abraham stood-up, from before his dead: and spake unto the sonnes of Cheth, saying, I am a stranger and a sojourner, with you: give mee a possession of a burying-place,

place, with you; that I may bury my dead, out of my sight. And the sonnes of Cheth, answered Abraham, saying to him; heare us, my Lord; thou art a Prince of God, amongst us, in the choise of our buriall-places, bury thou thy dead: a man of us, shall not withhold from thee his burying place, from burying thy dead. And Abraham stood-up, and bowed-downe himselfe to the people of the land, to the sonnes of Cheth. And he spake with them, saying: if it be your mind, to bury my dead, out of my sight; heare me, and intreat for me, to Ephron the sonne of Zohar. And let him give mee the cave of Macpelah, which he hath, which is in the end of his field: for full money, let him give it me, amongst you, for a possession of a burying-place. And Ephron was sitting, amongst the sonnes of Cheth: and Ephron the Chethite answered Abraham, in the eares of the sonnes of Cheth; of all that went in at the gates of his cite, saying; Nay my Lord heare me, the field I give thee, and the cave that is therein, I give it thee: in the eyes of the sonnes of my people, give I it thee; bury thy dead. And Abraham bowed-downe himselfe, before the people of the land. And he spake unto Ephron, in the eares of the people of the land, saying; But if thou (will give it) I pray thee heare mee: I will give thee the money of the field, take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, my Lord heare me; the land (is worth) foure hundred shekels of silver, betweene mee and thee, what is that? and bury thy dead. And Abraham hearkned unto Ephron; and Abraham weighed to Ephron, the silver which he had spoken of, in the eares of the sons of Cheth: foure hundred shekels of silver, current with the merchant. And the field of Ephron, which was in Macpelah, which was before Mamree, was made sure: the field, and the cave which was therein, and everie tree which was in the field, which was in all the border thereof, round about. Vnto Abraham for a purchase, in the eyes of the sons of Cheth, withall that went-in at the gates of his cite. And afterward, Abraham buried Sarahs his wife, in the cave of the field of Macpelah, before Mamree: the same is Chebron, in the land of Canaan. And the field and the cave which was therein, was made sure to Abraham, for a possession of a burying place, by the sons of Cheth.

Annotations.

В В В Here beginneth the 5 section of the Law called *Chajise Sarah*, that is, *The life of Sarah*. See Gen. 6. 9.

Verf. 1. *the life* in Hebrew *lives*: see Gen. 2. 7. This speciall honor hath Sarah our mother, above all women in the Scripture, that the number of her yeeres is recorded of God. Eve was the *mother of all living*, Gen. 3. 20. and Sarah is mother of all the faithfull, 1 Pet. 3. 6. She lived a pilgrim with Abraham her husband 62 yeeres, and before her departure from *Charran*, 65, in all 127 yeeres.

Verf. 2. *Kirjath Arba* that is, *the cite of Arba*, as the Greeke translatheth it called also *Chebron*: see Gen. 13. 18. *came* (or, *went-in*, namely into Sarahs tent, wherein she dwelt and dyed: for Abraham had many tents, (as had Lot, Gen. 13. 5.) and one speciall for Sarah, Gen. 24. 67. and 18. 6.

to weepe Sarah also is the first, for whose death, mourning and weeping is mentioned; another note of honour, as appeareth by Gen. 50. 9. 10. 11. Ier. 22. 18. 2 Sam. 1. 17. &c. But sorrow for the dead, must be moderate in Gods people, as having hope of the resurrection, 2 Thes. 4. 13. 14. and weepe, in the Hebrew hath one little letter, extraordinary, noted also in the margin of the Hebrew bibles, whereby as the Iewes thinke is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, a man was bound by the law (in Lev. 21. 2. 3.) to mourne for his mother, and for his father, his son and his daughter; and his brother and his sister by the fathers side. And by the Rabbines, a man was to mourne for his wife that he had married, and so the woman for her husband: to mourne also for brother and sister by the mothers side. *Maimony* in *Mishneh*, tom. 4. treat. of Mourning ch. 2. S. 1.

Verf. 3. *from before* (or, *from the face* of his dead: where in likelihood, he had sitten a while on the earth, as was the manner of mourners to do: Iob 2. 12. 13. Eisa. 47. 1. *sons of Cheth*) that is, the *Chethites*, or *Hittites*, the people which came of Cheth the son of Canaan, Gen. 10. 15.

Verf. 4. *a sojourner* or *forreiner*: properly it signifieth one that dwelleth in a strange country, and hath no possession of his owne there. And as Abraham, to David acknowledged this of himselfe & his people, with God: 1 Chr. 29. 15. Psal. 39. 13. and the law taught them so much, Leviticus 25. 23. and the Gospell teacheth us the same for our estate on earth, 1 Peter 2. 11. and commendeth to us the faith of these fathers, that did so professe themselves, to be strangers and forreiners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a cite: Hebr. 11. 13. 14. 16. *a burying place* [or, *grave*, *sepulcher*, in Hebrew *Kether*, from which the Germane *grab*, and our English *grave* are derived. Abraham having sojournd 604 yeeres

in these lands, never purchased out of inheritance, *Act. 7. 5.*) till now for his dead; not for any, (though it is likely fundry had dyed in his house within this time,) but for Sarah his wife. As the former shewed his faith, abiding there *as in a strange Country*, Heb. 11. 9. so this purchase of a grave, sheweth the like, not only for the general resurrection of the dead; but for the special possession of this promised land: for which cause, Iacob also would be brought out of Egypt to be buried here, Gen. 47. 29. 30. and Joseph by like faith, gave commandment to his bones, Gen. 50. 24. 25. Heb. 11. 22. For a Sepulchre of ones owne, was a signe of right, and firme possession, *Isay 25. 16.* out of my sight; or, from before me: to verse 8. Death, so defacech all earthly things; that the most lovely, are by it made loathsome: for Sarah had beene the desire of his eyes, *Ezek. 24. 16.* but now hee cannot suffer her in his sight. And the living doo burye their dead, that according to the sentence of God, man may returne to his earth and dust, Gen. 3. 19, and be sowne as seed in the ground till the resurrection, *1 Cor. 15. 35. &c.* where they rest in their graves, as in their beds; till their change come, *Esa. 57. 2. Job 14. 14.*

Ver. 6. A Prince of God; that is, *a mighty prince, an holy ruler: preferred and advanced of God.* So Abimelech acknowledged that God was with him, Gen. 21. 22. Things that excell, are said to be of God: as *Mountaines of God*, *Psalm 36. 7.* Cedars of God, *Psalm 80. 11.* wrastlings of God, *Gen. 30. 5.* and the like. The Greeke heretranslatheth, a King of God, the Chaldee, a prince before the Lord. A like speech is used of the Priests, called *Princes of God*, *1 Chron. 24. 5.* the chiefe; that is, the best, the sayest: as the Chaldee explaineth it; because men use to chose the best things. And chose is put for *chosen*: as *glory of grace*, and *riches of grace*, *Ephes. 1. 6. 7.* for *glorious and rich grace*: the promise of the spirit, *Gal. 3. 14.* for the promised spirit; and many the like. with-held; or close-up, forbid, either by word or deed.

Ver. 7. bowed downe; did obeysance, in signe of reverence, and thankfulness: so verse 12. Sometime they that bowed, would say they did so, as professing their thankfulness, *1 Sam. 16. 4.*

Ver. 8. your mind; or, your will: Hebrew with your soul, which word is often used for the mind or will of any: *Psalm 27. 12.* and *41. 3.* and *105. 22.* The Greeke translatheth; if ye have in your soule: the Chaldee; if it be the pleasure of your soule. to bury; that is, that I should bury: an usual phrase, where the person is not exprest, but easily understood: *Gen. 6. 19.* and *19. 20.* and *47. 29.*

Ver. 9. of a double price; which is by interpretation, the cause of double price, as the Chaldee hath, and so the Greeke also translatheth it, the double cause: but it appeareth by verse 19, to be the name of the place, full money; Hebrew full silver, that is, for as much money as is worth: silver is notional money, and full, for full weight, as appearance. 16. A like speech is used in *1 Chron. 23. 10.* for full silver; which another Prophet

saith, for the price, that is, the worth of it, *2 Sam. 24. 24.*

Ver. 10. sitting; there present among them: or dwelling, as the word often significth. in the cities; that is, in the audience, or hearing: as the Greeke explaineth it. So ver. 13. and 16. was in; meaning the citizens; who are described by going in, as in Gen. 34. 24. by going out: which two are often joyned together, to go in and out, for to converse, trade, &c. see *Jer. 17. 19. 20. 25. & 22. 4.*

Ver. 11. in the eyes; that is, in the sight, or presence: or before: as the Greeke translatheth it: so verse 18. *sonnes of my people*; which the Greeke turneth, my citizens; an usual east country phrase: so in *Luke 19. 14.* his citizens, is turned in the Syriack, the sons of his citie. Bargains passed thus publicly in the city gates, for more testimony and assurance, as was used also in other cases, *Ruth. 4. 1. 4. 9. 11.*

Ver. 13. if thou; that is, wilt give it, or if thou be he, whom I speak of: as the Greeke translatheth, seeing thou art with me: (that is, present.) Such imperfect speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: as *behold the oxen*, *2 Sam. 24. 22.* which an other Prophet relating faith, *behold I give the oxen*, *1 Chron. 21. 23.* See also before, *Gen. 11. 4.* and *13. 9.* and after here in the 15. ver. money; Hebrew silver; that is, the price of the field.

Ver. 15. shekels; or, (as we may call them) *filings*: the Greeke translatheth them did actemes; web word is used *Mat. 17. 24.* what the shekel weighed, seenored on *Gen. 20. 16.*

V. 16. current; or, passing to; and so allowed of Merchants, as the Greeke turneth it: which the Chaldee amplifieth thus, *thus was taken for merchandise in every Country.*

Ver. 17. was made sure; the Hebrew is stood up: that is, was made stable, sure and confirmed, as the Greeke translatheth it in the last verse of this chapter. And this purchase thus assured to Abraham was a propheticall signe, that his posterity should have the inheritance of that land: even as *Jeremies* buying of his uncles field before witnesses, was a signe of the Jewes returne into the possession of this land, *Jer. 32. 7. 9. 10. 15. 41. 44.*

Ver. 19. in the cave; not downe thus carefully bought, and desired where it lay, for a monument to posterity. In this cave also Abraham himselfe was buried with his wife, at his death, *Gen. 25. 9.* Likewise Iacob his sonne, with Rebekah his wife, and Iacob with Leah his wife, *Gen. 49. 31.* and *50. 13.* The Patriarchs hereby testifying their faith in the promise of God, for the inheritance of this land, and of life eternall figured hereby; as before is observed on *vs. 4.* Herewith may be compared the purchase of the potters field bought with the price of Christs blood to bury strangers in *Mat. 27.*

1. A third time he sent his servants: to take a wife for Iacob, not of the Canaanites, but of his own kindred: & the

8 The conditions of the oath. 10 The servants journey: 12 his prayer. 14 his signe, 15 Rebekah meeteth him, 18 fulfilleth his signe, 22 receiveth jewels, 23 sheweth her kindred, 25 and inviteth him home. 26 The servants blest God. 28 Laban entertaineth him. 34 The servants sheweth his message, and what had befallen him by the way. 50 Laban and Bethuel acknowledge Gods worke, and grant Rebekah for a wife unto Iacob. 58 Rebekah also consenteth to goe. 62 Iacob walking out to meditate in the field, meeteth her. 67 She is brought into Sarahs tent, and becommeth Iasaks beloved wife.

AND Abraham was old, was come into dayes: and Ichovah had blessed Abraham, in all things. And Abraham said, unto his servant, the eldest of his house; that ruled, over all that he had: put I pray thee, thy hand unto my thigh. And I will make thee swear by Ichovah God of the heavens, and God of the earth: that thou shalt not take a wife unto my son, of the daughters of the Canaanites, among whom I dwell. But thou shalt goe unto my land, and unto my kindred: and shalt take a wife, unto my son Iasak. And the servant said unto him, If so be the woman will not be willing, to goe after me, unto this land: shall I returning return thy son, unto the land from whence thou camest out? And Abraham said unto him: Beware thou, least thou returne my son thither. Ichovah God of the heavens, which tooke mee from my fathers house, and from the land of my kindred; and which spake unto me, and which sware unto mee saying, unto thy seed, will I give this land: hee, will send his Angell before thee, and thou shalt take a wife unto my son, from thence. And if the woman will not be willing, to goe after thee; then shalt thou be clear, from this my oath: only thou shalt not returne my son thither. And the servant put his hand, under the thigh of Abraham his lord; and sware to him, concerning this matter. And the servant tooke ten camels, of the camels of his lord, & went; and all the goods of his lord, in his hand; and he arose, & went to Mesopotamia, unto the city of Nacher. And hee made the camels to kneele downe, without the Citie by a well of water: at the time of the evening, at the time that women which draw (water) goe forth. And he said, Ichovah, God of my lord Abraham. I pray thee bring it to passe before mee, this day: and doe mercy, unto my lord Abraham. Behold I stand, by the well of water; and the daughters of the men of the citie, come out to draw water. And let it be, that the damsel to whom I shall say, bow downe I pray thee thy pitcher, and let me drinke; and thee shall

say drinke thou, and I will give thy camels drinke also: be the fame thou hast evidently appointed, for thy servant Iasak; and thereby shall I know, that thou hast done mercy unto my lord. And it was, before he had made an end of speaking, that behold Rebekah came; who was born to Bethuel son of Milcah, the wife of Nacher Abrahams brother; and her pitcher, upon her shoulder. And the damself, was of a very good countenance, a virgin neither had any man knowne her: and shee went down to the well, and filled her pitcher, and came up. And the servant ran, to meet her: and he said, let me drinke I pray thee a little water, out of thy pitcher. And she said, drinke my lord; and shee hasted and let down her pitcher, upon her hand, and gave him drinke. And she made an end, of giving him drinke: and said, I will draw for thy camels also: untill they have made an end of drinking. And shee hasted, and emptied her pitcher into the trough, and ran againe unto the well, to draw: and drew, for all his camels. And the man wondering at her: held his peace, to know, whether Ichovah had prospered his way, or not. And it was, when the camels had made an end of drinking, that the man tooke an earring of gold, half a shekel was the weight thereof: & two bracelets for her hands, ten (shekels) of gold, was the weight of them. And he said, whose daughter art thou? tell me I pray thee: is there in thy fathers house, place for us to lodge? And she said unto him; I am the daughter of Bethuel: the son of Milcah, whom the bare unto Nacher. And she said unto him, with us, both straw and provender enough: place also, to lodge. And the man bended down the head and bowed himselfe unto Ichovah. And hee said, Blessed be Ichovah, God of my lord Abraham, who hath not left off his mercy and his truth, from with my lord: I being in the way, Ichovah led me to the house of the brethren of my lord. And the damself ran, and told her mothers house: according to these words, And Rebekah had a brother, and his name was Laban: and Laban ranne unto the man, without, unto the well. And it was, when he saw the earring, and the bracelets upon his sisters hands; and when hee heard, the words of Rebekah his sister, saying, thus spake the man unto mee: that hee came unto the man, and behold, hee was standing by the camels, at the well. And hee said, Come in thou, the blessed of Ichovah: wherefore standest thou without? and I have

31 prepared the house, and place for the camels. And the man came into the house; and he ungirded the camels: and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him. And there was set (*meat*) before him, to eat, and he said, I will not eat, until I have spoken my word: and hee said, speake. And hee said, I am Abrahams servant. And Iehovah hath blessed my Lord, greatly, and he is become great: & he hath given him flocks and herds, and silver and gold, and men servants, and women servants, and camels and asses. And Sarah my lords wife, bare a son to my lord, after her old-age: and he hath given unto him, all that hee hath. And my lord made me swear, saying: Thou shalt not take a wife unto my sonne, of the daughters of the Canaanite, in whose land I dwell. If thou shalt not goe unto my fathers house, and unto my family: and take a wife, unto my son. And I said, unto my lord: if so be, the woman will not goe after me. And he said, unto me: Iehovah, he before whom I have walked, will send his Angell with thee, and will prosper thy way: and thou shalt take a wife unto my sonne, out of my family, and out of my fathers house. Then shalt thou be cleare from my exsecration, when thou shalt come unto my family: and if they will not give thee (*one*), then shalt thou be cleare from my exsecration. And I came this day unto the well: and I said Iehovah God of my lord Abraham, if thou bee now prospering my way, the which I go. Behold I stand, by the waters: and let the maid that cometh forth to draw, and I say to her, let me drinke I pray thee a little water, out of thy pitcher. And shee say to mee, Both drinke thou, and I will draw for thy camels also: let the same bee the woman, whom Iehovah hath evidently appointed, for my lords son. And before I had made an end of speaking in my heart: behold Rebekah came forth, and her pitcher on her shoulder, and shee went downe unto the well, and drew: and I said unto her, let mee drinke I pray thee. And shee hasted, and let downe her pitcher from upon her, and said, drinke thou, and I will give thy camels drinke also: and I drank, and she gave the camels drinke also. And I asked her, and said, whose daughter art thou? and she said, the daughter of Bethuel, son of Nachor, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. And I bowed downe the head, and bowed my selfe unto

Iehovah: and I blessed Iehovah God of my lord Abraham, who led mee in the way of truth, to take the daughter of my lords brother, unto his son. And now, if you will doe mercy & truth unto my lord, tell me: and if not, tell me, that I may turn unto the right hand, or unto the left. And Laban & Bethuel answered & said, The thing proceedeth from Iehovah: we cannot speak unto thee, evill or good. Behold Rebekah is before thee, take her and goe: and let her be the wife, to thy lords son, as Iehovah hath spoken. And it was, when Abrahams servant heard their word, that he bowed himselfe downe to the earth, unto Iehovah. And the servant brought forth, vessels of silver & vessels of gold, and garments, and gave to Rebekah; and hee gave to her brother, and to her mother, precious things. And they did eat and drinke, hee and the men that were with him, & taried all night: & they rose-up in the morning, and hee said, send me away unto my lord. And her brother, & her mother said, let the damsell abide with us, daies, at least ten: afterward, she shall goe. And he said unto them, Hinder me not, seeing Iehovah hath prospered my way: send me away, that I may goe unto thy lord. And they said we will call the damsell: and will aske of her mouth. And they called Rebekah and said unto her, Wilt thou goe with this man? And she said, I will goe. And they sent away Rebekah their sister, & her nurse: and Abrahams servant, and his men. And they blessed Rebekah, & said unto her, Our sister, bee thou unto thousands of ten thousands; & let thy seed possesse, the gate of those that hate them. And Rebekah arose, and her camels, and they rode upon the camels, & went after the man: and the servant tooke Rebekah, and went away. And Isaac came from the way, to Beer-lachai-roi: and he dwelt in the fourth country. And Isaac went out to meditate in the field, at the looking-forth of the evening: and he lifted up his eyes, & saw, and beheld the camels were coming. And Rebekah lifted-up her eyes, and saw Isaac: & she lighted off the camel. For he had said unto the servant, what man is this that walketh in the field, to meet us? And the servant had said, he is my lord: and shee took a veile, and covered herselfe. And the servant told Isaac all things that he had done. And Isaac brought her unto the tent of Sarah his mother, and hee tooke Rebekah, and shee was to him a wife, and he loved her: and Isaac was comforted, after his mother was dead.

Annotations.

Annotations.

- 1 **I**n to dayes that is, yeeres: see Gen. 18. 11. Hee was now 140 yeeres old: for Isaac his son was forty, Gen. 25. 20. and he was borne when Abraham was 100, Gen. 21. 5.
- 2 **Verf. 2. the eldest** or, the Elder: so the Greeke translath it elder, or ancient, whereby may bee meant Governour, as the words following doe explaine: for Elder, is an usual name for Governour, Gen. 50. 7. Num. 11. 16. Ruth. 4. 2. 1 Tim. 5. 17. This in likelihood was his Steward Eliezer, Gen. 15. 2. **under my thigh** a signe which Iacob also required of his sonne Ioseph, Gen. 47. 29. eyther to signifie subjection, or for a further mystery of the covenant of circumcision, or rather of Christ the promised seed, who was to come out of Abrahams loynes or thigh, as the like phrase sheweth, in Gen. 48. 26. of the *soles that came out of Iacobs thigh*: wherefore Abraham and Iacob make their thighs as holy signes, in respect of Gods promise. For otherwise in swearing, they used to lift up the hand towards heaven: see Gen. 14. 22. Herapunt the Greekes have of the Hebrew word *Jerek*, that is, a *Thigh*, framed their *Horkes*, that is, an oath, even as of the Hebrew *Iamim*, which is the right hand, (used when oaths were taken, Esay 61. 8.) they have formed the Greeke word *Ommo*, to *swear*.
- 3 **Verf. 3. by Iehovah** by whom alone we are commanded to swear, Deut. 6. 13. The Chaldee faith, by the word of the Lord: that is, *Christ*: Ioh. 1. 1. *the Canaanite* or *Canaanites*, as the Greeke translath it: see Gen. 10. 16. This care Abraham had for his sonnes wife, lest by marrying with unbelievers, he or his posterity should be drawne from God, as the Law faith, *Thou shalt make no marriages with them; thy daughter thou shalt not give unto his sonne, neither take his daughter unto thy sonne: for they will turne away thy sonne from following me, &c.* Deut. 7. 3. 4. See also Gen. 27. 46. *Plat* a heathen Philosopher divinely sheweth (in his 6 booke of *lawes*), the end of marriage to be, the continuall propagation of mankind, and good education of children, that leaving childrens children after them, parents may alwayes have some as in their owne stead, to *serve God*, and to *worship him according to the Law*. As Isaac was a type of Christ, so in this procuring of him a holy wife by his servant, may be typified the Church, gathered of Saints, by the employment of his ministers, to bee the Spouse of Christ. For he is compared to a *bridegroom*, Ioh. 3. 29. and the Church is the *bride the Lambes wife*, Rev. 21. 9. 10. and the Apostles prepared the Churches for *one husband*, to present them a pure virgin to Christ, 2 Cor. 11. 2. which was not to be of the *Canaanites*, that figured the unholty shut out of the Lords house Zach. 14. 21. but from Christs owne land and kindred, that is, *from heaven*, borne of God from above, Rev. 21. 2. 1 Pet. 1. 23. 1 Iohn 3. 9. 10.

- 4 **Verf. 4. my land** which after is named *Mesopotamia*, verf. 10. where though Idolatry too much prevailed, (Ioh. 24. 2. Gen. 31. 19. 53.) yet not so much as among the Canaanites, Deut. 12. 31.
- 5 **Verf. 5. Iffo be** or, *Peradoemre*, 10 verf. 39. see Gen. 18. 24. **goe after** that is, follow, or come with me: so in ver. 8. &c. That which in Mar. 1. 20. is *went after him*, in Mat. 4. 22. is written, *followed him*. Again, where one writeth, *he followeth not us*, Mar. 9. 38. another faith, *he followeth nos with us*, Luke 9. 49. that is, *he accompanieth us not*.
- 6 **Verf. 6. lest thou** or, *that thou returne not*. As Abraham by faith abode in the land of promise, to would he have his sonne, Heb. 11. 9.
- 7 **Verf. 7. thy seed** the Chaldee explaineth it, *thy some*: the Greeke, *to thee and to thy seed*. See Gen. 12. 7. **before thee** and *with thee*, as in the repletion, verf. 40. is expresse: both to lead and to protect. As a prudent wife is of the Lord, Prov. 19. 14. to Abraham believed that the Angels, who are all *minist'ring spirits, sent forth to minister, for them, who shall be heyres of salvation*, Heb. 1. 14. should be sent for assistance in this business, which unto many, seemeth worldly and base, but is indeed honourable, Heb. 13. 4.
- 8 **Verf. 8. cleave** or *innocent*: and so discharged of the oath.
- 9 **Verf. 9. his Lord** or *master*; the pillar and sustainer of the family: see Gen. 15. 2. As the Hebrew signifieth *Lord* and *Master*: so the Scripture useth them indifferently: as where one Evangelist faith *Lord*, Math. 17. 4. another faith *Master*, Mar. 9. 5. **Verf. 10. and all the goods** the Greeke translath it, *and of all the goods of his Lord, with him*. This by comparing ver. 53. seemeth to bee the true meaning. *Mesopotamia* in Hebrew called *Aram Nabarajim*, that is to say, *Aram* (or *Syria*) of the two rivers, it being a country that lay betweene the rivers Euphrates and Tigris (or *Chiddeket*) where-off see Gen. 2. 14. The Chaldee calleth it *Aram* that is by *Euphrates*. As *Mizraim* is in Greek and other tongues, called *Aegypt*, Gen. 12. 10. so *Aram Nabarajim*, is in Greeke *Mesopotamia*, so called of lying amidst the rivers, which name the New Testament also keepeth, in Act. 7. 2. Afterwards it is called *Padam Aram*, in Gen. 25. 20. *Aram*, the New Testament usually calleth *Syria*, Mat. 4. 14. Act. 15. 23. 41. See Gen. 10. 22. of *Nachor* where Nachor dwelt, that was *Charan*, Gen. 28. 2. 10. By which it appeareth that Nachor accompanied Abraham and Tharah from Ur to Charan, but not further, Gen. 11. 31. So that is called Christs City, wherein he dwelt, Mat. 9. 1.
- 11 **Verf. 11. to kneele downe** and consequently to *reffe* them; as the Greeke interpreteth it.
- 12 **Verf. 12. bring it to passe** or, *cause it to happen*: that is, give good success, or end me good lucke. The same word is in Gen. 27. 20. and is spoken of occurrences and events that do fall out and offer themselves unto men, beyond their skill and counsell, through Gods providence, but to us by hap or chance, as the Scripture also speaketh in Luke 10. 31. This being repeated by the servant, ver. 42. is expounded

prospe-

proffering: and the Greeke there and here, so tranſlaſteth it by one and the ſame word.

Ver. 14. *the damſell* or *young-woman*, maid: in Hebrew *Naarah*, which five times in this chapter, and often otherwhere is written by the letters *Naa*, in the ſome ſyllable, but by the vowels *Naara*, evidently appointed] or prepared, as by certain arguments and demonstration: or nurtured, that is, prepared and brought up by nurture and chaſtification. The original word ſignifieth properly to argue, chaſtiſe, or nurture. Here it ſignifieth appointing or preparing, (as the Greeke and Chaldee doe tranſlate it) but with evident demonstration to another. So Paul uſeth the Greeke word *Elench*, (anſwerable to the Hebrew here) for an Evidence or Demonstration, Heb. 11. 1.

Ver. 15. *it was, &c.*] this may alſo be read thus, *And the ſame was, (or came to paſſe,) before hee had made an end of ſpeaking for* *lee Rebekah, &c.* So God promiſeth his people, before they call, *I will anſwer; and while they ſpeake, I will heare*, Elay 65. 24. And in the 45 verſe following, it is ſaid that this ſpeaking was in his heart. *And her pitcher*] the Greeke tranſlateth it, *having her pitcher* (or *waterpot*). The Scripture often ſetteth downe the baſe and homely workes, wherein the Saints (men and women) were in old time employed from their youth; as here of Iſaaks wife, the mother of the Patriarches: likewise of Rachel Iſaaks wife, Gen. 29. 9. and of the daughters of Moſes father in law, Exod. 2. 16. and ſundry the like.

Ver. 16. *good countenance*] or, *good of viſage*, that is, *ſo ſo to looke upon*, So Gen. 26. 7. and Exod. 2. 2. tranſlated *ſo ſo to looke upon*, by the Apoſtles authority. *knoweth*] that is, *ſhe miſt her*: ſee Gen. 4. 1. Theſe properties of humilitie, kindneſſe, beauty and chaſtity, are mentioned by the Holy Ghoſt, as the moſt excellent: to Chriſts Spouſe is ſpiritually deſcribed by ſuch, Song 1. 8. 15. &c.

Ver. 17. *let me drinke*] or, *ſlake my thiſt*. The word here uſed is ſtrange, and ſeemeth to be Syriack, which they ſpake in that country, and to have the ſignification of great thiſt, which he deſireth to be ſlaked: and after in repeating this, ver. 45. hee uſeth the common Hebrew, *haſſikuni*, that is, *let me drinke*.

Ver. 21. *wondering*] that is, *wondered*, and as the Greeke tranſlateth, *conſidered her*, and *beld his peace*.

Ver. 22. *took*] and gave unto her: as taking, Pſal. 68. 19. *he ſet downe giving*, Eph. 4. 8. *care-taking* or *affection*: *jewels*, *ornaments*: which was hanged ſometime on the care, Geneſis 35. 4. ſometime on the noſe, face, or forehead, Ezek. 16. 12. and ſo this here was, as the 47. ver. ſheweth. The Greeke turneth it as of many *carings*. In narration of this ſtory, (which yet ſeemeth to be of lichte and triviall matters,) the Spirit of God is very exact and large; whereas other things wherein great myſteries are inſoiled (as the hiſtory of Melchideck, Gen. 14. and many the like,) are ſet downe in few words. That men might conſider Gods wiſedome and providence in things of leaſt eſtimate among men. Compare 1 Cor. 12. 27. 28.

kel] a weight called in Hebrew *bekegh*, which ſignifieth cleſt or rent in the mid: and ſo the Law expoundeth it to be *half a ſhekel*, Exod. 38. 26. the Greeke tranſlateth it a *drachm*, or *drum*: which if it were halfe the common ſhekel, weighed 80 grains of barley: the holy ſhekel was double ſo much: ſee Gen. 20. 16. *ten*] to weat, *ſhekel*, as the Chaldee expreſſly addeth: ſuch words as are eaſie to be underſtood, are often omitted: ſo a *thouſand*, 2 Sam. 8. 4. for a *thouſand chariots*, 1 Chron. 18. 4. *the three*, 1 Chron. 11. 18. for *the three mighty men*, 2 Sam. 23. 16. and many the like.

Ver. 24. *Babuel*] in Greeke, *Babouel* [ſome of Melcho]

Ver. 26. *bowed himſelfe*] or, *adored*, *worſhipped* *Iehovah*. The former word ſignifieth the bending or ſtooping with the head: this meaneth the bowing or proſtrating of the whole body: uſually called *worſhipping* or *adoration*. So Exod. 4. 31. Gen. 2. 25.

Ver. 27. *mercy*] or *gracious kindneſſe*: ſee v. 49. *brethren*] that is, *kinſfolke*: ſee Gen. 13. 8. or *brethren* put for *brother*, as the Greeke and Chaldee tranſlateth it, and ſo it is after explained, v. 48. Ver. 31. *blessed of Iehovah*] an honourable title, uſed as it ſeemeth, in thoſe times by many, as Gen. 26. 29.

Ver. 33. *there was ſet*] to weat, by *Laban* or *he ſet*: (for the Hebrew hath a double reading to afford both ſenſes) and ſo the Greeke tranſlateth *he ſet*, and the Chaldee, *they ſet*: and here the word *meat* or *bread* (as the Greeke expreſſeth) is to bee underſtood; as elſewhere other words, which the ſcope of the place ſheweth: as, *hee put in Syria*, 1 Chron. 18. 6. for, *hee put garſons in Syria*, 2 Sam. 8. 6. See Exod. 34. 7. *not eat*] an example of a diligent and faithful ſervant, preferring his worke for which he was ſent, before his food. So the Apoſtle teacheth ſervants obedience, in ſingleneſſe of their heart, as unto Chriſt: *not with eye ſervice as men pleaſe*, &c. Eph. 6. 5. 6. 7. 8.

Ver. 36. *after her old age*] that is, *after ſhee was wexen old*: and ſo without natural ſtrength to bear: ſee Gen. 18. 11. *all that he hath*] wherein he alſo was a figure of Chriſt, whom the Father hath made *heire of all things*, Heb. 1. 2. and of true Chriſtians, who with him ſhall inherit all things, Rev. 21. 7. ſo againe in Gen. 25. 5.

Ver. 38. *If thou haſt not gone*] underſtand, *miſſing a curſe to thy ſoule*, if thou goe not: for ſo imprecations were annexed with ſolemn othe: but not expreſſed: ſee Gen. 21. 23. The Greeke tranſlateth, *but thou ſhalt goe*: which is alſo the meaning, and ſo expreſſed before, in v. 4. *family*] that is, *kindred*, or as the Greeke ſaith, *my tribe*: and ſo before in v. 4. and after, v. 40. 41.

Ver. 40. *have walked*] and *pleaſed* (as the Greeke tranſlateth) and that by his calling and faith in his promiſes, as before, v. 7. ſee Gen. 5. 22. and 17. 1. *with and before thee*: ſee ver. 7.

Ver. 41. *excretion*] or, *curſe*: as the Greeke here tranſlateth it. Before it was called ſimply an oath, ver. 8. and ſo the Chaldee ſtill hath it here: but this word, and the forme of the oath in v. 38. ſheweth

ſheweth it was alſo with imprecation of evil, if he did breake his promiſe. So Gen. 26. 28. Deut. 29. 12. 14. 19. 21. The Hebrew *Alah*, is by the Apoſtle in Greeke, *oia*; that is, *a curſe*, Rom. 3. 14. and in Num. 5. 21. both are joyaned, *an oath of curſing*.

Ver. 42. *if thou be now*] or, *O be thou I pray thee*: for it was a prayer, as the 12. verſe before ſheweth: and as oaths, ſo prayers were often uttered after this manner: as in Luke 12. 49. *if it were already kindled*: that is, *O that it were*: as the Syriack tranſlation explaineth it, *I deſire that it were already kindled*. So in Pſal. 139. 19. *If thou wouldſt ſlay the wicked*: that is, *O that thou wouldſt*: and ſundry the like: ſee Gen. 28. 20.

Ver. 45. *in my heart*] or, *unto my heart*: the Greeke ſaith, *in my mind*. This was not expreſſed before, in ver. 15.

Ver. 46. *from upon her*] from her ſhoulder, and to put upon her hand, as was ſaid ver. 18. and ſo the Greeke here joyneſt them both.

Ver. 47. *her face*] or *noſe*, *forehead*, from whence it hung downe on the noſe: ſo Ezek. 16. 12. See before in ver. 22.

Ver. 48. *way of truth*] that is, *the true* (the right) *way*.

Ver. 49. *in my heart*] or, *unto my heart*: the Greeke ſaith, *in my mind*. This was not expreſſed before, in ver. 15. Ver. 50. *the thing*] or, *the word* is *come forth*. *unto thee*] the Greeke turneth it, *ſpeake againſt thee*. *evil* or *good*] that is, *any thing at all againſt it*; but doeſt in the will or God. Alike ſpeech is in Gen. 3. 14.

Ver. 53. *veſſels*] or *inſtruments*, *ornaments*, *jewels*, &c. The word is large, ſignifying all things for uſe or ornament. *precious things*] or, *dainties*: and by conference with other places, the word ſeemeth to be meant of the precious or dainty fruits of the earth: the Greeke tranſlateth it, *only gifts*. This word is uſed in Deut. 33. 13. 14. 15. Song. 4. 13. 2. Chron. 21. 31. and 32. 23. Eccl. 3. 6. The holy Ghoſt ſeemeth to expreſſe it in Greeke by *opore*, that is, *ſumme* or *ammum*, *fruit*, Rev. 18. 14.

Ver. 55. *days*, at leaſt *ten* or thus, *days*, or *ten* meaning *a yeere*, or *ten months*. The Greeke interpreteth it, *about ten days*; but the Chaldee addeth, *or ten months*, and ſo it may well be underſtood, *by the year of day*, (hatch, a full yeere) or at leaſt *ten months*. *Days* is uſed ſometimes for *a yeere*, as is ſhewed in Gen. 4. 10.

Ver. 57. *her mouth*] that is, *her ſpeech*, *her voice*, &c. *other*, *her ſelfe*, &c. The Chaldee tranſlateth it, *and here what ſhe ſaith*. The month is put for *that which cometh out of the mouth*: which the holy Ghoſt

expoundeth the word, Luke 4. 4. from Deut. 8. 3. Hereupon the month is often uſed for ſpeech, or words; as in Gen. 41. 40. and 45. 21. Exod. 17. 1. Num. 9. 20. Deut. 1. 26. Pſal. 49. 14.

Ver. 59. *her name*] named *Deborah*, whom Iſaak buried with lamentation, Gen. 35. 8. theſe were ſent for honourable reſpect, and to have tender care of Rebekah, as the Scripture ſheweth Nurſes to have, 1 Thel. 2. 7. Num. 11. 12.

Ver. 60. *unto thouſand*] that is, *a mother of innumerable people*. The Chaldee tranſlateth, *thouſands* and *ten thouſands*, whereby an infinite number is meant, as in Dan. 7. 10. *the gate*] that is, as the Greeke and Chaldee tranſlateth *the cities*: and by poſſeſſing or inheriting is meant dominion over them Lev. 25. 46. See in Gen. 22. 17. *them*] or it, that is, *the ſed*: ſee Gen. 22. 17.

Ver. 61. *after*] the Greeke tranſlateth, *with the man*. So in 1 Cor. 10. 4. *the rocke that followed them*, is in the Syriack and Arabick verſions, turned, *the rocke that went with them*. Thus Rebekah left her friends, and fathers houſe, to goe unto Iſaak her husband: ſo the Spouſe of Chriſt is exhorted to forget her people and her fathers houſe, Pſal. 45. 11.

Ver. 62. *from the way*] Hebr. *from the coming*: or, *from coming*, that is, *from walking*. The Greeke tranſlateth, *Iſaak walked through the wilderneſſe*.

Beer ſhai ro] that is, *the well of him that loveth*, that ſeeth me; whereof ſee Gen. 16. 14. The Greeke ſaith, *by the well of oiſon*: the Chaldee, *from the well* whereat the *Angel* of life appeared. But the Jeruſalem paraphraſe ſaith, *and Iſaak went from the ſchools houſe of Sem the great*, to the well whereat the majesty of the Lord had bene revealed. Though this expolition be uncertaine, yet it is certaine Sem was now alive, by comparing his life time, Gen. 14. 18. Where Melchideck is counted by the Jewes, Sem the great: who might well be matter of a ſchooler of the Prophets. *ſouth country*] or, *land of the ſouth*: the fourth part of Canaan: ſee Gen. 12. 9.

Ver. 63. *to mediate*] or *to pray*, as the Chaldee tranſlateth: but the Greeke ſaith, *to exerceſe himſelfe*, which comprehendeth both *mediation* and *prayer*, as the Hebrew alſo doth, Pſal. 77. 4. 7. 13. and 119. 15. and 102. 1. *the looking forth*] or, *turning towards*; that is, when it was towards evening, before Sunne ſetting: as on the contrary, *the looking forth of the morning*, Exod. 14. 27. is very early, before Sunne riſing. So in Deut. 23. 11. where this phraſe is explained to mean before the Sun be ſet. It ſeemeth to be at the ninth hour of the day, (with us, the third hour after noon) for then they beganne the daily evening ſervice of God, and burning of ſacrifice, and it was called in Iſrael, *the hours of prayer*, Act. 3. 1.

Ver. 64. *lighted*] Hebr. *ſet downe*, the Greeke ſaith, *leaped downe*, which was to mee, but with the more reverence and ſubmiſſion. *angel*] a ſignale of ſubjection: 1 Cor. 11. 6. 16. 18. *beare* *her*, *her ſelfe*, &c. *the ſame of her*, which he had begun for her owne life, ſee Gen. 22. 1. The Greeke tranſlateth it, *the ſame of her*, and ſo the Lord ſent, is called *his ſon*: 1 Pet. 1. 2. Compare with

with this, Song 8.2. where the Church bringeth Christ into her mothers house. he saith by solemnity of marriage, this was in the 40th year of his life, Gen. 25. 20.

loved her! So ought we to love their wives, at their own bodies: likewise see faith, Husbands, love your wives, even as Christ also loved his Church, Eph. 5. 28. 29. was dead. These words the Chaldee paraphrast addeth: and the Hebrew text (sometime suppleth such wants, as that which thou hast prayed, Elay 37. 21. for, I have heard that which thou hast prayed, 2 King. 19. 20. The Greeke translath, he was comforted concerning Sarah his mother. She died three yeeres before his marriage. Hereupon the Hebrew Doctors say, Isaac mourned for his mother Sarah, three yeeres: after three yeeres he took Rebekah, and forgot the mourning for his mother: from whence thou mayst learne, that while a man takes not a wife, his love goeth after his parents: when hee takes a wife, his love goeth after his wife, as it is said (in Gen. 2. 24.) Therefore shall a man leave his father and his mother, and be still cleave to his wife. Pirkei R. Eliezer, ch. 32.

CHAP. XXV.

1. Abraham taking Keturah to wife, hath by her many sonnes and nepheues. 5. The division of his goods. 7. His age and death. 9. His buriall. 11. Isaac blest after his fathers death. 12. The generations of Isaac. 17. his age and death. 19. Isaac prayeth for Rebekah being barren. 22. She conceiving the children strive in her wombe. 24. The birth of Esau and Iakob. 27. At their difference Isaac. 29. Esau selleth his birthright to Iakob for a mess of pottage.

1 And Abraham added, and tooke a wife, and her name was Keturah. And she bare to him Zimran, and Iokhan, and Medan, and Midjan: and Lishbak, and Shuah. And Iokhan begat Sheba, and Dedan: and the sonnes of Dedan, were Afshur, and Letumim, and Lemumim. And the sonnes of Midjan, Ephah, and Epher, and Enoch, and Abida, and Eldaie: all these, were the sonnes of Keturah. And Abraham gave all that he had to Isaac. And to the sonnes of the concubines which Abraham had, Abraham gave wives, and sent them away from Isaac his sonne, while hee yet lived, and was in the great country. And these are the dayes of the yeeres of the life of Abraham, which he lived in hundred yeeres, and seventy yeeres, and two yeeres. And Abraham gave his sonne Isaac, and died, in a good hoary age. In his hundred and fifth year, and he was gathered unto his people. And Isaac and Keturah his concubine, begat Zimran, and Iokhan, and Medan, and Midjan, in the eye of Isaac, in the

field of Ephron the sonne of Zohar the Chethite, which is before Mamree. The field, which Abraham purchased; of the sonnes of Cheth: there was Abraham buried, and Sarah his wife. And it was, after the death of Abraham, that God blessed Isaac his sonne: and Isaac dwelt by Beer-lachai-roi.

And these are the generations of Isaac, Abrahams son: whom Hagar the Egyptian Sarahs hand maid, bare unto Abraham. And these are the names of the sonnes of Isaac; by their names, according to their generations: the first borne of Isaac, Nebajoth and Kedar, Adbeel, and Mibsam. And Mithma, and Dumah, and Massa. Hadar and Tema, Ietur, Naphish, and Kedmah. These are the sonnes of Isaac, and these are their names; by their townes, and by their callies: twelve Princes, according to their nations. And these are the yeeres of the life of Isaac, a hundred yeeres, and thirty yeeres, and seven yeeres: and he gave up the ghost and died; and was gathered unto his peoples. And they dwelt from Havilah unto Shur; which is before Egypt, as thou goest to Assiria: before the faces of all his brethren, did hee fall.

And these are the generations of Isaac, the sonne of Abraham: Abraham, begat Isaac. And Isaac was fourty yeeres old, when hee tooke Rebekah, daughter of Bethuel the Syrian, unto him to wife. And Isaac intreated Iehovah, for his wife, because shee was barren: and Iehovah was intreated of him, and Rebekah his wife conceived. And the sonnes strugled together within her, and she said it is so, why am I thus? And she went to inquire of Iehovah. And Iehovah said unto her, Two nations are in thy wombe, and two peoples shall be separated from thy bowels: and the one people, shall be stronger then the other people; and the greater shall serve the lesser. And her dayes were fulfilled, to bring forth: and behold, twins were in her wombe. And the first came out red, all over like a hairy mantle; and they called his name Esau. And afterward came his brother out, and his hand holding by the heele of Esau; and he called his name Iakob: and Isaac was sixty yeeres old, when he bare them. And the boyes grew, and Esau was a cunning huntsman, a man of the field: and Iakob was a perfect man, dwelling in tents.

And

28 And Isaac loved Esau, because venison was in his mouth: and Rebekah loved Iakob. And Iakob sod pottage: and Esau came from the field, and he was faint. And Esau said to Iakob; Let me taste I pray thee, of that red, that red pottage, for I am faint: therefore hee called his name Edom. And Iakob said, Sell to me this day thy first-birthright. And Esau said, Lo, I am going to dye: and wherefore (serveth) this first-birthright unto me? And Iakob said, Swear unto me this day, and he sware unto him: and he sold his first-birthright unto Iakob. And Iakob gave to Esau, bread and pottage of lentiles; and he did eate and drinke, and rose up and went away: and Esau despised the first-birthright.

Annotations.

- 1 **A** Died] that is, did againe take a wife, when hee was an hundred and fourty yeeres old, and had of her sixe sonnes, by the extraordinary blessing of God: whereas fourty yeeres before, his body was even dead, in respect of naturall strength and vigour, as the Apostle noeth, Rom. 4. 19. **awife]** called elsewhere a concubine, 1 Chron. 1. 32. what manner of wife that was, see on Gen. 22. 24. **Keturah]** in Greeke Chetoura.
- 2 **Ver. 2. Zimran]** in Greeke Zombran. **Iokhan]** in Greeke Ioxan. **Medan]** whose posterity are called Medanis, Gen. 37. 36. **Midjan]** in Greeke Madian and Madijan, Act. 7. 29. of him came the people called Madianites; that soone fell from Abrahams faith to idolatry, Num. 25. **Shuah]** in Greeke, Soie: of him came Bildad, Iobs friend, called the Shuchite, Iob 2. 11.
- 3 **Ver. 3. Sheba]** in Greeke, Saba: his posterity robbed Iob of his oxen and asses, Iob 1. 15.
- 4 **Ver. 4. Ephah]** or **Gepha:** in Greeke, **Gephar.** **Epher]** or **Gepher,** in Greeke **Apheir:** of him the country **Apfrica** is thought to have the name.
- 5 **Ver. 5. to Isaac]** as being his onely heyre, and child of promise, Gen. 22. 12. a figure of Christ and Christians, heyres by promise of all things, Heb. 1. 2. Iohn 3. 34. Rev. 21. 7. Gal. 3. 29. and 2. 28.
- 6 **Ver. 6. concubines]** Hagar, and Keturah: ver. 1. **east country]** **ior, land of the East:** a part of Arabia: hereupon mention is made of the sonnes of the East, Iob 1. 3. And Iob himselfe was in likelihood the son of one of these sons or nepheues of Abraham by Keturah.
- 7 **Ver. 7. 175 yeeres]** This summe of his yeeres sheweth, how Abraham had lived a pilgrim in Canaan a hundred yeeres after he came out of Charran, Gen. 12. 4. That he attained not to the yeeres of his forfathers, who all lived longer then hee, Gen. 11. 32. As did also his son Isaac, Gen. 35. 28. That hee left alive behind him, Heber, that great Patriarch and Prophet, of whom hee had the sur-

name to be an Hebrew, Gen. 11. 17. and 14. 13. and from whom hee was the seventh generation, as Enoch was from Adam.

Ver. 3. hoary age] as was promised, Gen. 15. 15. of dayes] to the Greeke and Chaldee explaineth it, and the Hebrew it selfe elsewhere, Gen. 35. 29. Such words are often to be understood, as *as full, for a full cup*, Psal. 73. 10. see Gen. 4. 20. and 5. 3. and by being full of dayes, is meant a willingness to dye, without desiring longer life on earth. **his peoples]** the Greeke translath, *his people:* the like is said of Isaac, ver. 17. of Isaac, Gen. 35. 29. of Iakob, Gen. 49. 33. of Aaron, Num. 20. 24. of Moses, Deut. 32. 50. and others: (sometime it is said, gathered to their fathers, 2 King. 22. 20. Iudg. 2. 10. Act. 13. 36. and by Abrahams peoples, are meant his fathers, Gen. 15. 15. and the phrase signifieth the immortality of soules: for Abrahams body was gathered to the body of Sarah onely, as the next words shew: and by his fathers, are meant the spirits of just men made perfect, Heb. 12. 23. See after, in ver. 17.

Ver. 10. and Sarah] as is shewed in Gen. 23. 19. Afterwards Isaac and Iakob with their wives, were buried there also, Gen. 49. 29. 31.

Ver. 11. blest Isaac] to applying and confirming to him, the promises made to Abraham, Gen. 12. 2. and 14. 19. and 17. 19. and Isaac commended to Iakob, the blessing of Abraham, Gen. 28. 3. 4. and by this blessing, the righteousness of faith is implied, to Abrahams seed, Galat. 3. 8. 9. 8. **Beer-lachai-roi]** in Greeke, the well of vision; in Chaldee, the well as which the Angel of life appeared: this place of Isaacs feasting, is not without mystery: see Gen. 16. 14. and 24. 62.

Ver. 12. generations] a rehearsal of Isaacs offspring; as Gen. 5. 1. And here, the fulfilling of Gods promise is scene, made in Gen. 16. 10. 12. and 17. 20. and how hee that was borne after the flesh, and cast out of Abrahams house, Gal. 4. 23. 30 was multiplied before Isaac the child and heyre of the promise. See the like of Esau, Gen. 36. 43.

Ver. 13. Nebajoth] he and his brethren (scattered in Arabia, Elay 20. 13. 14. 16. Ezek 27. 21. where peoples and places retained the footstepes of their names: they gave themselves to sheperdy, as appeareth, Elay 60. 7. Ier. 49. 29. And here are twelve sons reckned, which were Princes of their tribes, as was promised in Gen. 17. 20. answerable in number to the twelve sonnes of Iakob, heads of the twelve tribes of Israel; but these Isaacites are a generation before them, as Isaac himselfe was borne before Isaac. For, that is first which is natural, and afterward that which is spirituall, 1 Cor. 15. 46.

Ver. 16. castles, ior, villages:] dwelling houses so named of being faire and high buik in a row or order. In Greeke *habitations*, as in Act. 1. 20. from Psal. 69.

Ver. 17. 137 yeeres] So he lived not so long as his father Abraham, or his brother Isaac, or as did Iakob; though he lived till a great old age. And this mention of the terme of his life, and gathering

king to his fathers, (as was spoken before of Abraham, v. 8.) and the burying of his father with his brother, ver. 9. may be some probability of Isaac's repentance, and dying in the faith of Abraham: for unless it be he, no reprobate hath his whole life long recorded in holy Scripture. Or if Isaac died wicked; then by his father: to whom he was gathered, are meant the souls of wicked men before him: which are spirits in prison. 1 Pet. 3. 19.

18 Ver. 18. they that is, *Ismaels* (some dwell. In Greece, *bedwelt*. *Shur*) a place in the wilderness: see Gen. 16. 7. The Chaldee there add here call it *Chagra*. *did he fall* meaning either, that his lot did befall him, so to dwell, or that he so died, as the word fall sometime signifies, Psal. 82. 7. Gen. 14. 10. But the Greeke here translate it, *he dwelt*: so also doth the Chaldee paraphrast, & so the plain text was before, in the promise, Gen. 16. 12. and to make to fall, is to divide by lot an inheritance to dwell in, Job. 23. 4. Psal. 78. 55.

Here beginneth the sixt Section of the Law, called The generations of Isaac. See Gen. 6. 9.

19 Ver. 19. the generations [that is, the history of the off-spring of Isaac; and things that befell unto him, as Gen. 2. 1. and 5. 1. and 6. 9.]

20 Ver. 20. *elad* Hebr. son of forty years, so v. 26. see Gen. 5. 32. *the Syrian* the Hebrew name is *Aramite*: which the holy Ghost in Greeke calleth Syrian, Luke 4. 27. See Gen. 10. 22. *Padan Aram* the same that *Aram Nabazarim*, Gen. 24. 10. for the Greeke turneth them both, *Metopoporia* of Syria. *Aram* is Syria, Gen. 24. 10. and 10. 32. *Padan* in the Syrian tongue is a payre or couple, and the country of Aram lying between a couple of rivers, is so named *Padan Aram*: and sometime onely *Padan*, as Gen. 48. 7.

21 Ver. 21. *for* or, *directly* for, (as the force of the Hebrew word implyeth) and *before his wife*: so it seemeth to bee some solemne prayer which they made together directly for this matter: having lived twenty years together without any child, and Isaac waxen old, into the 60 yeere of his life, ver. 26. God exercising his faith hereby, as he had done Abrahams, Gen. 15. 2. The Lewes have a tradition, that Isaac went with his wife to *mount Moriah*, to the place where he had beena bound, (Gen. 22. 9.) and prayed there. Pirke R. Eliezer, ch. 32.

22 Ver. 22. *strugled together* or, *braised themselves*, by struggling: which did preface the contrarietie that should be betweene these two brothers: and so betweene the children of God, & of this world. *if he*, &c. an imperfect speech, which in her passion she uttered: the Greeke translate it, *if I shall be with me, why (is) this unto me? why have I conceived, if I must feele such things? to enquire* or *seek*, either by private prayer, or by asking some Prophet. The *Jerusalem Thorium* taketh it in this last sense, and faith, *for went to the Schoole of Sam the great*: Howbeit Sam was dead about ten yeeres before this: but by Abraham, or Heber, the great Patriarch, then living, these might well inquire of God. Others, (as R. Eliezer, *Perek* 32.)

take it to be meant of her praying unto God.

Ver. 23. *Two nations* [that is, fathers of two nations, and divers peoples: Edomites and Israelites. *the greater*] to wett, in dignity, which came naturally by the first birthright: or, the elder. The Hebrew *Kab*, (whereof *great men and masters* are called *Rabbies*, John 1. 39. Mat. 23. 8.) signifieth a superiority in dignity. The holy Ghost in Greeke translate it, the greater, Rom. 9. 12. Hereby Esau and his posteritie are meant. *shall serve* [as came to passe carnally, when the Edomites (of Esau) became servants to David, and to the Israelites which were of Jakob, 2 Sam. 8. 14. and spiritually, when Jakob got of Esau the first birthright, and bereaved him of the blessing, Gen. 25. 33. and 27. 29. For *servants* came in with a curse, and figureth reprobation, Gen. 9. 25. John 8. 34. Gal. 4. 30. 31. Therefore from hence the Prophet reacheth, that God loved Jakob, and hated Esau, Mal. 1. 2. 3. and the Apostle gathereth the doctrine of Gods election and reprobation, saying, when Rebekka had conceived by one, even by our father Isaac, the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the greater shall serve the lesser, as it is written, Jakob have I loved, but Esau have I hated, Rom. 9. 10. 11. 12. 13.]

Ver. 25. *red* a signe of the cholerick, cruelly, and bloody disposition, found in Esau himselfe, and in his posterity, Gen. 27. 40. 41. Obad. 1. 10. Ezek. 25. 12. So the cruell persecuting Dragon was of red colour, Rev. 12. 4. The Hebrew Doctors say, Esau the wicked, was drunne after the works of judgement, mystically signified in these words, And by thy sword shalt thou live, Gen. 27. 40. and therefore he was red: R. Menachem Rakenan on Gen. 25. And in *Bresith rabbah* they note, how hee was red, and his meat was red, Gen. 25. 30. and his land was red, (as in Gen. 32. 3.) &c. And he that takes vengeance on him is red; and in red clothing, Song 5. 10. Ely 63. 1. 2. *all over* Hebr. all of him like a mantle of hayre; which the Greeke translate, like a rough hide. This also signified his strong, fierce, and crafty nature: For hayre is a signe of naturall strength; and nature being corrupted, hairynesse denoteth the power of corruption; therefore when Lepers were purified, all their hayre was to be shaven off, Lev. 14. 8. So the Hebrewes say, that his hayrinelle signified the strength of uncleannesse: which came out of him: R. Menachem, on Gen. 25. Esau by interpretation, *Make*, or *Perfected*: as being of a more strong and perfect constitution naturally, then other children: rather like a man than a babe.

Ver. 26. *the heele* or *foote* [as if he would have pulled backe his brother from the birth, and have beene before him: or at least, for to overthrow him. Which as God by their former struggling in her body, and now by this behaviour did signifie: so the Prophet mentioneth it after to Jakobs children, how he thus strove for the grace of the first birthright, which they by sin suffered themselves to be deprived of, Hof. 12. 2. 3. This manner of birth

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birth, that Jakobs hand held his brother by the heele, was also extraordinarily strange, and perillous for the life both of mother and child. See the like after, in Gen. 38. 28. *he called* [that is, every one called: as in ver. 25. it is written, they called: or, he was called; so ver. 30. See the notes on Gen. 16. 14.] *Jakob* that signifieth one that should hold by the foot, or overthrow his brother.

Ver. 27. *a cunning hunt[man]* Hebr. a man knowing hunting. of the field [ranging the fields for to hunt beasts. Of a disposition much like Isaac, Gen. 16. 12. or Nimrod, Gen. 10. 9. perfect] of a religious, honest, plaine and simple disposition, without guile or wickednesse: as the Greeke translate, *conquiesced*. See Gen. 6. 9. *dwelling* or, *sitting in tents*: that is, either keeping home, (as Judg. 5. 14.) or being with the sheepefolds as an heider: for shepherds kept in tents, Gen. 4. 20. Efa, 5. 12. and such was Jakobs trade and his childrens, Gen. 46. 34. Besides, that *dwelling in tents*, signified his pilgrimage in the land, Heb. 11. 9. Hereupon *Jakobs tents*, are used for the state of the commonwealth of Israel, Num. 24. 5. Mal. 2. 12. The Greeke here translate, *dwelling in house*: but the Chaldee faith, *A minister of the house of doctrine*: as giving himselfe to religious study and scholarship. So other of the Hebrew Doctors; as in Pirke R. Eliezer, ch. 32. it is said, *After the children were grown, the one walked in the way of life, the other walked in the way of death. Jakob our father walked in the way of life, for he dwelt in tents, and studied the law, all his days; but Esau the wicked, walked in the way of death, to kill Jakob*, Gen. 27. 41.

Ver. 28. *in his month* or, *for his month*; namely, his meat, as the Greeke explaineth it: that is, because he delighted to eate of Esaus venison. This love for carnall respect continued contrary to the Oracle of God, but it was disappointed, Genes. 27. 43.

Ver. 29. *portage* or *broth*: Hebr. *sod* a seething. *faine* [with wearinesse; as the word implyeth. This signified Esaus vaine employment of his time and strength: whereas they that wait on the Lord spiritually, faint not, Ely 40. 30. 31. but the righteous eate to the satisfying of his soule: Pro. 13. 25.]

Ver. 30. *Let me have a draught*; the Greeke and Chaldee translate it *raff*. It is a word not used but in this place. *red* [which in Hebrew is *Adam*: whereupon his name was called *Adama*. The doubling of the word red, and omitting the word portage, noteth Esaus hast and greedinesse, increased also by the colour. *he called* or, *his name was called* *Edom*, that is, *Red*: for hee was ruddy when hee was borne, ver. 25. and now longing for red broth, and selling his birthright for it, this name was given him, as a brand-marke of his greedinesse and profanenesse.]

Ver. 31. *this day* or, *even now*: the Hebr. *Cajom*, *Aseday*, is often used for *hujom*, *this day*, as the Greeke here interpreteth it, and in ver. 23. following. So 1 Sam. 2. 16. and 9. 12. 27. 2 Chron. 18. 4. And the Hebrew word for *Ar*, is often a very affirmation: see Gen. 27. 11. *first birthright* [The

dignity whereof the Law sheweth to be great, in that all the first-borne were peculiarly consecrated and given unto God, Exod. 22. 29. were next in honour to their parents, Gen. 49. 3. had a double portion of their fathers goods, Deut. 21. 17. succeeded them in the government of the family, or kingdom: 2 Chron. 21. 3. and administration of the priesthood, and service of God, Num. 8. 14. -- 17. Therefore the first-borne is used for one that is loved, and deare to his father, Ex. 4. 22. and lighter then his brethren, Psal. 89. 28. and figured Christ, Rom. 8. 29. and true Christians heyres of the kingdom of heaven, Heb. 12. 23. This honour Jakob strove to have at his birth; but missing then, hee seeketh now, and obtaineth it. The Greeke translate it plurally, *first birthrights*; and so doth the Apostle in Heb. 12. 16.

Ver. 32. *going to dye* that is, *ready*, or *in danger to dye*: which may bee meant, both in respect of his present hunger, which could not (as he prophane thought) bee satisfied with the tide of his birthright: and of his daily danger to bee killed by the wild beasts, in the field where hee hunted. *wherefore* [serveth] or, *what* profiteth? as if he should say, *nothing at all*.

Ver. 33. *Swear* to confirme the bargain, (Heb. 6. 16.) and to make it irrevocable, (Psalm. 110. 4. and 15. 4.) So by oath he renounced his birthright before God, whose name is therefore used in othes, Deut. 6. 13. *he sold* [it is recorded in the Lewes canon lawes, that the first-borne who selleth the portion of his birthright, even before it be parved; his sale standeth in force: because the first-borne hath part in the birthright, before the parting thereof: Maimony, Treat. of Inheritance, ch. 2. §. 6.]

Ver. 34. of *lentils* a kind of pulle much like to vetches, or small pease; and but course food, so vile an exchange did Esau make of his heavenly dignity: that not without cause doth the holy Ghost call him a profane person; *who for one meales meat, sold his first birthright*, Heb. 12. 16. It is a tradition of the Hebrew Doctors, that *Lentils* were wont to be eaten of men, in their *joy* and *mourning*: and that Jakob did feed upon *Lentils*, in *mourning* and *joy*, for that the kingdom, and dominion, and first birthright was Esaus. Whereupon they also gather, that the *sonnes of Esau should not fall*, until the Remainer of Jakob come; and give to the *sonnes of Esau*, food of *lentils*, with *mourning* and *joy*, and take from them the dominion, kingdom, and first birthright, which Jakob bought of him by oath. Pirke R. Eliezer, ch. 35. *eat and drinke* [This seemeth to intimate not onely a satisfying of his hunger, but a carnall secure despising of his honor now sold as in 1 Cor. 15. 32. *let us eat and drinke, for to morrow we shall dye*. *went away* without shewing any remorse or sorrow, for his profane bargain. *delighted* unto this the Iudaemy Paraphrast adde, that he also despised his portion in the world to come; and denyed the resurrection of the dead. Thus the Lewes esteemed his fact most irreligious and profane: as the Apostle also doth, Heb. 12. 16.]

CHAP. XXVI.

1. *Isaac because of famine goeth to Gerar; 2. God biddeth him, not goe into Egypt, but dwell in the land; and promiseth him the blessings of Abraham. 7. Isaac denieth his wife. 9. Abimelech therefore reproveth him. 12. He groweth rich. 18. Hee diggeth three wells, Esau, Sitnah, and Rechoboth. 23. Abimelech maketh a covenant with him at Beer-sheba. 34. Esau's wives.*

1 And there was a famine, in the land; besides the first famine, which was in the dayes of Abraham: and Isaac went unto Abimelech King of the Philistims unto Gerar. And Iehovah, appeared unto him; and said, Goe not downe into Egypt: sojourn in the land which I shall say unto thee. 2 Dwelle in this land, and I will be with thee, and will blesse thee: for to thee and to thy feed, will I give all these lands; and I will stablish the oath, which I sware unto Abraham thy father. And I will multiply thy feed, as the starres of the heavens: and will give unto thy feed, all these lands: and in thy feed, all nations of the earth shall blesse themselves. Because that Abraham obeyed my voyce: and kept my charge, my commandements, my statutes and my lawes. 3 And Isaac dwelt in Gerar. And the men of the place, asked of his wife; and he said, she is my sister: for he feared to say my wife, lest the men of the place should kill mee for Rebekah, because shee was of a good countenance. And it was, when the dayes had been prolonged by him there; that Abimelech King of the Philistims, looked out through a window: and saw, and beheld Isaac was sporting, with Rebekah his wife. And Abimelech called Isaac, and said, Behold surely she is thy wife, and how saydest thou, she is my sister? And Isaac said unto him, Because I said: lest I dye for her. And Abimelech said, what is this thou hast done unto one of the people might lightly have lyen with thy wife, and thou shouldst have brought upon us guiltinesse. And Abimelech commanded the people, saying: he that toucheth this man, or his wife, dying he shall be put to death. And Isaac sowed, in that land; and found in that yeere, an hundred measures: and Iehovah blessed him. 4 And the man, waxed great, and went going on, and waxing great, untill hee was waxed great, exceedingly. And he had pos-

session of flocks, and possession of herds, and much husbandry: and the Philistims envied him. And all the wells which his fathers servants had digged, in the dayes of Abraham his father: the Philistims stopped them, and filled them with dust. And Abimelech said, unto Isaac: Goe from us, for thou art very much mightier then we. And Isaac went from thence: and pitched in the valley of Gerar, and dwelt there. And Isaac returned, and digged the wells of water, which they had digged, in the dayes of Abraham his father, and the Philistims had stopped them, after the death of Abraham: and hee called their names, according to the names that his father had called them. And Isaaks servants digged in the valley: and found there a well of living waters. And the herdmen of Gerar did strive with the herdmen of Isaac, saying, The water is ours: and he called the name of the well, Esau, because they contended with him. And they digged another well; and they strove also for it: and hee called the name of it, Sitnah. And hee removed from thence, and digged another well; and they strove not for it: and he called the name of it, Rechoboth; and hee said, for now Iehovah hath made roome for us, and we shall be fruitfull in the land. And he went up from thence, to Beer-sheba. And Iehovah appeared unto him, the same night, and sayd, I am the God of Abraham thy father: feare not, for I am with thee; and will blesse thee; and multiply thy feed, for my servant Abrahams sake. And hee builded there an altar, and called on the name of Iehovah; and stretched out there, his tent: and there Isaaks servants digged a well. And Abimelech went unto him, from Gerar: and Achuzzath his friend, and Phicol, the Prince of his army. And Isaac sayd unto them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they said, Seeing we have seen, that Iehovah is with thee; and we said, Let there now be an oath of execration betwixt us, betwixt us and thee; and let us strike a covenant with thee. If thou shalt doe unto vs evil, as we have not touched thee, and as we have done unto thee, but onely good, and have sent thee away in peace: thou now, the blessed of Iehovah. And he made unto them a banquet; and they did eate and drinke. And they rose early in the morning, and sware each-man to his brother: and Isaac sent them away, and they went from him, in

32 in peace. And it was, the same day; that Isaaks servants came, and shewed unto him, concerning the well which they had digged: & they said unto him, we have found water. And he called it, Shibeah: therefore the name of the Citee, is Beer-sheba, unto this day. 33 And Esau was forty yeeres old; and hee tooke a wife, Judith, the daughter of Beeri, a Chethite: and Basemath, the daughter of Elon, a Chethite. And they were, a bitterness of spirit: to Isaac, and to Rebekah.

Annotations.

1 *Israhel famine* whereof see Gen. 12. 10. *Abimelech* of whom see Gen. 20. 1. 2. &c. which history is to be compared with this.
2 *Verf. 2. Egypt* as Abraham did, Gen. 12. 10. and whither it seemeth Isaac was purposing to go.
3 *Verf. 3. this land* of Canaan, the land of promise, and figure of the place of Davids rest; see the notes on Gen. 12. 5. So by David hee exhorted, *Dwell in the land, and feed on faith*, Psalm. 37. 3. See Gen. 37. 1. *I will be* the Chaldee expoundeth it, *my word shall be an help unto thee*: so in verf. 24. and 28. *these lands* or *countries*, possessed by so many nations, Gen. 15. 19. 20. 21. so Psalm. 105. 44. The Greeke translath singularly, *land*; and so was the promise made to Abraham, Gen. 13. 15. and 15. 18. and 17. 8. see the notes there. *stablish the oath* that is, *performe the promises sworne*, Gen. 22. 16. 17.
4 *Verf. 4. starres* that is, *innumerable*: see Genes. 15. 5. *seed* meaning *Christ*: Gal. 3. 16. 8. *blesse them* (selves) or as the Greeke translath, *shall be blessed*, see Gen. 22. 18.
5 *Verf. 5. charge* Hebr. *keeping*, or *observation*: that is, *ordinances to be kept*. So in Lev. 8. 35. and 22. 9. Deut. 10. 1. *lawes* for this word, elsewhere the Scripture saith, *judgements*, Deut. 11. 1. and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11. &c. and under these three particulars, the whole *charge* or *custodie* forepoken of, is comprehended; as afterward by Moyses God gave the ten commandments, or moral precepts, Exod. 20. *Judgements*, or judicial lawes for punishing transgressors, Exod. 21. &c. and *Statutes*, or *rules*, *ordinances* and *decrees* for the service of God, Lev. 3. 17. and 6. 18. 22. Exod. 13. 24. & 27. 31. & 29. 9. & 30. 21. At which Abraham observed, and is commended of God therefore.
7 *Verf. 7. my sister* He imitateth his father Abrahams practice, Gen. 12. 11. 12. 13. and 20. 2. *kill me* Moyses expresth this as Isaaks owne words of himselfe. The Greeke translath it, *sealeth kill him*: so elsewhere that version changeth the person for more easie order of speech, and undisturbing to the reader. See Psal. 144. 12. *good countenance* elsewhere it is *faire of countenance*, (or *visage*) Gen. 12. 11. so the Greeke turneth it here: and before, *God is used for faire*, or *goodly*, Gen. 24. 16. *V. 3. by him* or *to him*: that is, *when he had bene a long time there*. *sporting* or *laughing playing*, ra-

joying: it is the word whereof Isaac himselfe had his name, Gen. 17. 17. 19. and 21. 6. Solomon saith, *Rejoyce with the wife of thy youth*, &c. Prov. 5. 18. 19. Verf. 10. *might lightly* or, *had almost* yea. *guiltinesse* a finne making us guilty of punishment, a *homefull crime*: named in Hebrew *Asom*: the Greeke translath it *Ignorance*; and so Paul calleth the finnes of the people *Ignorance*, or *ignorant trespasses*, Heb. 9. 7. rightly so gathered from Levit. 4. 22. See the further explication of this word, there. Abimelech by this word *Asom*, meaneth both the fin and the punishment for the same; as in the law, *Asom*, is both the *Guilty fin*, and the *Sacrifice* for the same, Lev. 5. 5. 6.

Verf. 11. *toucheth* that is, *hurte*, or *injure* it: so in verf. 29. and in Ios. 9. 19. Ruth 2. 9. Iob 1. 11. Psal. 105. 15. Zach. 2. 8. or Hebr. and which is often used for *or*, as is observed on Gen. 13. 8.

dying that is, *he shall surely be put to death* see Gen. 2. 17. Verf. 12. *100 measures* that is, as the Chaldee explaineth it, *a hundred for one when he measured it*: or *an hundred*, may mean *many*: as an *hundred fold*, Matth. 19. 29. is elsewhere called *manifest more*, Luke 18. 23. The word *Shegnarim*, significth *publicke measures*, such as were used at the gates of cities, which were full and large. And this increase, (which is the most that our Saviour speaketh of in Matth. 13. 23.) sheweth the fruitfullnesse of the land of Canaan when God blessed it; and figured the bountifull reward which the godly find of their labours, in the heavenly country, which we seeke, Gal. 6. 7. 8. 9. Heb. 11. 14. 16. The fruitfullnesse of Canaan, signified also the graces of the Gospell, Ezek. 34. 27. Zach. 8. 12. Pl. 67. 7. *blessed him* & his blessing maketh Rich, Pro. 10. 22. Iob 42. 12. This the next words of Isaac do also confirm.

Verf. 14. *possession* or *cattell*: so Gen. 47. 17. *husbandry* so all the Greeke turneth it *georgia*. It implieth all manner worke and service belonging to a family and to servants, and tillage of all sorts. The like is said of Iob, Iob. 1. 3. *envied* had an *envious* zeale and emulation. So Solomon saw how all labour and rightnesse of worke, brought eny to a man from his neighbour, Eccle. 4. 4.

Verf. 15. *with dust* or *earth*, as the Greeke translath. This which they envied did against their oath before, Gen. 21. 30. 31. And this injury was great, because of scarcity of waters there, Gen. 21. 32. It figured out the corrupting of the cleare doctrines of the gospell, by earthly glosses and traditions of Antichristians, Psal. 65. 10. and 84. 7. Song 4. 15. Num. 21. 16. 18. Iohn. 4. 10. 14.

Verf. 17. *pitched* to *weere*, his *tents*, or *encamped*. A word used for pitching of camps or armies, Exod. 24. 9. and 15. 17. &c. applied first here to Isaaks family, afterwards to Iakobs, Gen. 33. 18. and so to his posterity. And betokeneth a residing, or quiet sitting: opposed to removing, or journeying, Num. 1. 50. 51. 52. and 9. 17. 18. The Chaldee translath it *dwelt*.

Verf. 18. *returned and digged* that is, as the Greeke explaineth it, *againe digged*. Figuring the restoring of the ancient truth, out of corruption: as

6-15. *their names* } so renewing the ancient good names (that earlier, as seemeth, the memorial of Gods graces) which the wicked had defaced: as: on the contrary, the idolatrous names of places, on which the heathens had set the memorial of false gods and superstition, were by the Israelites changed, when they came into their possession, Num. 32, 38. for the very names of idols, are not to be heard out of our mouths, Exod. 23. 13. Psal. 16. 4.

19. *Verf. 19. the valley of Gera.* as the Greeke version doth expresse. *living* that is, as the Chaldee here translate, *springing waters*. Waters that spring or runne, are for their continual motion, called *living*. Levit. 14. 5. 50. and 15. 13. Num. 19. 17. Song 4. 15. For like consisteth in continual motion. The Greeke keepeth the Hebrew phrase: and so in the New Testament, where *living waters*, signifie heavenly graces, Iohn 4. 10. 11. 14. and 7. 38. Rev. 21. 6. and 22. 1.

20. *Verf. 20. ours* (or belonging) *to us*: the Greeke changeth the person, saying that the water was *theirs*. So *verf. 7. Ezek* that is, *Contention*, or *wrongfull strife*. *Wrangling*, the Greeke translate, *Injury*, because they injured him.

21. *Verf. 21. Sinab* that is, *Haired*, or *Spitfulness*. Of this the devill hath his name, *Satan*.

22. *Verf. 22. Rechoboth* that is, *Roomes*, or *large spaces*. Compare Psalm 4. 2. in *distresse thou hast made room for me*.

24. *Verf. 24. forswore* for the opposition of the Philistines, and other afflictions that are incident unto thee. So God comforted Abraham, Gen. 15. 1.

25. *Verf. 25. called on* the Chaldee saith, *prayed*: to Iacob his father, Gen. 12. 7. 8. and 13. 4. 18. *stretcheth out* that is, *set up*, or *pitched his tents*, as the Greeke explaineth it, which was with spreading and stretching out the curtaines and cords unto stakes, Esa. 33. 20.

26. *Verf. 26. Achizab his friend* (or, *aretinne* of his friends: and so the Chaldee translate it, or *company of his friends*: but the Greeke takes it for a proper name, *Ochozab*; and his friend, the Greeke call *sympagagos*, which is the companion (or leader) of the bridegroom: like that in Iudg. 14. 30. which the Greeke there translate as this here. *Prince* that is, *Chief*, *captaine*: in Greeke, the *Chief leader of the army*, as in Gen. 21. 22. with which this history is to be compared. Isaaks wayes pleasing the Lord made his enemies to be at peace with him: as Prov. 16. 7.

28. *Verf. 28. being* that is, *weo* have evidently seen. *Heboub* the Chaldee expounds it, *the word of the Lord is this help*. *an oath of execration* in Greeke: *curse*, that is, *an oath* withing a curse to the breaker of it: as Gen. 24. 41. The Chaldee paraphraseth thus, *Heboub* now be confirmed, which was between our fathers, and between us, and them.

29. *Verf. 29. if thou halt* understanding, *Taking a curse upon thee*, *if thou halt*: meanings, *thou shalt not* (at which time) *doe evil*, as the Greeke explaineth it. See Gen. 21. 23. *revolved* that is, *turned*, as v. 11.

blest see Gen. 24. 31. An imperfect speech, as if he should say, *O thou blessed of the Lord, doe thou likewise deale with us: or, as thou art now blessed of the Lord, so we are unto us by him*. The Greeke translate, *and now thou art the blessed of the Lord*.

Verf. 30. a banquet used when men made covenants together, Gen. 31. 54.

Verf. 31. man to his brother that is, *one to another*: the Greeke saith, *man to his brother*.

Verf. 33. Shibebah in Greeke *Flavies*; in English, *Oath*. *Beerseba* that is, *the well of the oath*: as the Greeke also interprets it. This name was given before, Gen. 21. 31. It seemeth in tract of time the name was forgotten, the rather because the well then digged by Abraham, (verf. 30.) was by the Philistines stopped, Gen. 26. 15. and they would therefore have no such monument: but Iakob now reneweth the name. Or here the *citie* is named *Beerseba*; there the *place*, Gen. 28. 3. that is, the whole region.

Verf. 24. old Hebr. *some*. This also was the age of his father Iakob when he married, Gen. 25. 40.

Indith one of the daughters of the Canaanites, called by another name, Gen. 36. 2. See the annotations there. This fact was contrary to Abrahams charge, Gen. 24. 3. and his father Isaaks, as is likely by verf. 35. and Gen. 28. 2. 6. 8. *a Cherite* in Greeke, *an Esau*: see Gen. 36. 2. There were of the worst sort of people in the land, Ezek. 16. 3.

Verf. 35. a bitterness of spirit that is, *a griefe of mind*, through their bitter provocation and rebellious carriage: so that they were *yrked of their life* by reason of them, Gen. 27. 46. Or, *of rebellious spirit*, resisting their parents. This latter the Greeke followeth, calling them *Contentious* with Iakob and Rebekah: and the Chaldee saith, *they were rebellious and stubborn against the word of Iakob and Rebekah*: unto which the Ierusalem Targum addeth, *that they served (God) with strange service* (that is, idolatry) and received not the instruction either of Iakob or of Rebekah. See Gen. 27. 46.

CHAP. XXVII.

1. *Iakob sendeth Esau for venison, purposing to eat, and blest him before his death.* 5. *Rebekah instructeth Iakob to obtaine the blessing.* 15. *Iakob under the person of Esau, obtaineth it.* 30. *Esau bringeth venison.* 35. *Iakob trembleth.* 34. *Esau complaceth, and by importunity obtaineth a blessing.* 41. *He threatneth to kill Iakob.* 42. *Rebekah disappointeth it.*

And it was, when Iakob was old, and his eyes were dimme, that he could no more: then called he Esau, his elder son, and said unto him, my son; and hee said unto him, Behold here am I. And he said, Behold now I am old: I know not the day of my death. And now, take I pray thee thy weapons, thy quiver and thy bow: and goe out to the field; and hunt for me venison. And

make for me savoury-meats, such as I love; and bring it to me, that I may eat: that my soule may blesse thee before I dye. And Rebekah heard, when Iakob spake to Esau his sonne: and Esau went to the field, to hunt for venison, for to bring it. And Rebekah said unto Iakob her son, saying: Behold I heard thy father speaking unto Esau thy brother, saying. Bring me venison, and make for me savoury-meats, that I may eat: and I will blesse thee, before Iehovah, before my death. And now my sonnes, obey my voice: according to that I doe command thee. Goe now, unto the flocke, and take to me from thence, two good kids of the goats: and I will make them savoury-meats, for thy father, such as he loveth. And thou shalt bring them to thy father, that he may eat: for that hee may blesse thee, before his death. And Iakob said, to Rebekah his mother: Behold Esau my brother, is a hairy man; and I, a smooth man. If so be, my father shall feele me, then shall I be in his eyes, as a deceiver: and I shall bring upon me, a curse, and not a blessing. And his mother said unto him; Upon me be thy curse, my sonne; Only obey my voice, and goe, take them unto me. And he went and tooke, and brought them to his mother: and his mother made savoury-meats, such as his father loved. And Rebekah tooke the desirable garments, of Esau her elder sonne, which were with her in the house: and put them upon Iakob, her yonger sonne. And the skins of the kids of the goats, she put upon his hands: and upon the smooth of his neck. And she gave the savoury-meats, and the bread, which shee had made, into the hand of Iakob her sonne. And he came unto his father, and said, my father: and hee said, Behold here I am, who art thou, my sonne? And Iakob said unto his father, I am Esau thy firstborne. I have done even as thou spakest unto mee: Arise I pray thee, sit, and eate of my venison: that thy soule may blesse me. And Iakob said, unto his son. How is this that thou hast so soon found it, my son? And hee said, because Iehovah thy God, brought it to passe, before me. And Iakob said unto Iakob. Come neere; I pray thee, and let me feele thee my sonne: whether thou be the same, my sonne Esau, or not. And Iakob went, neere, unto Iakob his father, and hee felt him: and he said, the voice of Iakob is: and the hands are the hands of Esau. And he discerned him not, because his hands were, as the hands of Esau his

brother, hairy: and he blessed him. And he said, art thou the same, my sonne Esau? And he said, I. And he said, Bring-neere unto me, and I will eat of my sonnes venison, that my soule may blesse thee: and hee brought it neere to him, and hee did eat, and hee brought unto him wine; and hee dranke. And Iakob his father, said unto him: Come neere now and kisse me, my sonne. And he came neere, and kissed him; and he smelled the smell of his garments, and blessed him: and said, See, the smell of my sonne; is as the smell of a field, the which Iehovah hath blessed. And God give unto thee, of the dew of the heavens, and of the fames of the earth: and multitude of corne, and of new-wine. Let peoples serve thee, and nations bow-downe themselves unto thee; be thou a master to thy brethren, and let thy mothers sonnes bow-downe themselves unto thee: Cursed be every one of them that curse thee, and blessed be every one of them that blesse thee. And it was, when as Iakob had made an end of blessing Iakob; and it was, that Iakob was but going gone out, from the presence of Iakob his father: that Esau his brother came in from his hunting. And he also made savoury-meats, & brought them to his father: and said unto his father, Let my father arise, and eate of his sonnes venison; that thy soule may blesse me. And Iakob his father said unto him, who art thou? and he said, I am thy son thy first borne, Esau. And Iakob trembled, with a very vehement great trembling & said, Who where is he that hath hunted venison, & brought it unto me, & I have eaten of all, ere thou camest, and have blessed him: yea, and he shall bee blessed. When Esau heard the words of his father; then cryed he out, with an outcry, great and bitter, very vehemently: and said unto his father, Blesse me, mee also, my father. And he said, Thy brother came, with guile: and he hath taken thy blessing. And he said, Is it because his name was called Iakob; for hee hath supplanted me, these twotimes, he tooke my first-birthright, and behold now, he hath taken my blessing: and he said, hast thou not reserved a blessing for mee? And Iakob answered, and said unto Esau, Lo, I have appointed him to be a master over thee; and all his breibren have I given to him, for servants; and with corne and new wine have I sustained him: and unto thee now, what shall I doe, my son? And Esau said unto his father, Hast thou but that one

1. blessing, my father, bless me, me also, my
 2. father: and Elau lifted up his voice, and
 3. wept. And Isaac his father answered, and said
 4. unto him: Behold, of the fanelles of the
 5. earth, shall thy dwelling be; and of the dew
 6. of the heavens from above. And by thy
 7. sword shalt thou live; and thy Brother shalt
 8. thou serve: and it shall be, when thou shalt
 9. get the dominion, that thou shalt breake
 10. thy yoke from off thy necke. And Elau, ha-
 11. red Jakob; for the blessing which his
 12. father had blessed him: and Elau said in his
 13. heart, The dayes of mourning for my father
 14. are nigh; and I will kill Jakob my brother.
 15. And the words of Elau, her elder son, were
 16. told to Rebekah: and the sent and called Ja-
 17. kob, her yonger sonne; and said unto him;
 18. Behold Elau thy Brother, comforeth him-
 19. selfe as touching thee, to kill thee. And now
 20. my sonne, obey my voice: and arise flee thou
 21. unto Laban my Brother, to Charran. And
 22. tarry with him, a few dayes: untill the hot-
 23. wrath of thy Brother, turne away. Untill
 24. the anger of thy Brother turne away from
 25. thee; and hee forget, that which thou hast
 26. done to him: and I will send, and take thee
 27. from thence: why should I bee bereaved,
 28. even of you both, in one day? And Rebekah
 29. said unto Isaac: I am yrked of my life, be-
 30. cause of the daughters of Cheth: if Jakob
 31. take a wife of the daughters of Cheth like
 32. thee, of the daughters of the land, where-
 33. fore have I life?

Annotations:

1. **I** *that he could not see* Hebr. *from seeing*: which
 phrase the Apostle turneth in Greeke, *not to*
 see. Rom. 1. 10. from Plal. 66. 14. Upon this occa-
 sion Gods works were shewed in Isaac, (as Job
 23. 23.) for in his blindness he gave Jakob the bless-
 ing, which he would not to have done, if hee had
 seen. Ver. 13. *elder* in Heb. *ew. greater*, or
 weeter, or; or by birth; as the Greeke translateth
Elder and *elder* for *younger*: v. 15. see Gen. 10. 21.
 2. *what I say* *that* the Greeke hath, *my end*: yet
 lived hee after this, above forty yeeres, Gen. 1.
 3. *Ver. 1. that I may* *for* *and I will send*: so in v. 7.
 4. *Ver. 10. These two phrases are used indifferently*:
 5. *that ye be not judged*, Matth. 23. 1. which another
 6. *Boothell* faith, *and ye shall not be judged*, Lukes 11.
 7. *Ver. 10. Gen. 12. 12.* *that I may* *for* *and I will send*: so in v. 7.
 8. *Ver. 10. Gen. 12. 12.* *that I may* *for* *and I will send*: so in v. 7.

is repeated, Isaac being to give the blessing in
 faith, Heb. 11. 20. would eat favoury meat, and
 drinke wine, ver. 25. to stir up and cheare his spirit,
 that he might be the more fit instrument of the spi-
 rit of God. For sorrow, anger, and other such pas-
 sions, doe disfigure the mind: which may bee
 mitigated by burward meates, as wine maketh men
 to forget their misery, Prov. 31. 6. 7, and muske al-
 layeth anger: wherefore Eliaha the Prophet, when
 he was moved against King Iehoram, called for a
 musician, who when hee played, the hand of the Lord
 came upon the Prophet, 2 King. 3. 14. 15. *bless*
 thee) as the Priests with authority blest d and put
 the name of God upon the people, Gen. 14. 19.
 Num. 6. 23. 27. So the Patriarches derived the
 blessing before their death, unto their children,
 (or some one of them) as an inheritance by testam-
 ent: wherefore Paul speaketh of *inheritance* the
 blessing, Heb. 12. 17, which also was of great autho-
 rity and strength, as being done by the Spirit of
 God; and in faith, and before the Lord, as ver. 7.
 See Gen. 18. 3. 4. and 48. 15. 16. 20. and 49. 25. 26.
 28. Heb. 11. 20. 21. and 12. 17. Elau (who had his
 name of *Doing*) is here promised the blessing upon
 his deeds; as the law also promitteth blessing and
 life to the doers thereof, Rom. 10. 5. yet Jakob got
 the blessing by faith, as do all the faithfull, Gal. 3. 9.

Ver. 7. *before I leave thee* that is, in his presence,
 by his power and authority, and for ever, (the like
 phrase is of *curse*, 1 Sam. 26. 19.) And being done
 before his death, it was with the more power, care,
 reverence, and as by his last will and testament. So
 Deut. 33. 1.

Ver. 12. *if I be* or, *Peradventure my father will*
see me, and I shall be, &c. The Greeke translateth
 it, *Mé pote*, which word Paul useth, 2 Tim. 2. 25.
 in like sense; *if I be*, (or *Peradventure*) *God will*
give them repentance. as a deceiver) or, as one that
 causeth to erre: the Greeke translateth it, a *deviser*,
 the Chaldee, a *smoker*. Or we may English it, a *very*
deceiver: for in the Hebrew, *as*, is often a sure
 affirmation, Neh. 7. 2. and for the Greeke answering
 thereto, John 1. 14. *A curse* or not feared without
 cause, for *curse* is he that *curseth*, the blind to erre in
 way, Deut. 27. 18. and *deceitfulness* in all Gods
 works, maketh men lyable to the *curse*, Jer. 48. 10.
 Mal. 1. 14.

Ver. 13. *upon my curse* a speech of her faith,
 to encourage him, (though it may be mixt with in-
 firmity of carriage) for it seemeth he relied on the
 oracle of God, in Gen. 23. 23. *the greater shall grow*
the less: which oracle, Isaac might understand
 not of the persons of Elau and Jakob, but of the na-
 tions, and peoples, their posterity, and therefore
 thought it his duty to give the blessing of the first
 birthright unto Elau, to whom by nature he be-
 longed, and which might not be changed for
 affection, as the Law after provideth, in Deut. 21.
 15. 16. 17. But Rebekah understood it of these very
 persons also; and therefore attempted this strange
 and perillous way, to procure the blessing unto
 Jakob. A like different meaning of that oracle, is
 gathered by men at this day. The Chaldee para-
 phrase

phrase thus, *It was said unto me by prophesie, that*
curse shall not come upon thee, but blessings.

15. *Ver. 15. desirable garments* Hebr. *garments of de-*
fire, that is, good, sweet, precious: the Greeke tran-
 slareth it, *a goodly robe*, (or *faire stole*, which was a
 long garment that great men used to weare, Luke
 10. 46. and 15. 22. The Priests after in the law had
holy garments, to minister in, Exo. 28. 2. 3. 4. which
 the Greeke there also calleth a *holy robe* or *stole*.
 Whether the first borne before the law had such to
 minister in, is not certain; but probable, by this
 example. For had they beene common garments,
 why did not Elau himselfe, or his wives keepe
 them? but being in likelihood holy robes, recei-
 ved from their ancestors, the mother of the family
 kept them in sweet chests, from mothes and the
 like: whereupon it is said in verse 27. *Isaac smelled*
the smell of his garments. These might well figure
 out their robes of innocency and righteousness,
 wherewith the saints are clothed, Rev. 7. 9. 14. and
 19. 8. and 3. 18. The like mystery also is in the
 kids skins following: see Gen. 3. 21.

19. *Ver. 19. first borne* This though it were not fo
 properly (and cannot in that respect bee excused,) yet
 was it true in mystery, and spiritually; as John
 Baptist was *Elias*, Matt. 11. 14. and we gentiles, are
 the *Circumcision*, Phil. 3. 3. Rom. 2. 28. and the chil-
 dren of promise are counted for the seed, Rom. 9. 8.
 Gal. 4. 28.

20. *Ver. 20. brought it to passe* or, *made it to meet*
 (or *occurre*) in Greeke, *delivered it*: in Chaldee
 prepared it. See 2. 12.

22. *Ver. 22. and the hands* or, *but the hands*: the Je-
 rusalem Thargum faith, *the feeling of the hands*,
 of a field) the Greeke addeth, of a full (or plenteous)
 field: which with herbs, flowers and fruits, giveth
 a fragrant smell. Compare Song. 2. 13. and 4. 13.
 13. 14. and 5. 11. 12. 13. The Jerusalem Thargum
 applyeth this to the smell of the perfume of good pieces,
 that should after bee offered in the mount of the house of
 the sanctuary.

28. *Ver. 28. And God give* or *will give*, it is both a
 prayer and a prophesie: the word *And* noteth the
 passion of the mind: for it is often used to signify
 vehement affections of desire, joy, indignation, or
 the like. See Gen. 47. 15. Plal. 2. 6. Act. 25. 3.
 Mark. 10. 26. 2 Cor. 2. 2. Sometime it is omitted
 quites; as 2 Sam. 24. 3. and the Lord thy God adds for
 which, in 1 Chron. 21. 3. is written, *the Lord add*,
 leaving out *and*, *draw* which as it is the means
 to make the field fruitful, so in it not be given
 but by God, Jer. 14. 22. and the withholding of it,
 is *curse*, 2 Sam. 1. 12. It spiritually signifieth the
 doctrine and graces of the gospell, and (spirit of
 Christ) upon men: Deut. 32. 2. Ely. 45. 8. and 261.
 10. 14. 6. 7. Plal. 133. 3. A like blessing is in
 Deut. 33. 13. 28. *fanelles* that is, sundry sorts
 and plenty of farthings: wherby is meant the
 best of every thing, (see Gen. 4. 4. and 49. 10. Ely
 39. 23. and spiritual graces, Ely. 25. 6. The land
 of Chanaan, (the styve of all blessing itselfe,) is called
 therefore the *fat land*, Neh. 9. 25. 33. *come and*
new time: which as they are the day and comfore

of mans life, Plal. 104. 15. so they also signifie hea-
 venly blessings that God sendeth upon his people,
 Plal. 65. 10. 14. Zach. 9. 17. A like blessing Moyses
 uttered, Deut. 33. 28.

Ver. 29. *nations* the Greeke translateth it,
Princes: the Chaldee *Kingdomes*. The Jerusalem
 Thargum applyeth these peoples, nations, brethren,
 and numbers) to the sons of Elau, of *Ismael*,
Retarah and of *Laban*. As servitude implyeth a
 spiritual curse, Gen. 9. 25. to this sovereignty, is a
 spiritual blessing, Rev. 2. 26. 27. *a master* or,
a sovereigne, a Lord, or *gouverneur*: named of prevail-
 ling. Herein was implied a part of the first birth-
 right, 1 Chron. 5. 2. Plal. 89. 28. *every one* of
 Hebrew *thy curse*, *curst* be he, that is, *every one* of
 them: for a word singular, joynt with a plural,
 noteth exactly all and every one. Compare this
 with Gen. 12. 3. Numb. 24. 9.

Ver. 30. *and it was* or, *as was I say*: the doubling
 of this, maketh the matter the more remarkable,
 touching Gods providence herein. *going gone*:
 that is, *newly gone*, or *farre gone* out.

Ver. 33. *trembled* or, *was terrified*, as the Greeke
 and Chaldee translate, *was affrighted*: it signifieth
 an exceeding feare with trembling, as Exod. 19.
 16. 18. Gen. 42. 28. *who where* a trembling pas-
 sionate speech: or, *who then is he* *he shall be*
 So the gifts of God (which are without repentance
 Rom. 11. 29) are established to Jakob here, and af-
 ter more advicely, in Gen. 28. 1. 4.

Ver. 35. *with guile* the Chaldee faith, *with wis-*
 dom: but the word is usually taken in the evill
 part; and so Isaac seemeth to intend it. The Scrip-
 ture also seemeth hereby to blame the indirect
 means which Jakob used: for none should doe
 evill, that good may come, no not though through
 mans lye, the truth of God doth more abound, un-
 to his glory; Rom. 3. 7. 8.

Ver. 36. *Is it because* or understand, *hath hee*
 done this *because*? meaning surely hee hath. There-
 fore the Greeke translateth it, *Rightly was his name*
called Jakob, and the Chaldee, *Truly*: *was called*
 Hebrew hee called, meaning every one. See Gen. 16.
 14. *for hee hath* or, *that hee hath* *supplanted*:
 where the Hebrew *Laabem*, *supplanted* is as Elaus
 interpretation of *Jakob*, name, as signifying a *sup-*
planter or *overthrower* with the foot, and *deceiver*:
 So Jer. 49. 4. *hesoke*; thus Elau layeth the fault
 on his brother, for taking that which himselfe pro-
 phantly sold, Ge. 25. 33. He. 12. 16. *my blessing*
 but that followed the *first birthright*, which be-
 ing sold, the blessing was lost: as the Apostle in-
 ferreth upon it, that afterward when Elau would
 have inherited the blessing, he was reiectet, Heb. 12.
 16. 17.

Ver. 37. *appointed* or, *that is, made*, as the
 Greeke translateth it, *appointed*, as the Greeke
 translateth *strengthened*, See Plal. 104. 19.

Ver. 38. *and wept* yet found hee no place of re-
 pentance, though *wept* he with tears, Heb. 12.
 17. For because which God calleth, men doer-
 fute: when they call upon him, hee will not an-
 swer, Prov. 1. 24. 28.

Ver. 39.

39 Ver. 39. *fatness* [?] that is, *fat and fertile places*: which were upon mount *Seir*: Gen. 36. 6, 2. And this was unto Esau, a gift of God, *Isa. 2. 4. 4.* Therefore this also is a blessing, which *Isaac* by *faith* uttered concerning things that were to come, unto Esau, as before unto Jacob: Heb. 11. 20. Howbeit, the chief, spiritual, and hereditary blessing was before given to Jacob only, and Esau willing to inherit it, was rejected, Heb. 12. 17. and the oracles here following confirm the same.

40 Ver. 40. *And by* [?] or, *But by thy sword*: that is, with wars and troubles, shalt thou defend thy state and country; and not enjoy peace as Jacob, Deut. 33. 27. 28. The sword is opposed unto peace, Mat. 10. 34. and living by the sword, meaneth the continuance of that troublesome state; as *life* is opposed to momentary troubles, *Psal. 30. 6.* Contrary wife in Christs Kingdom, the sword is beaten into plow-shares, *Esa. 2. 4.* thou shalt namely, in thy posterity: for Esau in his person served not Jacob, but his children in Davids daies, 2 Sa. 8. 14. So before, that was spoken as to Abraham, which was properly accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18. *that* [?] *that* get the dominion, [?] or *that* get strength: and that shall bee, when Iakob shall for his sinnes, lose the dominion; as came to passe in the daies of Iehoram son of Iehoshaphat who did evil in the eyes of the Lord, 2 King. 8. 16. 20. So both the Chaldee paraphrases say, when his sinnes shall transgresse the words of the law; thou shalt remove his yoke (the yoke of their sinnes) from off thy necke. Otherwise (as the Hebrew word sometime signifieth to mourne, or be cast downe with sorrow, *Psal. 55. 3.*) it may be interpreted, when thou shalt mourne to weert; for that hard servitude, his yoke [?] the yoke of servitude, as the Ierusalem Thargum explaineth it. So yoke also signifieth in *Levit. 26. 13.* Esau 9. 4. and 10. 17. *Jer. 27. 8. 11.* And Esau broke the yoke, when Edom rebelled from under the hand of Judah, and made a King over themselves, 2 King. 8. 20. 22.

41 Ver. 41. *hated* [?] with animus and spitefull hatred, as the word signifieth, which sheweth his former hatred to proceed not from true repentance, And in hating his brother for the blessing: hee desired himselfe to be of that wicked one, as was *Kain*, 1 Ioh. 3. 12. 15. This hatred continued also in his posterity, against Iakob, *Obad. v. 10. 11. &c.* for my father [?] the Hebrew phrase, as also the Greeke is, of my father; but the meaning is for my fathers death, as the like speeches elsewhere manifest, *Ezek. 24. 17. Jer. 6. 26.* and at burials they used to mourne seven daies: Gen. 50. 10. The Greeke translateth; Let the daies of my fathers mourning be night, that I may kill Iakob my brother: so making it a wish for his fathers speedy death; and the Hebrew also will bear that translation; yea his words are such, as may imply, not a stay, till his fathers death, but that he would with the first opportunity kill Iakob; and so his father would sooner die with sorrow: Thus meaning he would be a double parricide. And Rebekah with the first, sent Iakob away, to prevent danger.

Ver. 42. *comforteth himselfe* [?] in respect of his losse of the blessing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evil. The Greeke translateth, he threatneth thee, and the Chaldee, he layeth waite for thee.

Ver. 43. *see thou* [?] or, *see for thy selfe*: and for thy safety. Here the blessing, brought speedy perfection and exile upon Iakob, which his mother counselled him in faith to undergoe, rather then for his life, to make accord with Esau, and to foregoe his first birthright now obtained.

Ver. 44. *a few daies* [?] these fell out to bee twenty yeeres: as the sequels of the history sheweth, Gen. 31. 38. and Rebekah saw him no more, as the Hebrew Doctors gather, by the time of her death, which they thinke was before Iakob came againe. See the notes on Gen. 35. 8.

Ver. 45. *why should I be* [?] the Greeke turneth it, *lest I be bereaved*: and the speaker of the losse of them both, for that Esau for his murder, was also to be killed, by the law in Gen. 9. 6. or if man had not punished him, God might have cursed and cast him out, as he did *Kain*, Gen. 4. 11. 16. of *Cheth* [?] the Greeke faith, daughters of the sunnes of Cheth, the Chethites, whom Esau had married, Gen. 26. 34. 35. This griefe, he tooke for an occasion also, to get Isaaks consent, unto Iakobs departure, of the land [?] that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: see Gen. 11. 1. *wherefore have I* [?] that is, what good will my life doe me? meaning, none at all.

CHAP. XXVIII.

1. *Isaac* blesteth Iakob, and sendeth him to Padan Aram for a wife, 9. Esau seeing it, marieth Machath, the daughter of Ismael. 10. Iakob by the way hath a dream and vision of a ladder. 13. God appearing, promiseth to blese him, and bring him home againe. 16. Iakob awaking, and moved with reverence of the place, amaineth a stone for up for a pillar, and nameth the place Bethel. 20. and maketh a vow to honour God there, when he shall returne in peace.

And Isaac called Iakob, and blessed him: and commanded him, and said unto him: Thou shalt not take a wife of the daughters of Canaan. Arise goe to Padan Aram, to the house of Bethuel, thy mothers father: and take to thee a wife, from thence; of the daughters of Laban, thy mothers brother. And God Almighty, blese thee; and make thee fruitful, and multiply thee: and be thou an assembly of peoples. And he gave to thee, the blessing of Abraham, to thee, and to thy seed with thee: that thou maist inherit the land of thy sojournings, which God gave unto Abraham.

And

5 And Isaac sent away Iakob, and he went to Padan Aram: unto Laban son of Bethuel, the Syrian; the brother of Rebekah, mother of Iakob and Esau. And Esau saw, that Isaac had blessed Iakob; and sent him to Padan Aram, to take unto him a wife from thence: when he blessed him, and commanded him, saying; thou shalt not take a wife, of the daughters of Canaan. And Iakob had obeyed his father and his mother: and was gone to Padan Aram. And Esau saw, that the daughters of Canaan were evil in the eyes of Isaac his father. Then went Esau, unto Ismael: and tooke Machalath daughter of Ismael, son of Abraham, the sister of Nebajoth, unto his wives, to him to wife.

And Iakob went forth, from Beertheba: and went to Charran. And he lighted upon a place, and taried there all night, because the sunne was gone downe; and he tooke of the stones of the place, and put for his pillowes: and lay downe in that place. And he dreamed, and beheld a ladder set up on the earth, and the head of it, reaching to the heavens: and beheld the Angels of God, ascending and descending on it. And beheld Iehovah standing above it, and said; Iehovah the God of Abraham thy father, and the God of Isaac: the land, that which thou lyest upon, to thee will I give it; and to thy seed. And thy seed shall be, as the dust of the earth; and thou shalt spread abroad, to the sea, and to the East, and to the North and to the south: and blessed shall be in thee, all families of the earth, and in thy seed. And behold I will be with thee, and will keep thee, in all (the way) that thou shalt goe, and will returne thee againe, unto this land: for I will not leave thee, untill that I have done, that which I have spoken unto thee. And Iakob awaked, out of his sleepe; and he said, Surely Iehovah is, in this place: and I knew it not. And he feared, and said, how fearefull is this place? this is no other, but the house of God; and this is the gate of heavens. And Iakob rose up early in the morning, and took the stone, that he had put for his pillowes; and set it for a pillar: and he powdered oile, upon the head thereof. And hee called the name of that place, Bethel: but Luz was the name of the citie, at the first. And Iakob vowed a vow, saying: If God, will be with mee; and will keepe mee, in this way, which I am going; and will give me bread to eat, and rayment to put on. And I returne in peace, unto my

fathers house: and Iehovah shall be to me a God. And this stone, which I have set for a pillar, shall be, the house of God: and of all, that thou shalt give to me; I will tithing give thee: tenth unto thee.

Annotations.

Blessed him [?] God hereby confirmed Iakobs faith, against doubts and feares, both of things past and to come, while his father now wittingly and willingly blesteth him, and comforteth him against future troubles, that might befall him in his pilgrimage. The Hebrew Doctors say, Better is the end of a thing, then the beginning thereof, (*Eccles. 7. 8.*) the first blessing wherewith Isaac blessed Iakob, were of the dew of heaven, and come of the earth, Gen. 27. 28. the after blessings, were blessings that had an eternal foundation, and had no end of them, either in this world, or in the world to come: as it is written, And God almighty blesteth thee, (*Gen. 28. 3. 4.*) and addeth moreover unto him, the blessing of Abraham, *Purke R. Eliezer. ch. 35.*

Ver. 2. *Padan Aram* [?] or *Mesopotamia*, as the Greeke turneth it: to *ver. 5. 6. &c.* see the notes on Gen. 25. 20. a wife [?] The like care Abraham tooke, to provide a wife for Isaac, Gen. 24. But there, servants were sent with camels, and store of good things: here the son himselfe is sent on foot in poor estate, with his staffe, Gen. 32. 10. to serve for a wife, *Hos. 12. 12.* So great was the trial of Iakobs faith in this his pilgrimage, greater then all his fathers; and upon his inheriting of the blessing, there followed presently great afflictions.

Ver. 3. *Almighty* [?] or *Al sufficient*; see Gen. 17. 1. an assembly [?] or, church, congregation, company, that is, a multitude of peoples, as, *Ezek. 23. 24.* The Greeke translateth it *synagogues* (or assemblies) of nations, and the Chaldee, an assembly of tribes: respecting the twelve tribes that came of Iakob: *Exod. 24. 4.* This blessing, God promised at Bethel to performe unto Iakob, Gen. 48. 3. 4. and 35. 11.

Ver. 4. *beginning of Abraham* [?] which chiefly consisted in redemption from the curse of the law, by forgiveness of sinnes, and receiving the promise of the Spirit (of the adoption of children, and Sanctification) through faith in Christ, *Gal. 3. 13. 14. 9. 29. Rom. 4. 7. 8. 13. &c.* Here Iakob is made here of the blessing: so are all true Christians, 1 Pet. 3. 9. of thy sojourning [?] wherein thou art a sojourner and pilgrim, the land of Canaan. see Gen. 17. 8. gave to Abraham [?] to weert, by promise: of this gift, see Gen. 12. 7. and 13. 15. and 15. 7. 18. and 17. 8.

Ver. 5. *Syrian* [?] so the Greeke usually translateth it, which the new testament followeth, *Luk. 4. 27.* The Hebrew is, the Aramite: see Gen. 10. 22.

Ver. 8. *will* [?] that is, displeasing, grievous: to Gen. 48. 17. on the contrary, good, as for pleasing, Gen. 16. 6. 8.

Ver. 9. *Ismael* [?] that is, *Ismaels family*, or the *Ismaelites*.

maelites: for *Ismail* himself was now dead, Gen. 25. 17. See the notes on Gen. 19. 37. *Machabuth* called also *Basemath*, Gen. 36. 3; he took her, (being of his kindred, to please his father; though neither according to Gods will, nor his fathers. So the wicked would seeme to amend one evil, by running into another. *of Nabajoth*) that is, of the same mother that *Nebajoth* (*Ismails* eldest sonne) was. *unto his* that is, besides and unto the two *Canaanitish* wives which hee already had Gen. 26. 34. so now he had three wives.

Here beginneth the seventh section of Moyses law, whereof see the annotations on Gen. 6. 9. Which section when it is lesse absolute, the Hebr. call *Parabola*, a *distinction*; and signifie it by a threefold 7; but when it is more full and absolute, they name it *Seder*, an *Order*, and denote it by a threefold 5 as in this place.

Verf. 10. *Charan*] of which place, see Gen. 11. 31. It was distant from *Bee-sheba*, almost 500 English miles. And *Jakob* was now about 77. yeeres of age, when he undertooke this pilgrimage, as may be gathered by the historie following; and by Gen. 47. 9. Of which journey, the prophet after speaketh, how *Jakob* fled into the land of *Syria*, and *Ismail* served for a wife, Hof. 12. 12. So the afflictions of the fathers, are examples unto the children in all ages; even whatsoever is written: Rom. 4. 23. 24. and 15. 4. 1 Cor. 10. 11. Of *Jakobs* age, the Rabbins also say, *Seventy and seven* years old was *Jakob*, when he departed from his fathers house; *Pirkes R. Eliezer*, ch. 35.

Verf. 11. *he lighted upon*, or happened, *met with*, by Gods providence, not of his owne purpose or choice; who would have gone further, had not night prevented him: and made no reckning of this place, above any other. It was about 48 English miles distant from *Beer-sheba*, whence *Jakob* came; and from *Ierusalem* 8. miles northward.

pillow] or *head-bolster*: so in 1 Sam. 26. 7. The Grecke translath, *at his head*. As this pillow of *Jakob*, sheweth his hard distresse for the present in body; so Gods appearing and word here revealed, manifesteth the comforts and refreshing of the spirit; which the faithful have in their afflictions and pilgrimage. Hof. 12. 4. Gen. 35. 7. 2 Cor. 1. 5. See after, on verf. 18.

Verf. 12. *dreamed*] a divine dreame, such as in times past God used to speak unto men by, Job 33. 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets; as it is sayd, *If there bee a Prophet among you, I Teborah, will make my selfe knowne unto him in a vision, will speake unto him in a dream*; Num. 12. 6. See the notes on Gen. 15. 12. *Ladder*] representing Christ, the *sonne of man*, on whom the *Angels of God*, ascend and descend: Job. 1. 5. applied now in speciall to *Jakob*, and his journey, as followed in verf. 13. 15. The Hebrew Doctors say: *The things made knowne to a Prophet by propheticall vision, were made knowne unto him by way of parable: and immediately the interpretation of the parable, was written in his heart, and he knew what it was*: As the *Ladder*

which *Jakob* our father saw, and the *Angels* ascending and descending on it. And that was a parable of the *(sacred) monarchies*. *Maimony* in *Misna*, in *Lejud. b. b. r. sch. ch. 7. S. 3*. Other Rabbins also apply this vision to the monarchies in *Daniel*; but our Saviour is the best interpreter, John 1. 51. on the *earth*] signifying Christs humane nature, and conversing with men, John 16. 28. and 17. 4. *the heavens*] signifying Christs heavenly nature, and mediation for men with God, Heb. 8. 1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth, and things in heaven are set at peace through the blood of his crosse, Col. 1. 20. He is the way, no man cometh to the Father, but by him: Job. 14. 6. *ascending, &c.*] that is, looking with desire into the mysteries of Christ, 1 Pet. 1. 12. ministring unto him, and through him unto his people, Mark. 1. 13. Heb. 1. 14. and now in speciall, guarding *Jakob* from all perills in his journey: Gen. 32. 1. 2.

Verf. 13. *Leborah*] whose providence and grace is towards his in Christ: The Chaldee translath it, *the glory of the Lord*. *God of Abraham, &c.*] See Gen. 17. 7. He is not ashamed to be called their God, for he hath prepared for them a city, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto *Jakob*; God calling himselfe no lesse the *God of Abraham* (now dead to the world) then of *Jakob* now living: for *Abraham* also was alive unto him, Luk. 20. 37. 38. *to thy feed*] that is, as the Chaldee expounds it, *to thy somes*: when as yet he had no child, (as is noted of *Abraham*, Acts 7. 5.) nor wife. Here God confirmeth to *Jakob*, the blessing of *Abraham*, which his father *Isaac* had bequeathed unto him, before in v. 3. 4. And as the former, so this promise also was spiritual, to be accomplished by Christ in whom (under the name of *David*) God promiseth, that his people should dwell in the land, that he gave unto *Jakob* his servants, Ezek. 37. 24. 25. So the *Ladder* which *Jakob* saw, should be for him (besides this earthly voyage) to climbe by, unto his heavenly countrey, and inheritance eternal, Heb. 11. 14. 16. and 9. 15. So after, in Gen. 35. 11. 12.

Verf. 14. *the dust*] that is, innumerable: see Gen. 13. 16. and 32. 12. So *Balaam* said, *who can count the dust of Jakob* Num. 23. 20. In Gen. 32. 12. *for dust*, is said (and of the *sea*). The Chaldee here translath, *thy somes shall be multiplied as dust*. *spread abroad*] Heb. breaketh forth: that is, greatly increaseth and suddenly spread abroad. So the word is also used in Exod. 1. 12. Gen. 30. 30. 43. 1 Chron. 4. 38. The Grecke translath it, *increase the Chaldee, prevale*. It is a Prophecie of the spreading of the Church, through all parts of the world, *the sea*] that is, as the Chaldee expounds it, *the west*: see Gen. 13. 8. *all families*] So the promise unto *Jakob*, pertaineth also to us, who may say with the Prophet, *God found him in Beth-el, and there hee spake with us*: Job. 12. 4. And it implyeth the blessing of eternal life, and in thy feed] that is, Christ: see Gen. 22. 18. and 12. 3. And, may here be taken for *Ther it is sayd*; for it explaineth the former promise.

promise. See the notes on Gen. 13. 15.

Verf. 15. *I will be with thee*] The like promise God made at his returne, Gen. 31. 3. which *Jakob* understood thus, *I will do thee good*, Gen. 32. 9. The Chaldee translath it, *my word shall be thy helpe*. See Exod. 33. 15. 16. Mat. 28. 20. Gen. 46. 4. *all the way*] to the Grecke expreth the word *way*, here wanting; expelled also elsewhere in the Hebrew, Gen. 35. 3. And here the vision of the *Ladder*. (*Christ*) is applied to his present case & journey: for God giving his Sonne, doeth with him give all for God giving his Sonne, & godliness hath the promise things also, Ro. 8. 32. & godliness hath the promise of the life present, and that which is to come, 1 Tim. 4. 8. *not leave thee*] This taught *Jakob* to repose confidence in God, being content with things present: the like is spoken to us all, Heb. 13. 5.

Verf. 16. *Leborah*] The Chaldee paraphrasth, *the glory of the Lord dwelleth in this place*.

Verf. 17. *this is, &c.*] The Chaldee addeth, *this is no common (or private) place, but a place wherein God taketh pleasure, and over against this place, is the gate of heaven*. This place represented the Church of Christ, called the *house of God*, 1 Tim. 3. 15. which oftentimes is, where men are not aware of it, Rev. 12. 6. John 1. 46. where the *Ladder* Christ standeth, Mat. 18. 20. Rev. 14. 1. and where his servants (and Ierve him, Rev. 22. 3. 4. Unto which (as to the gate of heaven) the Lord bringeth such as shall be saved, to walke in the light of it, Acts 2. 47. Rev. 21. 2. 4.

Verf. 18. *the stone*] either *stone*, is here put for *stones*, (as in Gen. 3. 2. *tree, for trees*), or that before in ver. 11. of the *stones*; is meant (some one of them): see Gen. 46. 23. *pillar*] or *statue*, that is, a *monument* or *title erected and standing up*: This was here for a religious signe, as altars also were, Ely 19. 19. and *Jakob* did the like afterward, Gen. 35. 14. But when the Law was given by Moyses, no pillars might any more be set up, Lev. 26. 1. Hof. 10. 1. but all such as the heathens had erected, were to be broken downe; Deut. 7. 5. and 12. 3. There were also pillars for civil monuments, Gen. 35. 20. 2 Sam. 18. 18. *oil*] to anoint and consecrate it for holy use: as after in the law, there was an anointing oil, for to sanctifie the tabernacle, altar, laver, and all other things used in Gods service, Exod. 40. 9. 11. &c. So after *Jakob* powred both *drinking offering*, and *ole* upon his pillar, Gen. 35. 14. Which oyle, represented the anointing of the Holy Ghost upon Christ and his people, Psal. 45. 8. 1 John 2. 20. 27. both which are also compared unto *living stones*, 1 Pet. 2. 4. 5. And the Hebrew Doctors commenting upon this place, in *Breshith rabbah*, doe make this stone to signifie the *Messiah*.

Verf. 19. *Beth-el*] that is by interpretation, *The house of God*, as verf. 17. and so the Grecke here also translath it. And upon this ancient religious use of this place, which God himselfe approved of, Gen. 35. 1. it seemeth *Ieroboam* set up there the monument of his strange worship, which turned to him to sinne, 1 King. 12. 28. 29. 30. wherefore the Prophets changed the name from *Beth-el*, Gods

house, to *berb-aven*, the *house of iniquity*, (or of *avidol*) Hof. 4. 15. Of *Luz*, see Gen. 30. 37.

Verf. 20. *Uowed*] that is, *promised to God*: for a *vow*, is an holy or religious promise, made therfore with prayers, as this place sheweth, and Psal. 61. 6. Iudg. 11. 30. 31. and payed with thanksgiving, Psal. 65. 2. and 66. 13. 14. See more in the law of vowes, Lev. 27. and the annotations there. If God, that is prayerwise, *O that God would be with me*; and in way of promise, *When God shall have been with me*, &c. For a *vow*, implyeth both prayer and promise, as before is noted. And the Hebrew *Im*, that is, *If*, is used in prayers, as is noted on Gen. 24. 42. *If thou bee*, &c. It signifieth also, *when*, as in 1 Sam. 15. 17. Therefore one Prophet saith, *If a man shall sing*, 2 Chron. 6. 22. another (relating the same) saith, *When a man*. So the Evangelists, one writeth, *If thine eye be single*, Matt. 6. 21. another, *when thine eye is single*, Luke 11. 34. *with me*] this respecteth the first part of that promise of God in v. 15. *keepe me*] as the second part of Gods promise was, v. 15. *give me bread*, &c.] this respecteth the fourth thing promised in ver. 15. *I will not leave thee*, which taught him contentation, Heb. 13. 5. and *Jakob* void of covetousnesse, desirer both food and raiment; wherewith wee all should likewise be content, 1 Tim. 6. 8.

Verf. 21. *returne*] this respecteth the third part of Gods promise, in ver. 15. So *Jakob* vow, was grounded in all points, upon the word and promise given him: to teach us how to vow, and pray unto the Lord, *and Leborah* or then *Leborah* for this may be the first part of *Jakobs* vow or promise againe to God, whom he would in faith and reverence constantly professe to be his God, that is, author of his welfare and salvation. And this respecteth Gods (spirituall) worship. Though it may also be meant on Gods part, as are the former branches, and respect the promises made in v. 13. and 14.

Verf. 22. *the house of God*] that is, a place of Gods worship; as the Chaldee expoundeth, *wherupon I will serve before the Lord*. This *Jakob* after performed, when he built there an altar, Gen. 35. 7. And this respected Gods outward service, *rising give*] that is, *freely give the tenth*. A signe also of homage and subjection unto God: which therfore was given to the priests of the Lord; see Gen. 14. 20. and the law for tithes, in Lev. 27. Num. 18. Deut. 14. 22. 23. &c.

CHAP. XXIX.

1. *Jakob* cometh to the well of *Charan*. 9. He taketh acquaintance of *Rachel*. 13. *Laban* entertaineth him. 18. *Laban* covenanteth for *Rachel* to be his wife. 23. *Laban* deceiveth him with *Leah*. 28. He marieth also *Rachel*, and serveth for her seven yeeres more. 32. *Leah* beareth *Reuben*. 33. *Simeon*. 34. *Levi*. 35. *Judah*.

And *Jakob*, lifted up his feet, and went to the land of the sons of the East, And he saw, and beheld a well in the field; and loe there

there were three flocks of sheepe lying by it; for out of that well, they watered the flocks: and a great stone, *was* upon the wells mouth. And thither were all the flocks gathered, and they rolled the stone from the wells mouth, and watered the sheepe: and they put the stone againe, upon the wells mouth in his place. And Iakob said unto them; my brethren, whence bee ye? and they sayd of Charan are wee. And hee said unto them, Know ye Laban the sonne of Nachor? and they said, wee know him. And hee said to them, Is there peace to him? and they sayd Peace, and behold, Rachel his daughter, is coming with the sheepe. And hee sayd, loe ye, the day is great, it is not time that the cattel should be gathered together: water ye the sheepe, and goe feed. And they said, we cannot, untill all the flocks, be gathered together; and they roll the stone, from the wells mouth: then water we the sheepe. He yet was speaking with them; and Rachel came, with the sheep which were her fathers: for the fed them. And it was, when Iakob saw Rachel, the daughter of Laban his mothers brother, and the sheepe of Laban, his mothers brother: that Iakob went nere; and rolled the stone, from the wells mouth, and watered the sheepe of Laban his mothers brother. And Iakob kissed Rachel: and lifted up his voice, and wept. And Iakob told Rachel, that he was her fathers brother; and that he was Rebekahs son: and shee ran and told her father. And it was, when Laban heard, the tidings of Iakob his sisters sonne; that he ran to meet him, and imbraced him, & kissed him, & broght him in, to his house: and he told Laban, all these words. And Laban sayd unto him, Surely thou art my bone and my flesh: and he abode with him, a moneth of dayes. And Laban said unto Iakob, Because thou art my brother, shouldst thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder, was Leah; and the name of the yonger, Rachel. And the eyes of Leah, were tender: and Rachel was faire in forme, and faire in countenance. And Iakob loved Rachel: and said, I will serve thee seven yeeres, for Rachel thy yonger daughter. And Laban said, It is better that I give her to thee, then that I should give her to another man: abide thou with me. And Iakob served for Rachel seven yeeres: and they were in his eyes, as a few daies, because he loved her. And I-

kob said unto Laban, Give mee my wife, for my dayes are fulfilled: that I may goe in unto her. And Laban gathered together, all the men of the place, and made a banquet. And it was in the evening, that he took Leah his daughter: and brought her in, unto him: and he went in, unto her. And Laban gave to her, Zilpah his handmaid: for a handmaid, to Leah his daughter. And it was in the morning, that loe it was Leah: and he said unto Laban, what is this thou hast done unto mee? Did not I serve with thee, for Rachel? and wherefore hast thou beguiled me? And Laban said, It may not be so done, in our place: to give the yonger, before the first-borne. Fulfill thou the seven of this; and there shall be given unto thee, this also; for the service which thou shalt serve with me, yet seven other yeeres. And Iakob did so, and fulfilled the seven of this: and he gave unto him Rachel his daughter for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmaid: for a handmaid to her. And he went in also unto Rachel; and he loved also Rachel, more then Leah: and served with him, yet seven other yeeres. And Iehovah saw, that Leah was hated; and he opened her wombe: and Rachel, was barren. And Leah conceived, and bare a son; and she called his name Reuben: for the said, for Iehovah hath scene my affliction: for now, my husband will love me. And she conceived againe, and bare a sonne; and shee said, because Iehovah hath heard that I was hated, he hath therefore given me, this also: and she called his name Simeon. And she conceived againe, and bare a son; and said, now this time my husband will be joyaned unto me; because I have borne unto him, three sons: therefore she called his name, Levi. And she conceived againe, and bare a son; and she said, this time, I will confesse Iehovah; therefore, she called his name Iudah: and she stayed from bearing.

Annotations.

L [fed up] - that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in Plal. 74. 3. *sonnes of the East* that is, the easier people, in Mesopotamias, which lay eastward from Canaan. So in Job 1. 3. The Greeke omitteth the word *sonnes*, and translatheth the *east countries*. From the east God had raised up Abraham the (man of) righteousness, Ely 4. 1. 2. Gen. 12. 1. & thither now Iakob his nephew, ther

there to serve for a wife. Hof. 12. 12. wherein the mystery of Christ and his Church, was figured: Eph. 5. 3. 2. Cor. 11. 2.

2. Ver. 2. *a well* at a well in the field, Abrahams servant met with Rebekah Isaaks wife, Gen. 24. 11. 15. So here Iakob meeteth with Rachel his wife. A much like thing befell unto Moyses, Exod. 2. 15. 16. 21. And Christ sitting on Iakobs Well (in Samaria) preached there of the living waters of his Gospel and spirit, which who so drinketh, they shall bee in him a well of water springing up into everlasting life, Iohn 4. 6. - 14. and 7. 38. 39. *lying*] This the Gr. translatheth *resting*. The two works of shepherds to their flocks, are feeding, and causing them to lie downe, or to rest; both which Christ performed to his people, Song, 1. 6. Ezek. 34. 15. Plal. 23. 1. 2.

3. Ver. 3. *the stone* wherewith the well was closed and sealed up, to keepe the waters safe and pure: and which the shepherds must remove to water the sheepe. A figure of the Pastors duty, in opening the mysteries of the Scripture, that men may with joy draw waters out of the wells of salvation, Ely 12. 3. The three flocks here mentioned, are by the Hebrew Doctors (in *Breschubab* upon this place,) applyed to the whole body of the Church, Priests, Levites, and the other Israelites.

6. Ver. 6. *Is there peace* that is, *welfare & prosperity*. This was the manner, in those places of saluting, or asking of ones welfare; as in Gen. 43. 27. 28. Sam. 25. 5. 6. 2 Sam. 20. 9. The Greeke translatheth *is he in health?*

7. Ver. 7. *is great* that is, *much day yet remaineth* before it is high day. He exhorted to use the time, while it remained, for the good of their sheepe and not to take them to so soone from their pasture.

8. Ver. 8. *cannot* that is, *are not able*, the stone is so great; or, *may not*, by right, till all come together. In this latter sense, the word is used, Gen. 34. 14. and 43. 3. and 44. 26. and other where.

6. Ver. 9. *she fed them* for, *she was the shepherdess*. In Gr. *she fed her fathers sheepe*. It seemeth, men used to employ their daughters in such workes, Exod. 2. 16. (whereupon Christs spouse is compared to a shepherdess, Song. 1. 7. 8.) unless it were laid upon her through her fathers covetousnesse, as some thinke.

10. Ver. 10. *rolled the stone* either, with the helpe of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbines hold, saying, *Iakobs sheepe were not strained* (as Prov. 4. 12) *neither did his strength faile*; but as a mighty strong man, hee rolled the stone from the wells mouth, &c. and the shepherds saw it, and wondered at it, and were not able to role away the stone, but Iakob rolled it away himselfe alone. Pirkes 8. Elzezer, chap. 36.

11. Ver. 11. *lifted up* that is, *with a loud voice wept*: the Greeke translatheth, *cried with his voice & wept*. It argueth his great affection, and passion of minde for her sake; as the like was after in Ioseph, Gen. 43. 30. and 45. 2. 14. 15. Such things God setteth downe particularly and often, (though they may seeme of small moment, to shew how he is delighted in the actions of his children, whom the world contemneth.

Verse 13. *the tidings*] or, *the heare say*: in Hebrew, *the hearing*: figuratively put for the word (or matter) *heard*. The Apostles in Greeke (sometime keepe the phrase; as, *who hath beleevd our hearing?* Rom. 10. 16. that is, *our report, preaching, or word preached*. Sometime they explaine one another, with other words; as, *his hearing spread abroad*, Mark. 1. 28. for which in Luk 4. 37, it is written, *his fame* (or *sound, ecchoe*.) words for things, to weat, about his journey, and the causes of it, as is before specified. For else, it might seeme strange unto him, that Isaaks sonne should come in that poore sort alone: whereas Abrahams servant came richly, with other men accompanying him: Gen. 24. 10. 32. 53.

Ver. 14. *my bone* that is, *my kinsman*, as the Chaldee explaineth it. The Greeke saith, *of my bones*. See the like phrase, in Iudg. 9. 2. 1 Chro. 11. 1. 2 Sam. 19. 12. 13. *of dayes*] that is, *a whole moneth*: as a yeere of daies. 2 Sam. 14. 28. is a whole yeere. See the notes on Gen. 4. 3.

Ver. 15. *brother*] that is, *kinsman*: see Gen. 13. 8. *shouldst thou?*] The Greeke explaineth it, *thou shouldst*. See Gen. 18. 17.

Ver. 16. *elder*] Hebrew, *greater*: meaning in age: and so the yonger is the lesser. See Gen. 27. 1. By interpretation, *Leah* signifieth *Labourious*, or *Painfull*: and *Rachel* an *Eve* or *Sheepe*.

Ver. 17. *tender*] as the Greeke translatheth, *infirm*, or *weak*: but the Chaldee translatheth *faire*. Thargum Ierusalem addeth, that they were tender with weeping and praying. *informe*] that is, *in proportion of body, or personage*: as the next in commensure, or visage, is for beauly of colour. Both together, make perfect beauly. The like is sayd of Esther, Esh. 2. 7. and of Ioseph, Gen. 39. 6. The Hebrew Doctors mystically apply this to the Church, the fairest in the congregation of Israel, when it was guiltlesse from the power of uncleannesse: as it is sayd, (in Song. 4. 7.) *Thou art all faire my love, there is no spot in thee*. R. Menachem, on Gen. 29.

Ver. 20. *served*] These things are set downe to shew Labans churlishnesse, & Iakobs meeknes, poverty, patience, and hard condition in this life; which the Prophet after rehearseth, how Iakob fled into Syria, and Israel served for a wife, and for a wife, kept (sheepe) Hof. 12. 12. For whereas men used of their substance to give dowries, Gen. 34. 12. Exod. 22. 7. Iakob having nothing to give, out of his poverty. (Gen. 32. 10.) giveth his service to his uncle for a wife, which service was hard unto him, Gen. 31. 40. 41. as David, instead of a dowry, gave 100 foreskins of the Philistines, whom hee killed with great perill of his own life 1 Sam. 18. 23. 25. 27. These things of Iakob, may also (as the former of Abraham & Isaak) be mystically applyed to Christ, whose spouse and Church, is beautiful, Song. 4. 1. 7. Ephel. 5. 25. 27. & hath made him to serve with her sins, & wearied him with her iniquities, Ely 43. 24. were in his eyes; that is, *seemed unto him*, *loved her* & *loved* suffereth, hopeth, and endureth all things, 1 Cor. 13. 7. *much water cannot quench it*, neither can the floods drowne it: Song. 8. 7. See Gen. 24. 67.

21 Ver. 21. are fulfilled *or, are full, complete* : The Chaldee addeth, *the daies of my service are fulfilled* : meaning the seven years covenanted, v. 18. Some take it to mean full, in respect of his age: and that he was married at the thirty before the 7 years were expired. But in *Pirke R. Eliezer*, chap. 36, it is said; *Iakob began to serve for a wife 7. years : after 7. yeeres he made a banquet, & rejoicing 7. daies, & had Leah &c. & added 7. daies banquet more, & received Rachel, & went into the chamber, (as Iudg. 15. 1.) that the may be to me as my wife. See Gen. 6. 4. The Bride, usually had a *privie chamber* (or *closet*) whereinto she entred at the marriage day, Iosel 2. 16. Whereupon, among the Iewes, the coming together in mariag, is called *the assembling into the privie-chamber*, *Maimony* in treat. of *Wives*, ch. 10. §. 1.*

22 Ver. 22. a banquet named in Hebrew of *drinking*, as is noted on Gen. 19. 3. such we call a *Bride-ale*. The Greek translatheth it a *marriage*: hereupon the word marriage is used for a *banquet, or feast*, in Luk. 14. 8. and fo the Syriack there a translatheth it.

23 Ver. 23. *Leah* in Greek, *Leia*. A notable example of perfidie in Laban, fo to deale with his owne sisters son. And by reason that women at such times were veiled, (as in other like cases may be seene, Gen. 38. 15. 16) Iakob could not discern the fraud.

24 Ver. 24. *Zilpah* in Greek *Zelpha*. hand maid] or, handwoman, servant, (see Gen. 16. 1.)

25 V. 25. the morning] Every man's worke shall be made manifest, for the Day shall declare it. 1. Cor. 3. 13. They that do evill, know not the light; & the morning is to them, even as the shadow of death, Iob 24. 16, 17. Therefore is this fact observed to be done in the evening, and discovered in the morning. beguiled me] The Chaldee saith, *beguiled me*? These things as they shew the evill mind and eariage of Laban, both in this his fact, and the excuse following: fo may they be considered as a chastisement of God upon Iakob, who had by guile (with a better mind) gotten the blessing, Gen. 27. 35. For even the righteous are recompensed in the carth, Prov. 11. 31. and with what wicked men me, it shall be measured to them againe; Mat. 7. 2. But how great an affliction was this unto Iakob: to see beguiled of his Loue, and defyled with another, whom in respect of her he hated? ver. 30. 31. For, love is strong as death, Song. 8. 6.

27 Ver. 27. the seven of this] or the weeke, that is, the seven daies banquet of this Leah, and fo confirm the marriage with her; and then we will give thee the other. A weeke hath the name in Hebrew, of seven daies; with us, it is called a *seven-might*. And the marriage feast, used to continue seven daies, as appeareth by Iudg. 14. 10. 12. And it is a canon among the Iewes, that *whosoever marrieth a maid, shall rejoice with her 7. daies*; not doing any worke, but eating, drinking, and making merry. And so if he marry a woman not a maid, 3. daies. And if he take more wives together he must rejoice with every of them, her convenient time of joy: *Maimony*, *trinit. of Wives*, ch. 10. §. 12. 13. Thus Laban provided, that Iakob by voluntary consent to this marriage with Leah, should not be able afterward to put her away. The Ierusalem Chaldee paraphrase,

plainly applyeth this to the seven daies banquet for Leah. And that it cannot be meant of seven yeeres, before he should marry Rachel: the birth of their children, and life of Iakob after in the History, do manifest, Gen. 47. 9. and 41. 46. and 30. 24. there shall be given to weete, by me; as the Greeke translatheth, *I will give*. The Hebrew also may signifie, *we will give*: that is, I and my friends, this also meaning Rachel: ver. 28. So to make him amends, he urged upon him, another marriage incessuous. Which how ever Iakob accepted, and it may, by the special motion of Gods spirit, (as Samsons marriage with the Philistian woman, *was of the Lord*, Iudg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mystery, the churches of Iewes and Gentiles, may by these two sisters be implied: as the two Testaments were in Abrahams wives, Gen. 16. Gal. 4. *shalt serve*] So covetousnes of gaine by Iakobs service, made him thus to offer: and Iakob in yielding to this, is a mirror of patience.

Ver. 31. hated] not simply but in comparison of Leah; that is, *lesse loved*, as the former verie sheweth. So in Deut. 21. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chastised of God, for consenting to the sin, with her father. opened her womb] that is, made her to beare children: the contrary was in Gen. 10. 18. The Chaldee translatheth, *gave her conception*.

Ver. 32. Ruben] that is, *Son of seeing* (or of him that seeth) meaning his affliction, as the next words doe explaine: or, *See ye the Son*. So in *Pirke R. Eliezer*, chap. 36. it is said; *God saw Leahs tribulation, and gave her conception, and consolation to her soule: and she bare a man-child of a goodly forme; and saide, see the son, which God hath given me*.

Ver. 33. Simeon] written in Greek by the Evangelists, *Symeon*, 2 Pet. 1. 1. and *Simeon*, Mat. 10. 2. by interpretation *Hearing*, or *son of hearing*, that Leah was hated.

Ver. 34. he called] or, (not noting any person,) his name was called: See Gen. 16. 14. *Levi*] that is, *joyued*: the reason of the name here, was of her husbands joyning unto her: after, the Levites were joyued unto the Priests in the ministry and service of God, as Numb. 18. 2. 4.

Ver. 35. this time] or now, to weete againe, as the Greeke addeth. *confesse*] that is, *openly praise and celebrate*, in solemne manner. This here applyed to the Lord, is after applyed to Iudah himselfe, Gen. 49. 8. *Iudah* or *Iehudah* in Greeke, *Iudas*: by interpretation, *A Confessor*, or the son of Confession, or of Praise. Of him, all the sons of Iakob, are called *Iewes*, Esth. 3. 6. Mat. 27. 37. and he is a true Iew, whose praise is of God, Rom. 2. 29. *played*] or, *wooded*, that is, *left off beeing*, for a while, after the had more increase, Gen. 30. 17. And thus God dispensed his blessings, where least love of man was shewen: which redounded to further glory by Leahs thankfulness.

CHAP.

CHAP. XXX.

1. Rachel in grief for her barrennesse, giveth Bilhah her mayd unto Iakob. 5. Bilhah beareth Dan and Nephthali. 9. Leah giveth him Zilpah her mayd, who beareth Gad and Asher. 14. Reuben findeth Mandrakes, with which Leah hireth her husband of Rachel. 17. Leah beareth Issachar, Zebulun, and Dinah. 22. Rachel beareth Ioseph. 25. Iakob desireth to depart. 27. Laban stayeth him, on a new covenant. 37. Iakobs peltice, whereby he became rich.

1 And Rachel saw, that she did not beare children unto Iakob; and Rachel envied her sister: and she said unto Iakob, Give me sonnes, or els, I dye. And Iakobs anger was kindled, against Rachel: and he sayd, am I in Gods stead, who hath with-held from thee, the fruit of the wombe? And she said, Behold my handmaid Bilhah, goe in unto her: and shee shall beare, upon my knees, and I also, shall bee builded by her. And shee gave unto him, Bilhah her hand-mayd, to wife: and Iakob went in, unto her. And Bilhah conceived, and bare unto Iakob, a son. And Rachel sayd, God hath judged me; and hath also heard my voice, and hath given unto me a sonne: therefore, called shee his name, Dan. And Bilhah, Rachels handmaid, conceived againe; and bare, a second son, unto Iakob. And Rachel said, wrastlings of God, have I wrastled with my sister, I have also prevailed: and shee called his name Naphthali. And Leah saw, that shee had stayed from bearing: and shee tooke, Zilpah her handmaid, and gave her unto Iakob, to wife. And Zilpah, Leahs hand-mayd, did beare unto Iakob, a sonne. And Leah said, With a troupe: and shee called his name, Gad. And Zilpah, Leahs hand-maid, did beare, a second son, unto Iakob. And Leah said, With my blessednesse, for the daughters will call me blessed: and shee called his name, Asher.

And Reuben went, in the daies of wheat haruest; and found Mandrakes, in the field; and brought them, unto his mother Leah: and Rachel sayd unto Leah; Give mee I pray thee, of thy sonnes Mandrakes. And she sayd unto her; Is it a small-matter, that thou hast taken my husband, and wouldst thou take, my sonnes Mandrakes also? And Rachel sayd, therefore he shall lye with thee to night, for thy sons Mandrakes. And Iakob came out of the field, in the evening; and Leah went-out to meet him; & shee said, thou hast come in unto me; for hiring I have hired thee, with my sons Mandrakes: And he lay with her that night. And God heard

Leah: and she conceived, and bare unto Iakob, the fift son. And Leah sayd, God hath given me my hire, for that I gave my hand-maid, to my husband: and shee called his name, Issachar. And Leah conceived againe; and she bare the sixth son unto Iakob. And Leah sayd, God hath endowed mee with a good dowrie: now will my husband dwell with me, because I have borne unto him fixe sonnes; and shee called his name, Zebulun. And afterward, she bare a daughter: and shee called her name, Dinah. And God remembered Rachel: and God heard her, and opened her wombe, and shee conceived, and bare a son: and said, God hath gathered away, my reproach. And shee called his name, Ioseph; saying: Iehovah will add to mee, another son. And it was, when Rachel had borne Ioseph: that Iakob said unto Laban; Send me away, and let mee goe, unto my place, and to my land. Give me my wives and my children, for whom I have served thee, and let me goe: for thou knowest, my service which I have served thee. And Laban sayd unto him; I pray thee if I have found grace, in thine eyes: I have learned-by experience, that Iehovah hath blessed me, for thy sake. And he said, Expressly name thy wages unto me, and I will give it. And he said unto him; Thou knowest, how I have served thee: and how thy cattell hath been, with me. For it was little, which thou haddest before me, and it is increased to a multitude; and Iehovah hath blessed thee, at my foot: and now, when shall I also do, for my owne house? And he said, what shall I give unto thee? And Iakob said, thou shalt not give unto mee any thing; if thou wilt doe for me this thing, I will turne againe, I will feed thy flocke, I will keep them. I will passe through all thy flocke, to day, removing from thence, every lambe speckled and spotted; and every brown lambe, among the sheepe; and the spotted and speckled, among the goats: and it shall be my wages. And my justice shall answer for me, in time to come; when it shall come for my wages, before thy face: every one that is not speckled and spotted amongst the goats, and browne amongst the sheepe; that (shall bee counted) stolne, with me. And Laban said, behold, I would, it might bee according to thy word. And he removed in that day, the hee-goates that were ring-straked and spotted; and all the thee-goates, that were speckled and spotted; every one that had some white in it; and every browne one, amongst the sheepe: and hee

L 2 gave.

36 gave them into the hand of his sonnes. And he set three daies way, betwixt him /*else* and Iakob : And Iakob fed the rest of Labans flocks. And Iakob tooke unto him, the rods of green white-poplar, and of nut-tree and of plantane-tree; and filled in them white strakes, with making bare the white, which was on the rods. And he set the rods which he had filled; in the gutters, in the troughes of waters : when the flocks came to drinke, before the flocks; that they might conceive, when they came to drinke. And the flocks conceived, before the rods : and the flocks brought forth, ring-straked, speckled, and spotted-ones. And the lambs, Iakob separated, and gave the faces of the cattell, toward the ring-straked, and all the browne, among the cattell of Laban : and hee put his owne flocks by themselves-alone; and put them not, unto Labans cattell. And it was, whensoever the lustie cattell conceived, then Iakob put the rods before the eyes of the cattell, in the gutters : that they might conceive among the rods. And when the cattell were feeble, he put them not : so the feeble, were Labans and the lustie, Iakobs. And the man encreased, most exceedingly : and hee had many flocks, and women-servants, and men-servants, and camels, and asses.

Annotations.

- 1 **E** *Noted.* [One word in the original, is for envie, zeale, and jealousy; taken sometime in the good part, sometime in the evill, as in this place. It is a stronger affection then *with* or *anger*; Prov. 27.4. & a work of the flesh, Gal. 5. 21. 1 Cor. 3. 3. *sons* [some son, or child. or *else* I dye for, and if not, I am a dead woman. The like phrase was before in Gen. 20. 3. Through fretfulness & impatience, the should kill her selfe; for envie is the rottenness of the bones, Prov. 14.30. whereas the ought to have fought unto the Lord, as did Isaac, Gen. 25.21.
- 2 *Ver. 2. in Gods stead* [who only can give children : 1 Sa. 5. 6. Pl. 13. 9. & 12. 7.3. So the Chaldee paraphrast, *Askest thou (ons) of mee? shouldst thou not make the of the Lord?* fruit that is, is the Chaldee expounded, the child of thy bowels. So al child. & are called the fruit of the womb, Deut. 7.13. Pl. 12.7.3. even Christ himselfe, according to the flesh, Lu 1.42
- 3 *Ver. 3. and (he full) or, that he may hear.* upon my knees [meaning, children that might be brought up & nursed on her knees, as her own; Jo Gen. 50. 23. Hereupon the calthe Bilhahs children, hers: v.6. *Bilha builded*] that is, *had have children*, as the Gr. translateth. See Gen. 16.2. where the like was spoken by Sarah.
- 4 *V.4. to wife for, for a wife.* The like is said of Agar, who yet was but a secondary wife, or concubine: see Gen. 16.3. & 22.23. So this *Bilhah* (or *Bilha*, as the Greek writeth her), is called a concubine. Gen. 35. 22. The like is to be minded for *Zilpah*, in ver. 9.

Ver. 6. *judged*] This word, when it respecteth the godly, sometime meaneth *chastisement*, and affliction for sin, 1 Cor. 11.32. sometime deliverance out of their affliction, is 1 Sa. 24.15. 2 Sam. 18.49. Both may be implied here. *heard my voice*, received my prayer, saith the Chaldee paraphrast in v.17. and 22. By this it appeareth that faith & virtues, were mixed together with the infirmities of these holy persons. So after in v. 17. *Dan* that is by interpretation, *Judging*: so named of Gods judging, that is, helping, & delivering her. Afterward his name is applied to the *Judging*, that should be among his children, Gen. 49.16.

V.8 *Wrastlings of God*] that is, *divine & vehement wrastlings*, v.ey great and earnest endeavours both with God in prayer, and by all other means that he could; as *wrasting* is a writhing & running every way to prevail by might or flight. The name of God, is added to things for excellency likee see Gē. 23.6. The Greek translateth it, *God hath hapen me, & I have beene compared with my sisters*: Chaldee addeth, *God hath received my request; when I supplicated in my prayer, I desired that I might have a son, as my sister, and it is granted me.* *Naphthali*, as the Greek writeth it, *Nephthali*: Rev. 7.6 by interpretation, *Wrastler*, or son of *My wrastling*.

Ver. 11 *with a troupe* [or, *atroupe* is come: for here it is a double reading, in the Hebrew margine it is written *ba Gad*, a troupe is come, which in the text is one word *bagad*, that is, *in* (or *with*) a troupe; so after in v.13. *beastly*, in (or *with*) his blessings. And so the Greek translateth it, *In or with*; but the Chaldee turneth it is come. *Gad* signifieth a troupe, or band of men, and to this interpretation Iakob after doth allude, Gen. 49.19. How be it the Greek translates it, *with good lucke* (or *fortune*) Fortunately. And in Arabick, the planet *Jupiter*, is called *Gad*. *Gad*] that is, a troupe or host; saith the Greek, *lucke*, or *fortune*. This word is used in Esa. 65. 11. that prepare a table for the troupe : there the Chaldee translateth it *Idols*: for it meaneth the host of heaven, or planets.

Ver. 13 *with my blessings* [or *In my happiness*; that is, as the Greek explaineth it, *O blessed* (or *happy*) *am*: meaning that this child was bet with her fertility. The Chaldee translateth it, *I have praise* (or commendation.) *daughters*] that is, as the Greek translateth it, *women* : so in Prov. 31.29. Song. 6.8. And the Chaldee, *women will praise me.* *Call me blessed* [or count me happy. This phrase the Virgin Mary useth, Luk. 1.48. see also Song. 6.8. *After*] or *After*, that is, *Blessed, happy, or making blessed*.

Ver. 14 *Mandrakes*] in Hebrew *Dudaim*, which signifieth *lovely* or *amiable*: is the Greek translateth them *apples of Mandragoras*, (or *Mandrake-apples*): the Chaldee also calleth them *Iachin*, that is, *Mandrake*, which name is borrowed from the Arabick. They were such things as gave a smell, Song. 7.13. Whether they were those that wee now call *Mandrakes*, is uncertain. The name is not found in Scripture, but in this history, and in *Bala*.

Ver. 15 *Is it small*] the Greek translateth, *Is it not enough?* These contentions were not merely carnall, but partly also for desire of Gods ordinary blessing,

blessing, in propagation; and chiefly for the increase of the Church, and obtaining the promised seed for salvation.

17 Ver. 17. *heard Leah*] the Chaldee saith, *received her prayer*: so ver. 6. and 22. Gods providence and goodness is here admirable, that he should regard, and in his booke record such things as the about childh works, and womens contentions for their husband: unto which notwithstanding the Lord abate h himselfe, (passing by the heroical acts of the world,) and preacheth his grace, (in the midst of all humane infirmities;) to those that in faith doe call upon him.

18 V.8 *Iffchar*] the Greek addeth the interpretation, *Iffchar*, that is, *Hire*. It is written with the letters *Iffchar*, but by the vowels *Iffchar*, one *S* not pronounced, which is not usual. *Sachar* significeth *Hire* or *wage*: whereof he had the same. But in that the countess her some reward from God, for giving her maid to her husband; it seemeth to be her error.

20 Ver. 20. *in love*] [or, *give me a good gift*, as the Greek translateth. *Zebulon*] or, as the holy Ghost writeth it in Greek *Zabulon*; that is by interpretation, *Dwelling*.

21 Ver. 21. *Dinah*] that is, *Judgement*; in Greeke *Doma*.

22 Ver. 22. *remembered*] that is, *sheeved care*, and helped Gen. 8.1. The Chaldee translateth, the *rememberance* of Rebeck came before God, and hee received her prayer. So in 1 Sam. 1. 19. 20. the Lord remembered *Hannah*, opened] that is, as the Chaldee expounded it, *gave her conception*. So in Gen. 29.31.

23 Ver. 23. *gathered* or *taken away* my reproach, meaning her barrenness; which was a reproach among men, Luke 1.25. 1 Sam. 1.6. Esay 4.1.

24 Ver. 24. *Joseph*] that is, *He will add*: or, *adding*. Sometime he is written *Iehoseph*, as in Plal. 81. 6. so it was graven on Aarons Breastplate, Exod. 28. The like is in the writing of other names, as *Isaiah*, 1 Chron. 10. 2. or *Iehonathan*, 1 Sam. 31.2. *Isaiah*, 2 Chron. 24.1. or *Iehonah*, 2 King. 12.1. and *Isaiah* the like. *will add*] or *prayerwife*, *bound to me*. The performance hereof, see in Gen. 21.7. He rebey his faith appeareth. The Hebrew doctors observe, that she said not other senses, for he knew that there should be but twelve tribes; and he saith that she felt some might be of her: R. Menaschem on Gen. 20.

25 Ver. 25. *to my land*] or *country*, meaning Canaan, some doo to him, Gen. 28.13. whither by faith he would returne, and dwell in it, expecting the blessing of God, as Gen. 26.3. Heb. 11.9. So in Jer. 51.7.

27 Ver. 27. *grace*] or, *favour* in thy eyes: an unexpected meaning, say I pray thee see the notes before Gen. 1.4. and 13.9. and 23.13.

28 Ver. 28. *Expressly name*] or, *Nominate plainly*, appoint: The Greeke saith, *distinguishe*; that is, *distinguishe* name.

30 Ver. 30. *before me*] that is, *before my coming*: so Gen. 22.3. and 26.28. *encreased*] [Hebrew, *broken forth*; that is, *encreased*, and *spread abroad* judgment; so ver. 43. and Gen. 28. 14. The Greeke

here translateth it, *encreased*, at my foot] that is, *since my coming*, and by my travell and service. So the *foot* is used to signifie *laborious service*, Deut. 11.10. and the *coming* or *presence* of any, Hab. 3.5. The Chaldee translateth it as before in ver. 27. *for my sake*. *doe*] that is, *provide labour*, prepare &c. for my owne family? which he that doth not, is worse then an *Idol*, 1 Tim. 5.8. The Greeke translateth, *make my selfe an house?*

Ver. 31. *any thing*] that is, *any certaine wage*, or *stined hire*, of Labans gite. He chose rather to depend on Gods providence. *will turne againe*, *will feed*, &c. that is, as the Greeke explaineth it, *I will againe feed thy sheepe, and keepe them*.

Ver. 32. *removing*] that is, *remove about*: and so the Greeke translateth, *separate thou*. *it shall be* [meaning, so he should be his wage, namely, all that were borne to partie coloured after that time. And this choice depended upon Gods blessing: for naturally the cattell would bring forth others like them; lives, and so Iakob part should be few. But by Gods extraordinary providence, it fel out otherwise; see Gen. 21.10.12.

Ver. 33. *my justice*] that is, *a just reward* of my labours from the hand of God, on whom I depend, and *just dealing* in me, who shall be fene to keepe nothing but my owne. *answer for*, or *restitute for* (or with me.) The contrary is in Esay 59. 12. *our finnes answer*, (or *restitute*) against us. *Answering* is for *winning* in Esay. 20. 16. *in time to come*] that is, *hereafter shortly*: the Hebrew phrase is, *in day to morrow*: but to morrow is often used for *hereafter*, or *time to come*, Exod. 13. 14. Deut. 6. 20. Ioh. 4.6. Mat. 6.34. *as yesterday*, is for *time past*, Gen. 31.2. *when it shall come*] or, *for it shall come*, or, *when thou shalt come* (to looke:) on my wages. The Greeke translateth, *for my wages is before thee*.

Ver. 34. *I would it might be* or, *I wish it, let it be*: for the distinction seemeth to afford this sense. The Greeke omitting the former, saith only, *Let it be*.

Ver. 36. *way*] that is, *journey*: so Gen. 31. 23. and often in the Scripture.

Ver. 37. *rods*] [H. b. *rod*: as *tree*, for *tree*, Gen. 3.2. *greene*] that is, *moist*: opposed to *dry*, and is not meant of colour. It may also be referred to the rods, *nut tree*] in Hebrew *Luz*: some think it to be the hazell, others the almond tree: the Hebrew and Greeke are both general, for any *nut tree*: and the word is not found for a tree, but in this one place. Elsewhere *Luz*, is the City *Bethel*, so named as seemeth of *nut trees* growing there, Gen. 28.19. as elsewhere *I richo* is called the City of *Palme trees*, 2 Chron. 28.15. *plane tree*] or, *plane tree*: thus both the Greek and Chaldee doe interpret the Hebrew name *gnarmon*: some think it to be the cheburne tree. It was a faire tree, as appeareth by Ez. k. 31.8.

Ver. 38. *conceive*] [H. b. *be in heat*; whereby conception or engendering is meant, as the Greek plainly translateth. And these things Iakob did by the oracle of God, as appeareth by Gen. 31.9.10. 11. 12. by reason whereof, it was no more unlawful for him to doe thus, then for his children to rob the Egyptians, Ex 12.35.36. It was in recompence

of his sore labors, Gen. 31. 38, 40. and had not God provided this way for his recompence, Laban would have sent Iakob away empty, Gen. 31. 42.

39 Ver. 39. *ring-straked* with a round strake, or ring about their legs, as if they were tied about. The Greeke saith *was* in Gen. 31. 8.

40 Ver. 40. *the lambs* which were so spotted and particoloured, ver. 39. *gave* that is, *set*, or *turned* the faces of the sheep towards them, that by seeing them, they might conceive the like : as they did before, by seeing the pilld rods in the troughs.

41 Ver. 41. *lefty* or *strong*. The Hebrew word signifieth *bound together*, which may be understood both of their bodies *well-set* and *trist* together, and of their *conspiring* together the male and female for engendering. Which was at the beginning of the yeere, and therefore the Chaldee translatheth it, *the forward* (or *firstborne*.)

42 Ver. 42. *feeble* or *laterward*, as the Chaldee also translatheth it, or *engendered late*. It hath the signification of *covering* : and it may be understood, when they were thicke covered with wool, as towards the end of summer, when they are not so strong for generation.

43 Ver. 43. *encreased* Hebrew *brake forth* as v. 30. Gen. 28. 14. The Greeke here translatheth it, *waxed rich*, *exceedingly* or *vehemently* : doubling the word to enlarge the case, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Iakob, Gen. 28. 15. and delivered him from covetous Labans injuries, Gen. 31. 7. 42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promitteth, that his people shall *rob those that robbed them*, and *spoil those that spoiled them* : Ezek. 39. 10. Of the things in this chapter, and other the like, the Hebrew Doctors give this commendation. *Marvelous mysteries are in the histories of the holy law: that none is able to tell the praise of the excellencie thereof, and of the hid things of the same, yea even those, when histories are found in the Law, which may be thought unsuccessfull and unprofitable. And when we read in the law, mee bleste (God) for the histories; by which he hath planted a eternal life amongst us, as by the ten Commandments, (Exod. 20.) For when a man removeth the velle of blindness from off his face, hee shall find in that worke, a mountaine of spices and of frankincense: neither hath the eyes faine, o God, besides thee :* (Ela. 64. 4.) R. Menachem, on Gen. 30.

CHAP. XXXI.

1. *Laban and his sons envy Iakobs prosperity.* 3. *God biddeth him returne into Canaan.* 4. *He acquainteth his wives herewith, complaining of their fathers hard dealing.* 14. *They agree to goe with him.* 17. *so they all flee secretly.* 19. *Rachel stealeth her fathers images.* 22. *Laban pursueth after him.* 26. *and complaneth of the wrongs.* 33. *and searcheth for his images.* 34. *but Rachel in policie hideth them.* 36. *Iakob chideeth with Laban for abusing and hard usage of him.* 43. *Laban would make a covenant.* 45. *whitch Iakob assenteth unto, and*

is confirmed by a signe, an oath, and a banquet; 55. so they part in peace.

And he heard, the words of Labans sons, saying, Iakob hath taken, all that was our fathers : and of that which was our fathers, hath hee made all this glorie. And Iakob saw, the face of Laban; and behold it was not with him, as in former dayes. And Iehovah said unto Iakob; Returne unto the land of thy fathers, and to thy kined: and I will be with thee. And Iakob sent, and called Rachel and Leah: to the field unto his flocke. And he said unto them, I see your fathers face, that it is not toward mee, as in former dayes: and the God of my father hath been with me. And ye know, that with all my able-power, I have served your father. And your father hath deceived me, & changed my wages, ten times : but God hath not given him, to doe me evil. If he said thus, The speckled shall be thy wages; then bare all the cattell, speckled : and if he said thus, the ring-straked shall be thy wages; then bare all the cattell, ring-straked. And God, hath taken away the cattell of your father, and given them to me. And it was, in the time that the cattell conceived; that I lifted up my eyes, and saw in a dreame : and behold the hee-goats which leaped-up on the cattel, were ring-straked, speckled and grissled. And the Angel of God said unto me in a dreame; Iakob: and I said, *Loe here I am*. And hee sayd, Lift-up now thine eyes, and see, all the hee-goats, that leape up on the cattell : are ring-straked, speckled and grissled: for I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst unto me, a vow : now, arise goe out from this land, & returne unto the land of thy kined. And Rachel & Leah answered, and said unto him : Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him, strangers? for he hath sold us : and eareing he hath eaten up also, our money. For all the riches, whitch God hath taken-away from our father, that belongeth to us, and to our sonnes; and now, all that God hath said unto thee, doe thou. And Iakob arose, and tooke up his sons, and his wives, upon camels. And he led away all his cattell, and all his substance which he had gathered; the cattell of his getting which hee had gathered in Padan Aram : for to come unto Isaac his father, in the land of Canaan. And Laban was gone to sheare his sheepe : and Rachel had stolen the Teraphims, that were her fathers.

And

20 And Iakob stole from the heart of Laban the Syrian : in that he told him not, that he fled. 21 And he fled himselfe; and all that he had, and he rose up, and passed over the river : and set his face toward mount Gilead. And it was told Laban, in the third day; that Iakob was fled. And hee tooke his brethren with him, and followed after him, seven dayes way : and overtooke him, in mount Gilead. And God came to Laban the Syrian, in a dreame by night : and he said unto him; Take thou heed, lest thou speake with Iakob from good to bad. And Laban overtooke Iakob : and Iakob had pitched his tent in the mount; and Laban pitched with his brethren in mount Gilead. And Laban said, to Iakob; what hast thou done, that thou hast stolen-away from my heart : and hast led-away my daughters, as captives with thee? Wherefore didst thou flee secretly, and steale-away from me : and didst not tell me? that I might have sent thee away, with mirth and with songs, with timbrell and with harpe. And hast not sufficed me to kisse my sonnes, and my daughters : now, thou hast done foolishly in so doing. It is in the power of my hand to doe you evil : but the God of your father said unto mee yesternight, saying; Take thou heed, that thou speake not with Iakob from good to bad. And now, going thou wouldest be gone, because longing thou longest after thy fathers house: wherefore hast thou stolen my gods? And Iakob answered, and said to Laban : because I feared; for I said, lest thou take-by-force thy daughters from me. With whom thou shalt find thy gods, let him not live : before our brethren, discern thou what is thine with mee, and take it to thee : and Iakob knew not, that Rachel had stolen them. And Laban entred into the tent of Iakob, and into the tent of Leah, and into the tent of the two handmaids, and hee found them not : and he went out from the tent of Leah, and entred into the tent of Rachel. And Rachel had taken the Teraphims, and put them in the camels furniture; and fare upon them : and Laban felt all the tent, and found them not. And she said to her father, Let it not be displeasing in the eyes of my Lord, that I cannot rise-up before thee, for the custome of women is upon me : and he searched, and found not the Teraphims. And Iakob was wroth, and chode with Laban : and Iakob answered and said to Laban, what is my trespass, what is my sinne, that thou hast hotly-pursued after me? Whereas thou hast felt all

my stuffe, what hast thou found of all the stuffe of my house? set it here, before my brethren and thy brethren : and let them debate betweene us two. This twenty yeeres have I been with thee; thy ewes and thy she-goats have not cast-thy-young : and the rammes of thy flocke, I have not eaten. The torne, I brought not unto thee; I made it good; of my hand, didst thou require it : the stolen by day, or stolen by night. I was in the day, the heat did consume me, and the frost in the night : and my sleepe fled from mine eyes. This was my twenty yeere, in thy house : I have served thee fourteen yeeres, for thy two daughters; and sixe yeeres, for thy cattell : and thou hast changed my wages, ten times. Except the God of my father, the God of Abraham, & the Feare of Isaac, had bene with me; surely now, thou hadst sent me away empty : my affliction and the labour of my hands, God hath seene, and rebuked thee yesternight. And Laban answered, and said unto Iakob; These daughters are my daughters, and these sonnes my sonnes, and these cattell my cattell; and all that thou seest, it belongs to me : and to my daughters, what shall I doe to thee this day; or to their sonnes, which they have borne? Now therefore, come let us strike a covenant, I & thou : and let it be for a witness, betweene me and thee. And Iakob tooke a stone : and set it up, for a pillar. And Iakob said to his brethren, Gather stones; and they tooke stones, and made an heape; and they did eare there, upon the heape. And Laban called it, Jegar-sahadutha; and Iakob called it, Galeed. And Laban said, This heape is a witness, between me and thee, this day : therefore hee called the name of it Galeed. And Mizpah, for he said, Iehovah watch, betweene mee and thee : when we shall be hid, each man from his neighbour. If thou shalt afflict my daughters, and if thou shalt take wives besides my daughters, no man is with us : see, God is witness, betweene me and thee. And Laban said to Iakob; Behold this heape, and behold this pillar, which I have cast between me and thee. This heape be witness, and the pillar be witness : that I will not passe over this heape unto thee; and that thou shalt not passe over this heape, and this pillar unto me, for evil. The God of Abraham, and the God of Nachor, thy judge between us; the God of thy father Isaac : and Iakob sware, by the Feare of his father Isaac. And Iakob slew a slaughter (of beasts,) in the mount; and called his brethren to eat bread : and they did eate

eat bread and taried all night in the mount. And Laban rose early in the morning, and kissed his sonnes and his daughters, and blessed them: and Laban went, and returned, unto his place.

Annotations.

- 1 **H**E that is, as the Greek expresseth, *Iakob* *heard*. *made all this glory* that is, as the Chaldee expoundeth it: *got all these riches*; for, thereupon glory ariseth, as riches and glory are joynt together, in Prov. 3. 16, and 8. 18. E. clef. 6. 2. *Glory* (or honour) hath the name of weightiness. (As Paul mentioneth the weight of glory, 2 Cor. 4. 17.) and Abraham was said to be wealthy, when he was rich, Gen. 13. 2. And in Ely 61. 6. *glory* is in Greek translated riches.
- 2 *Ver. 12. face* or countenance, wherein favour or displeasure is easily discerned: the Chaldee faith, *the look of his face*. *as in former days* or, *as in time past*: the Hebrew phrase is, *as yesterday*, and the day before: which two dayes past, are used for all times before; even as to day, is for the time present, Psal. 95. 7. and to morrow for all time to come, Gen. 30. 33. So after here in ver. 5. Exod. 4. 10. and 5. 7. 14. and often in the Scripture.
- 3 *Ver. 9. of thy fathers* the land of Canaan, given by promise to Abraham and to Isaac, Gen. 13. 15. and 26. 3. *be with thee* that is, *doe thee good*, Gen. 22. 9. the Chaldee translatheth, *my word shall be for thy help*. See Gen. 28. 15.
- 4 *Ver. 14. unto his flocke* the Greeke expounds it, *where the flockes were*.
- 5 *Ver. 1. 5. with me* to bid me depart, ver. 13. or, as the Chaldee explaineth it, *his word hath bene my helpe*.
- 7 *Ver. 7. ten times* in his six yeares service: *ten* he may be put for *many times*; so in Job 19. 3. *given* that is, *suffred*. See Gen. 20. 6.
- 9 *Ver. 9. God hath* so it was not by Iakobs fraud, as his brethren unjustly calumniated him, ver. 1. neither used he the art of putting rods into the troughs (Gen. 30. 17.) but by Gods direction.
- 10 *Ver. 10. a dream* tent of God, as Gen. 28. 12. *hee goeth* and *rammes*, as the Greeke expressly addeth. By this he was taught, that the generation of cattell in that maner, was by the instinct of God, for to enrich Iakob. *gristed* or *haile-spored*, that is, having many white spots like hailestones; for so the Hebrew and Chaldee words import. The Greeke expounds it, *sprinkled as with albes*. It may be also to signifie, that this was Gods worke, as the haile fallth from heaven. Such was the colour of certaine *barbers*, that Zachary saw in a vision, Zach. 6. 3.
- 11 *Ver. 11. an Angel* called in ver. 13. *the God of Bethel*: that is, *Christ*. So after, Gen. 48. 16. The Hebrew Doctors also name this Angel, *Michael*: *Archangel*, &c.
- 12 *Ver. 12. he-goats* the Greeke againe addeth, and *rammes*. *cattell* or *flocke*, which the Greeke

translatheth *sheepe* and *goats*, the Hebrew comprehend both, as Lev. 1. 10.

Ver. 13. the God Heb. *El Beth-el*, that is, *the God of the house of God*: which the Chaldee expoundeth thus, *the God which appeared unto thee in Beth-el*: the G eeke, *thy God*, which appeared unto thee in Gods place. God here manifesteth that hee accepted the service which Iakob used in consecrating Bethel, Gen. 28. 18. 19. 22. and was mindful of his promises there made, ver. 15. *kindred* or *nativity*, generation, as the Greeke translatheth; adding moreover, *and I will be with thee*, as was in ver. 3.

Ver. 14. for us or, *to us*: these words may imply, both that they had no hope of benefit from their father; and that they had no mind any longer to continue with him, but to depart. Compare 1 King. 12. 16. and the law, in Gen. 2. 24. Laban is forth in this history, as a picture of a man covetous, envious, injurious, unthankfull, and untruthfull; besides his idolatry and hypocrisy. By such a miser, was Iakobs faith and patience exercised: *even yeeres*.

Ver. 15. of him or *to him*: meaning that he had dealt with them as strangers, rather than as children. *sold us* for fourteen yeeres service by three our husband. *eating he hath eaten* that is, *quite eaten up*, and consumed: or *greedily eaten*. Or questioneth, *should hee eat*? that is, *consume us quite*? For by often changing Iakobs wages, hee sought to have enriched himselfe, with the extreme poverty of his daughters *money* the Hebrew saith here generally for their price, which hee had turned to his owne profit: or figuratively, the *meats* and *commodities* bought with such *money* as was due to them in their husband service: besides their owne portions.

Ver. 16. riches the Greeke addeth, *and glory*, as ver. 1.

Ver. 18. substance or, *gathered goods*: see Gen. 12. 5. Thus also Iakob children went with all their goods out of Egypt, Exod. 10. 26. *Padan A-ram* that is, as the Greeke hath it, *Mesopotamia*.

Ver. 19. Teraphims the Greeke here translatheth them *Idols*; the Chaldee, *Images*: Laban calleth them his gods. ver. 30. and that they were images or representations used in divine worship, other Scriptures also doe confirme, Iudg. 17. 5. and 18. 14. 17. 20. Hof. 3. 4. and it seemeth that idolaters consulted with their gods by them, and had oracles, Ezek. 21. 21. Zach. 10. 2. therefore the Chaldee and Greeke in Hof. 3. 4. translatheth *decalers*, or *manifesters*, to weete, of hidden things. They were greatly displeasing to the true God, 1 Sam. 15. 23. and therefore were by the godly rooted out, 2 King. 23. 24. Sometime the Greeke version keepeth the original name *Teraphim*, Iudg. 17. and of it, the Heathen Greekes framed the word *Therapeneus*, for to signifie the service or worship of their gods; and using to consult with such, for recovery of their health, (as Abazjsh did with Beelzebub, 2 King. 1. 2.) they applied the Greeke word *Therapeneus*, for to heale or cure diseases. An ancient Rabine saith, *What were those Teraphims*? They killed

killed a man that was a first borne (same,) and took off his head, and salted it with salt and with oils, and put it under the tongue thereof; and set it up on a wall, and lighted candles before it, and bowed themselves downe unto it, and it spake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanity. Pirkei R. Eliezer ch. 36. It is more likely, they were Images in the shape of men, as may be gathered by 1 Sam. 19. 13. 16.

Ver. 20. stole from the heart that is, *stole* (or *conveyed away himselfe*) without the knowledge or consent of Laban. For the heart is the seat of knowledge and understanding, Eccle. 7. 25. Prov. 7. 7. So the Greeke here for *stole*, translatheth *hid*; and the Chaldee faith, *Iakob concealed it from Laban*. The word *from*, is here to be understood, as afterward in ver. 26. & 27. where this speech is opened: and sometime the Scripture is selfe suplieth this and the like wants; as in 2 Chron. 6. 33. *heare thou from the heavens*: whereas the same speech being written in 1 King. 8. 43. the word *from* is wanting. Otherwise, to *steale the heart*, meaneth priuily to draw the heart and affection unto one, as in 2 Sam. 15. 6. Or, if here we lo read it, *stole the heart of Laban*, the meaning is, hee caried away, and deceived him of that which his heart had expected and affected, namely, more wealth by Iakobs service, &c. And so it is a Syriack phrase, not much differing from that in 2 Cor. 12. 16. *I caught you with guile*, where the Syriack translatheth, *I stole you with guile*. And *stealing* is used for *carrying away*, Job 21. 18.

Ver. 21. the river *Euphrates* (as the Chaldee explains it,) which was between Chaldea and Canaan: Ios. 24. 2. 3. *for his face* that is, his affections and adions, without declining to any other way. Therefore the Greeke translatheth it *hormesen*, which signifieth an earnest (violent) running thitherward. The like phrase is in Jer. 50. 5. Luke 9. 51. 53. *Gilead* in Greeke, *Galaad*. It was a goodly mountaine adjoining next to Lebanon, beneath which mount, was a fertile country called also the land of Gilead, Jer. 22. 6. Deut. 34. 1. They were stored with balme, myrrh, and other spices, Gen. 37. 25. Jer. 8. 22. were very good for feeding of cattell, and were afterwards taken from the Amorites, and given partly to the sonnes of Reuben, and Gad, and partly to the sonnes of Manasses for inheritance; Song 4. 1. Num. 32. 1. 39. Jer. 50. 19. Deut. 3. 12. 13. 15. 16. There was also a man of this name, one of Iakobs posteritie: Num. 26. 29.

Ver. 22. the third day his flocke being 3. daies journey from Iakobs, Gen. 30. 36.

Ver. 23. brethren that is, *kinsfolke*: see Gen. 13. 8. *may* that is, *journey*: so Gen. 30. 36. Laban pursued Iakob gone out from his servitude: so Pharaoh pursued his children, for the like cause, Exod. 14. 5. 6. — 9.

Ver. 24. God came The Chaldee faith, *word came from the face of God*. Compare Gen. 20. 3. *Take thy head* or, *keepe thy selfe*, as the Greeke translatheth. It was a rebuke unto Laban: ver. 42. *from good to bad* the Greeke faith only, *that*

don (speake not bad words. The Hebrew phrase seemeth to meane, *either good or bad*: as in the like, Gen. 14. 23. and also in this very phrase, 2 Sam. 13. 22. And to speake neither good nor bad, is meant respectfully to that end for which Laban pursued him; as to cary Iakob backe againe into his servitude. So after in ver. 29. This was the Lords hooke in Labans nolling, to cary him backe the same way he came, as in ver. 55. & Ely. 37. 29.

Ver. 26. from my heart secretly, and unawares to me: the Chaldee faith, *concealed it from me*: as ver. 20. *captives* or *prisoners*. But they went voluntary, ver. 16. and belonged to Iakob, rather then to Laban; Gen. 2. 24.

Ver. 27. secretly (see) Heb. *keepe thee secret in seeing*, from me] this openeth the former speech of *stealing away from his heart*. The Chaldee here againe translatheth, *durst conceale it from me*. *timbre* or *tabret*, in Hebr. named *Toph*, of the sound which it maketh, when it is beaten on with the hand: It was an instrument of joy, Ely. 24. 8. used by Iakobs daughters when they went out of the Egyptians service, Exod. 15. 20. which Laban here speakeeth of, though it may be hee meant no such thing.

Ver. 28. to kisse and so to bid farewell. For *kissing* was used both at the meeting, and at the parting of friends, Ex. 4. 27. Gen. 29. 21. & 31. 55. Ruth 1. 14.

Ver. 29. It is or *It was*: but the Greeke translatheth it of the time present; *And now my hand is able*. A vain boast, like Pilates, Ioh. 19. 10. 11.

Ver. 30. going &c. that is, *thou greatly needest be gone*. *longing* that is, *thou greatly longest, or desirest*. *my gods* that is, *Teraphims*, ver. 19. images by which he worshipped God. For so figuratively the Scripture useth to call those things Gods, which represent God and his presence unto men: as Exod. 32. 4. 1 King. 12. 28. And the word Gods is spoken of one image, Exod. 32. 8. and is the same that God, Neh. 9. 18. So *Teraphim*, though a word of the plural number, yet is used also for one Image, 1 Sam. 19. 13. 16. The Chaldee here translatheth it, *my Fears*, that is, *my God whom I feare*, as in ver. 53. This complaint of Laban that his Gods were *stollen*, sheweth the vanity of such idolatry, Jer. 10. 5. 11. 15. Iudg. 6. 31. and 18. 24. So God also did execution upon the gods of Egypt, when Iakobs sons departed thence, Numb. 33. 4. Exod. 12. 12. and thereat the like after, Jer. 43. 12. 13. Ely. 19. 11.

Ver. 32. not line is severe judgement, uttered unawares, for he knew not that Rachel had *stollen* them: yet the Hebrew Doctors note, that Iakob said, *whosoever hath stollen the Teraphims, hee shall die before his time*, and that which cometh out of the mouth of a just man, is as if it came out of the mouth of an Angel, and Rachel travelled in childbirth, and dyed, Gen. 35. 16. 18. Pirkei R. Eliezer, ch. 36.

Ver. 34. [firmure] or, saddle: the Greeke word also meaneth such stuffe as the Camell was laden with. *stole* that is, *searched*, So ver. 37.

Ver. 35. displeasing or *unprofitable*, *grievous*: see Gen. 4. 5. The Greeke translatheth, *take is not ill*, (or *grievously*.)

grievously.) my Lord] so in words shee honoured her father; as Sarah with like title, did her husband: see Gen. 18. 12. *rise up* to doe thee honour; in gesture, as Lev. 19. 32. *custome* Hebr. way of women; meaning her naturall disease, such as women used to be put apart for; Lev. 15. 19.

36 Veri. 36. *trespass* or, *disloyal-iniquity*; The Greeke translathet it *injury*, or *unrighteous-deed*: and it is in degree greater then *sins*; as Job 34. 37. *he addeth trespass to his sinne*.

37 Veri. 37. *debate* or *dispute*, *argue* and *dispute* the thing; and consequently *judge*, and lay the blame where it is due.

38 Veri. 38. *not eaten* as is the manner of evill shepherds, Ezek. 34. 23. &c.

39 Veri. 39. *The torne* to weete, *with wilde beasts*, as the Greeke explaineth it. *I made it good* or, *I payed for it*; as the Greeke translathet. The Hebrew word signifieth to *expiate*, or *satisfie as-for-sin*, as if he should say, *I put away the sinne by satisfaction* [spoken, because Laban imputed it to Iakob for a fault, though indeed it was not. *thou require*] which he could not doe without injury; for Gods law sheweth, that that which is torne of beasts, should not be made good by him that kept it, Exod. 22. 10. 13.

40 Veri. 40. *confirm* or, *eat*: The Greeke translathet, *burne with heat*. *sted* The Greeke faith, *departed*. Care of his flocke, kept his eyes that they could not sleepe. The dutie of good shepherds, is hereby signified, Luke 2. 8. Hebr. 13. 17. the contrary is in the evill, Esa. 56. 10. This relation ferret forth Iakobs miserie while he dwelt in Syria, and kept sheepe, not onely once noted by the Prophet, Hoie. 12. 12. but continually remembered unto God by Iakobs children, who bringing their firstfruits, did every one confesse, *A Syrian ready to perishe, was my father*: Deut. 26. 5.

42 Veri. 42. the *Fearre* or *Dread*; that is, the *GOD* whom *Isaak feared*; as also after in verse 53. So the Chaldee expresseth it, *he whom Isaak feared*. So Iakob himselfe explaineth it, Gen. 32. 9. and in Plal. 76. 12. God is absolutely called the *Fearre*, as unto whom all feare and dread is due, Esa. 8. 12. 13. *with me* or *for me*, and *on my side*: [see the like speech in Plal. 124. 1. 2. &c.] Hebr. *palmer*: a part being put for the whole. Though hereby secret and unknowne labour, may be implied.

43 Veri. 43. *thee* This word the Greeke also addeth, the sense requiring it. The holy Ghost often supplieth the want of such words, as, *I beleeveth not the words*, 1 King. 16. 7. that is, *their words*, 2 Chron. 9. 6. And, *to provoke*, 2 King. 21. 6. that is, *to provoke him*, 2 Chron. 33. 6. *the heele*, Plal. 41. 10. is translated, *his heele*, Ioh. 13. 18. and by the Evangelists, *into the garner*; Mat. 3. 12. that is, *into his garner*, Luke 8. 17. and sundry the like. See before, Gen. 2. 19.

44 Veri. 43. and to my daughters] that is, and as for my daughters, what shall I doe to them? The pawles in the Hebrew, yeeld this sense: but the Greeke referred it to the former; *it is mine and my daughters*.

44 Veri. 44. *therefore* Hebr. and now, which the Greeke also translathet, *Now therefore*. The Hebrew

sometime useth one of these for another: as, and hee called, 2 Sam. 5. 9. which another Prophet faith, *therefore they called*, 1 Chron. 11. 7.

Veri. 45. *apillar* a monument of the covenant, which Iakob consented to make.

Veri. 46. *did eate* after the covenant had beene made, verie 54.

Veri. 47. *legar* *Sabadutha* these are Syriack words, signifying, *The heape of witness*, is the Greeke turneth them. So Laban named it in his owne language, *Gal-lead* This is Hebrew, and signifieth also, *The heape of witness*, as the Greeke translathet it. So Iakob named it in his holy language; and thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth, the mount and country adjoining, was called, *Galaad*, or *Gilead*.

Veri. 48. *heap* in Hebrew *Gal* a witness] in Hebr. *Ed*: which together make *Galed*.

Veri. 49. *Mispah* that is by interpretation, a *Watch-tower*, or place of *Espying*. The place had these names figuratively, as being a signe of Gods witness to, and watch over the covenant now made.

watch or *espie*: it sheweth a reation of the former name. *hid* [that is, *absent*, out of the sight one of another. The Greeke translathet, *because we depart one from another*.

Veri. 50. *If thou shalt* we may understand, *Swear*, or, *Wishing a curse to thy selfe*, if, &c. Or, *That thou shalt not*. See the notes on Gen. 24. 38. and 14. 23. *is* or, *be witness*: and consequently a punisher of the evill. For the men that were present, were not meet-witnesses, because they were kinsfolkes: v. 23.

Veri. 52. *that I, will not* [his manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted, *If I, to weete, shall passe over this place, I will not passe over to thee for evill*; and, *if thou, to weete, shalt passe over, &c.* But if in Hebr. is sometime used for *Thou*; and so the Greeke, Act. 26. 23. *unto thee*] meaning, *for evill*; as in the latter branch is expressed.

Veri. 53. *God* or *Gods*, *their father*] that was *7 barab*, and he served strange gods, Ioh. 24. 2. So Laban sweareth by idols. *the feare* that is, the *God feared*: as v. 42. So Iakob sware by the true God onely; as is commanded, Deut. 6. 13.

Veri. 54. *slew a slaughter* for a feast; and so they used at making of covenants, Gen. 26. 30. Vually the word is applied to slaying of sacrifices: but the general meaning, [seemeth most proper here. So in 1 King. 1. 9. Numb. 22. 40. *bread*] this word is often used generally for all food: (see Gen. 21. 14.) and sometime for *selfe*: Lev. 3. 11. and 21. 6. Numb. 18. 2.

Veri. 55. *blest them*] Thus God over-ruled Labans cruell minde, as hee turned Balaams curse into a blessing, Gen. 23. 5.

CHAP.

CHAP. XXXII.

1. Iakob meeteth an host of Angels. 3. Hee sendeth a message to Esau. 6. Hearing of Esaus coming, hee is afraid, 9. and prayeth for deliverance. 13. He sendeth a present to Esau. 24. He wrestleth with an Angel, and will have a blessing of him. 28. Thereupon his name is called Israel. 30. the place is called Peniel, 31. and Iakob wrestleth.

1 And Iakob went on his way: and the Angels of God, met him. And Iakob said, when he saw them; This is Gods host: and hee called the name of that place, Machanaim.

2 And Iakob sent messengers, before him; to Esau, his brother: unto the land of Seir, the field of Edom. And hee commanded them, saying; Thus shall yee say, to my Lord, to Esau: thus faith thy servant Iakob; I have sojourned with Laban; and taried, until now. And I have, oxen and asses, flocks, and men-servants and women-servants: and I have sent, to tell my Lord; to finde grace in thine eyes. And the messengers returned unto Iakob, saying: wee came to thy brother, to Esau; and also hee is coming to meet thee, and foure hundred men with him. And Iakob feared greatly, and was distressed: and hee divided the people that was with him; and the flocks, and the herds, and the camels, into two companies. And hee said, if Esau come to the one companie, and smite it: yet the companie that is left, shall escape. And Iakob said; O God, of my Father Abraham; and God, of my Father Isaak: Ichovah, that saydst unto me, Returne unto thy land, and to thy kindred, and I will doe thee good. I am lesse then all the mercies, and then all the truth, which thou hast done unto thy servant: for with my staffe, I passed over this Iordan; and now I am become two companies. Deliver mee I pray thee, from the hand of my brother, from the hand of Esau: for I, feare him, lest he will come and smite mee; the mother with the sonnes. And thou saydst, doing good, I will doe thee good: and will put thy seed, as the sand of the sea; which shall not bee numbred; for multitude. And hee lodged there, the same night: and tooke of that which came into his hand, a present, for Esaus brother. Two hundred she-goats, and twenty hee-goats: two hundred ewes, and twenty rammes. Thirty milch camels, and their young ones; forty shee-bullocks, and ten hee-bullocks, twenty shee-asses, and ten hee-asse-colls. And hee gave them, into

the hand of his servants; every herd by it selfe alone: and said unto his servants, passe over before mee; and put a space betwene herd and herd. And hee commanded the first, saying; when Esau my brother shall meet thee, and shall aske thee saying; whose art thou, and whither goest thou; and whose are these before thee? Then thou shalt say, (they be) thy servant Iakob; it is a present sent to my Lord, to Esau: and behold hee also, is behinde us. And hee commanded also the second, and the third, and all that went after the herds, saying: according to this speech, shall ye speake unto Esau, when you finde him. And ye shall say also, Behold thy servant Iakob, is behinde us: for hee said, I will appeale his face, with the present that goeth before me; and afterward, I will see his face, peradventure, he will accept my face. And the present passed-over, before his face: and himselfe, lodged that night, in the companie. And hee rose up that night, and tooke his two wives, and his two hand-maides, and his eleven children: and hee passed over the foord Iabbok. And hee rooke them, and caused them to passe over the brooke: and caused to passe over, that which hee had. And Iakob was left, himselfe alone: and there wrestled a man with him, until the rising-up of the morning. And hee saw that hee prevailed not against him; and hee touched the hollow of his thigh: and the hollow of Iakobs thigh was out of joynt, as hee wrestled with him. And hee said, let me goe; for the morning riseth-up: and hee said, I will not let thee goe, except thou blesse mee. And hee said unto him, what is thy name? and hee said, Iakob. And hee said, thy name shall nor bee called any more, Iakob; but Israel: for as a Prince-haft thou-power with God, and with men, and hast prevailed. And Iakob asked, and said, Tell mee I pray thee thy name; and hee said; wherefore is it, that thou askest for my name? And hee blessed him there. And Iakob called the name of the place, Peniel: for I have seene God face to face; and my soule is delivered. And the Sunne arose unto him, as hee passed over Peniel: and hee halted upon his thigh. Therefore, the sonnes of Israel eate nor, of the sinew that shrank; which is upon the hollow of the thigh; unto this day: because hee touched the hollow of Iakobs thigh; in the sinew that shrank.

Annotations.

Annotations.

Angels] by interpretation *Messengers*, and so the word is used in the 3. ver. but these were heavenly spirits; of whom see the notes on Gen. 16. 7. By this vision, God confirmed Jakobs faith in him, who commanded his Angels to keep his people in all their waies, *Psal. 91. 11.* *hofs* or *campe*, *armies*, as in warres; for Angels are heavenly soldiers, *Luk. 2. 13. hofs and charres of fire*, 2 King. 9. 17. fighting for Gods people against their enemies, *Dan. 10. 20.* Of them there are *thousands* and *tennes* *thousands* and *times* *ten thousands*, *Dan. 7. 10.* and they are all sent forth to minister for them who shall be happy of salvation, *Heb. 1. 14.* and they pitch a campe about them that feare God, *Psal. 34. 8.* The heathens retained the knowledge hereof, though corruptly; for the Greeke Poet saith, there be twelve ten thousands of the immortal (Angels) of God, bere upon the earth keepers of mortal men, and observers of their workes both just and unjust; they are clad with the ayre, and goe abroad all over the earth, *Hesiod. Oper. & Dies. 1. Machinians* that is, two hofs; (or camper): either because the Angels appeared in two companies; for Jakob to goe betweene them: or because there was one campe of Angels, and one of Jakobs family. About this place, there was a citie afterwards called *Machanaim*, inhabited by the Priests of God, *Ios. 21. 38.* This also hath a spiritual application to the Church of God, in Song 6. 13.

Ver. 3. AND IAKOB] Here beginneth the eighth section, or lecture of the law, called of the first word *Pajishlak*, that is, *And be sent*. But it is not distinguished with great letters, as usually they are. See Gen. 6. 9. *messengers*: the same word which before was translated *Angels*, *verie 1.* *Seir*: a mountaine land possessed before by the *Chorims*, *Gen. 14. 6.* but Elau with his children destroyed them, and dwelt in their stead, *Deut. 2. 22.* Thither was Elau gone from the face of his brother Jakob. See *Gen. 36. 6. 7.* *field* that is, as the Greeke translath it, *country of Edom*, *char is, Esau*, See *Gen. 14. 7. & 25. 30.*

Ver. 4. *my Lord*] by this title Jakob honoured and submitted to him as to his elder brother, *Gen. 4. 7. 1 Pet. 3. 6.* For Jakobs superiority foregiven in *Gen. 27. 29.* the time was not yet come, that it should be fulfilled. So David carried himselfe to Saul's *1 Sam. 24. 7. 9. &c.*

Ver. 5. *Oxe*] *Hebr. Oxe and Asse*, &c. singular for plural: see *Gen. 3. 2.* *to finde* that is, that I may finde, as *Gen. 6. 19.* The Greeke translath, *that thy servants may finde grace before thee.*

Ver. 6. and 400. men] armed for warre, as seemeth by ver. 8. Here the ancient quarrell 20 years before (*Gen. 27. 41.*) was remembered, and Jakobs danger and trouble renewed. In *Pirke R. Eliezer*, c. 37. it is said, Jakobs case, was, *As if a man did flee from a Lion, and a Beare met him*, (*Amos 5. 19.*) The Lion was Laban, that pursued after Jakob, to tear his soule: the Beare was Esau, which stood by the way, as

a Beare robbed of her whelpes, and came to slay the mother with the children. And the Lion hath shamefastnesse, but the Beare hath no shamefastnesse.

Ver. 7. *companies*] or *camps*: the word used before, in verie 2.

Ver. 8. *smile*] that is *slay (or kill)* it: as *Gen. 14. 17.* So after, *ver. 11.* *shall escape*] *Hebr. shall be rescuing, or shall have evasion*: the Greeke saith, *shall be saved.*

Ver. 9. *will doe thee good*] or, *will deale well with thee*; thus Jakob understood the promise, *I will bee with thee*, *Gen. 21. 3.* So after in ver. 12.

Ver. 10. *esse*] to weer, in worth, that is, *an unworthy all (or any) of the mercies*. So the Chaldee translath, *Esse are my deserts, then all the mercies and all the benefites, which thou hast done to thy servants: with my staffe*] that is, having nothing else: the Chaldee expounds it, *my selfe alone.*

Ver. 11. *mother with the sonnes*] in Greeke, and the mother with the children: (or upon them.) It meaneth great cruelty, in sparing none, as *Hof. 10. 14.* For *(saith)* the Chaldee translath *kill me*.

Ver. 12. *doing good &c.*] that is, *I will surely doe thee good*, but that is, *make thy seed*: see this promise, *Gen. 28. 14.*

Ver. 13. *came into his hand*] that is, *such as be had, and could send for the present*. And it was a rich gift; of five hundred and fittie beemes, of sundry sorts, for store. *A mans gift, maketh rooms for him; and bringeth him before great men*: *Prov. 18. 16.*

Ver. 15. *young ones*] or *colts*: in Hebrew, *sonnes*: see *Gen. 18. 7.*

Ver. 16. *every herd*] or *drove*. *Hebr. herder*: hee like phrase in *Gen. 14. 10.* and *herd* *Hebr. and betweene herd*. This was done, that by distant places, the heat of Elaus rage might be abated, *verie 20.*

Ver. 20. *is behinde*] or, as the Chaldee explains it, *commeth after us*, *appeale his face*] or *cover (and pacifie) his face*, that is, his anger, as the Chaldee interpreteth it; for anger (as labour) appeareth in the face. See the like in *Lev. 20. 6. Psal. 31. 10.* And *appearing*, is the word so often used in the law, for covering or taking away offences, and so pacifying the anger by gifts, and making atonement. *Exod. 19. 36. Levit. 1. 4. and 4. 20. 26. and 5. 8. 10. 13. &c.* the present] for, *a gift in secret*, *pacifie* *Gen. Prov. 21. 14.* *my face*] that is, *favours me*, and grant my request: see *Gen. 19. 21.*

Ver. 21. *handmaids*] or *bondwomen*: the Chaldee translath them *concubines*. See *Gen. 35. 21.* the foard] or the passage: so the Greeke faith, the passage of Labach. A river mentioned also in *Deut. 2. 37. and 3. 16.*

Ver. 24. *wrestled*] or *combated*, by taking hold one of another. A peculiar word, not used therein this historie. It figurth the spiritual wrestling, strife and conflict of the children of God; *Phil. 1. 27. Ephes. 6. 12. Rom. 15. 30. Heb. 10. 32.* a man] called after, and by the Prophet Hosee, *Gen. and an Angel*, *verie 28. 30. Hof. 12. 3. 4.* It was therefore Christ, appearing in the forme of a man, (as before) to Abraham, *Gen. 18. 2. 22.* The Angel that redeemed Jakob from all evil, *Gen. 28. 16.* God

wrestleth

wrestleth with men, by tentations; and wee with him, by prayers and teares, as Jakob now also did; for he wept and made supplications unto him, *Hof. 12. 4. Rom. 15. 30.* and Christ layeth in the earth, and hath his delights with the sonnes of Adam, *Prov. 8. 31.* And the ancient Jewish Rabbines acknowledged this Angel to be Christ; *Our Doctors of blessed memory* (*saith R. D. Kimchi, on Hof. 12. 4.*) have said, *this Angel was Michael*; and of him bee *saith*, (*Genes. 48. 16.*) the Angel that redeemed me from all evil. Michael is Christ the Archangel, *Dan. 10. 21. Jude 9. Revel. 12. 7.* Later Rabbines doe feigne, that this was Elaus Angel, who sought to hinder Jakob: but Jakob himselfe refuteth this, *verie 30.* the rising up of the morning] or ascending of the day dawning, that is, till the break of the day. So, *verie 16.* A phrase much like the looking forth of the morning, wherof see *Gen. 24. 63. Exod. 14. 27.* This time, in the night, and the continuance of it, setteth forth the greatnesse of this tentation. So Abrams vision was in the night, *Gen. 15. 12. 17.* And the night, is figuratively the time of troubles, feares, and dangers, *Iob 36. 20. Songs. 3. 8. and 5. 2. Psal. 91. 5.*

Ver. 25. *he*] that is, the man (the Angel) prevailed not. For faith prevaleth even over Christ himselfe, as in *Math. 15. 22. 24. 27. 28.* touched] and so did butt the hollow place wherin the hucklebone moveth. Which being so hard a place for man to come unto, Jakob by this touch, perceived he was no ordinary man, with whom he wrestled: was out of joint] or, *hang loose*, the Greeke translath, *was benumbed*. This was to humble Jakob the conqueror, that he should not be exalted out of measure, as 2 Cor. 12. 7. and to reach him that he could not overcome the troubles in the world, without sorrow and paine unto his flesh, by the hand and worke of God.

Ver. 26. *let me goe*] or, *send me away*: the Angell craveth to be dismissed of Jakob; and so giveth him the victory, who held him fast, and gave not over, though he had hurt him; for when Gods people are weak, then are they strong, 2 Cor. 12. 10. Thus God said to Moses, *Let me alone*, *Exod. 32. 10.* and men by zealous prayer, are said to take hold on God, *Eph. 64. 7.* *riseth up*] or, *ascendeth*: and so would reveale more clearly what manner of one hee was that wrestled with Jakob: but hee would not yet have his glory manifested, for hee dwelleth in the dark clouds, 2 Chron. 6. 1. and in the light that none can attaine unto, 1 Tim 6. 16. Besides, as the night signifieth the time of afflictions; so the day is the time of deliverance, joy, and comfort; when our wrestling shall have an end, *Eph. 6. 20.* *will not*] Jakob perceiving him to be a divine person, would not let him goe without a blessing, for which (with the feeling of his owne infirmity) he wept and prayed unto him, *Hof. 12. 4.* and in all his temptations got a full conquest through him that loved him, as *Rom. 8. 37.* So in Song 3. 4. the spouse of Christ holdeth him, and will not let him goe: and such importunity in prayer offendeth not, but pleateth God, *Luk. 18. 1. - 7. 8.*

Ver. 28. *any more*] meaning, not Jakob only, or not so much as Israel: for he and his posterity, are often in the Scripture called Jakob, but much more often Israel. This change of name signifieth a change and more excellency of his estate; as in Abrahams before; see *Gen. 17. 5. 15. Eia. 62. 2.* Israel] that is, one that hath princely power with God; as the words following doe manifest. He had both his names given him of striving and wrestling; but the first, Jakob, was at his birth, wherhee strove to be the firstborne, but prevailed not till afterwar, *Gen. 25. 26.* and 27. 36. this latter is upon victory prevailing with God and men. This new name, God giveth him the second time, *Gen. 35. 10.* Heretupon the Church, when speech is of her infirmity, is often called Jakob; and when her glory and valour is signified, she is called Israel, as throughout the Scriptures may be observed: See *Amos 7. 2. 5. 8. Eia. 41. 14. Galat. 6. 16.* as a Prince hath thou power] or, *thou hast behaved thy selfe princely*, *hast had princely power*, or got the principedom and dominion. The Greeke translath, *hast bene strong*, or, *prevailed with power*. The Chaldee thus, *for thou art a Prince before the Lord, and with men.*

with God] or, with the gods; that is, the Angels, as the word sometime signifieth, (*Psal. 8. 6.* 10 interpreted by the Apostle, *Heb. 2. 7.*) But the Greeke translath it, *with God*; and the Prophet utteth both words, *He had princely power with God, he had princely power over the Angel*, *Hof. 12. 3. 4.* with men] as with Esau, *Gen. 25. 31. and 27. 36.* and with Laban, *Gen. 31.* Thus was hee confirmed against the feare of his brother, which now differed from him, *verie 7.*

Ver. 29. *Wherefore*] This was a refusal to tell it; as the like was in *Iudg. 13. 17. 18.* The Greeke heere addeth, *wherefore thus askest thou my name which is marvellous? blessed him*] so granting Jakobs first request, *verie 26.* confirming the former blessings given him, *Gen. 27. 28.* and 28. 3. 4. and comforting him against the hurt in his thigh, *v. 25.* God is shewing himselfe, the smiter and the healer, *Hof. 6. 1.*

Ver. 30. *Pemel*] and *Pemel*, *verie 31.* and after the Greeke pronunciation *Phenael* that is, *The face of God*; the Greeke expounds it, *the shape of God*: the reason whereof followeth. This memoriall of Gods mercy, Jakob thankfully set upon the place. So before in *Gen. 28. 19.* In this place afterward a City and Tower was builded, *Iudg. 8. 18. 17.* It was about forty miles distant from Jerusalem. God] the Chaldee translath it, *the Angel of the Lord.* face of face] that is, *after a manifest manner*: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew & spake with face to face, *Deut. 34. 10. Exod. 33. 11.* But as touching the proper being of God, no man can see his face, and live; *Exod. 33. 20. 21.* soule is delivered] namely, from death; which the godly feared when they saw visions of God, being privy to their great weakness and unworthinesse; *Iudg. 13. 22. and 6. 22.*

Ver. 31. *arose unto him*] as the sonne of righteousness (Christ) riseth to them that feare the name of God, *Mal. 4. 2.* Contrariwise, the son of the wicked,

M

goeth

1 *death downe while it is yet day, let. 15. 9. Amos 13. 9. See Gen. 19. 23. The Greek translath, The Sun arose, when the shape (or appearance) of God passed away. 2. which signifies infirmity, which the best doe bewray in their tentations and wrestlings with God, 2 Cor. 12. 7. 9. Phil. 3. 5. & 38. 18. Ver. 32. eat not for, shall not (may not) eat. For it seemeth to be a law set of God, that as the halting upon this high, figured our infirmities; so the abstinance from the eating of that fiew, should figure our mortification, and abstaining from evill. The Hebrew Doctors say, Iakobs fiew being touched, became like the fat of a dead thing: therefore it is unallowable for the sinners of Israel to eat of the fiew. See Pirke R. Eliezer, ch. 37. that strange or, that was removed; or, forgoe his place. The Greek translath, the fiew that was benumbed. By the Hebrew Canons, they were bound to abstaine from eating this fiew, both within the land (of Israel) and without the land, in common meates, and in holy: in cattell and in wild beasts; in the right thigh (of the beast) and in the left. But not in fowles, because they have no hollow (in the thigh) And whose eateth of the fiew thus strange, the quantity of an Olive, is beaten with 40 strokes. Thalmina, Bab in Cholin, ch. 7. and Maimony in treat. of Forbidden meats, ch. 8. Therefore the Jewes are careful to cut away, or gr off all beasts which they kill and eat, this fiew, with all the branches of it underneath, and the muscle of flesh wherein they are, for more assurance. Also in their sacrifices, when the members of the burnt offering were cut in peeces, and saked; then all the peeces were laid upon the Altar: and they took out the fiew that forsooke, being upon the top of the Altar, and threw it upon the ashes, which was in the middle of the altar: saith Maimony in Mishn. treat. of Offring the sacrifices, ch. 6. §. 4. Among the Hebrewes also, that paine in the thigh, with vs named the Sciatica, is by them called Gid hamaschob, that is, The fiew that strange.*

CHAP. XXXIII.

1. Iakob, goeth before his family, and hometh unto Esau seven times. 2. the kindness of Iakob and Esau at their meeting. 3. Iakob wives and children bow unto Esau. 4. With much incertainty, he receiveth Iakob's present. 5. Offers to accompany Iakob, but his countenance is modestly refused. 6. Iakob commits to Succoth. 7. At the city of Sechem he buyeth a field, and buildeth an altar called El-Elöhe-Israel.

1 **A**ND Iakob, lifted up his eyes; and saw, and beheld Esau came; and with him, four hundred men: and he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmaids and their children, first: and Leah and her children, after; and Rachel and Joseph, aftermost. And he, passed over before them: and bowed himselfe to the ground, seven times; untill hee came

neere to his brother. And Esau ran to meet him, and embraced him; and fell on his neck, and kissed him: and they wept. And he lifted up his eyes; and saw the women and the children; and said, who are these with thee? and he said, The children, which God hath graciously given to thy servant. And the handmaids came neere, they and their children, and bowed themselves. And Leah also came neere, and her children, and they bowed themselves: and after, came Joseph neere, and Rachel, and they bowed themselves. And he said, what meanest thou, by all this company, which I met? And he said, to find grace, in the eyes of my Lord. And Esau said, I have much: my brother, let that which is thine, be thine. And Iakob said; Nay I pray thee, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seene thy face as though I had seene the face of God, and thou wast pleased with me. Take I pray thee my blessing, which is brought to thee; because God hath dealt graciously with mee, and because I have all: and he urged him, and he tooke it. And he said, let us take our journey and goe: and I will goe, before thee. And hee said unto him, my Lord knoweth, that the children are tender; and the flocks and herds, are with young with me: and if they overdrive them one day, then all the flocks will dye. Let my Lord, I pray thee, passe over before his servant: and I will lead on softly, according to the foot of the worke which is before me, and to the foot of the children; untill I come unto my Lord, to Seir. And Esau said; Let me appoint I pray thee with thee, some of the folke which are with me: and he said, wherefore is this? let me find grace in the eyes of my Lord: And Esau returned, in that day; on his way, to Seir. And Iakob, journeyed to Succoth; and built him an house: and made bootches for his cattell; therefore he called the name of the place, Succoth.

And Iakob came safe, to the City of Sechem; which is, in the land of Canaan, when he came from Padan Aram: and he encamped, before the City. And he bought a parcel of a field, where hee had stretched out his tent; at the hand of the sonnes of Hamor, the father of Sechem: for an hundred lambs. And he set up there an Altar: and called it, El-Elöhe-Israel.

Annotations.

Ver. 17. and goe meaning unto Seir, where hee would lovingly entertaine his brother, and gratifie his kindnesse. By Iakobs answer in vers. 14. it see-

Annotations.

1 **H**ANDMAIDS in the Chaldee, concubines. So one of them is called, Gen. 25. 21. Ver. 3. (even) this may be taken for many times: 25, the barren hath borne even, that is, many, 1 Sam. 2. 5. (even that is, many) abominations are in (the hartsfull mans) heart, Prov. 26. 25, and sundry the like. Here Iakob doth that himselfe, which God promised should be done unto him, Gen. 27. 29. But humility goeth before honour. And it is noted by the Hebrew Doctors, as a decree of God, that Esau should be ruler over Iakob, in this world; and Iakob ruler over Esau in the world to come. Pirke R. Eliezer, ch. 37. Ver. 4. kissed him These were signes of Esaus affections changed from his former hatred, Gen. 27. 41. Luk. 15. 20, and of Iakobs prevailing with men, as he had with God, Gen. 32. 28. for his waies pleasing the Lord, hee made his enemies at peace with him, Prov. 16. 7. Therefore the word kissed is extraordinarily noted in the Hebrew with three prickes over it, as leading the reader to observe well this matter. In the words following the Greeke addeth, they wept both. Ver. 5. what meanest thou) Hebr. what to thee? company) or camp, the drove (sent before, Gen. 32. 16. to finde) that is, that I may finde: the Greeke explaineth it, that thy servant may finde grace. Ver. 9. much) Hereby he may mean, inough, or, a great deale; the Greeke translatheth it, many things. Iakob in vers. 11, speaketh more freely, I have all things. Thus Esau had received his blessings, Gen. 27. 39. he thine) that is, keepst to thy selfe: or, (as the Chaldee explaineth it,) much good doe it thee, that which thou hast. Ver. 10. therefore) or, because: as this word signifies in Gen. 38. 26. face of God) that is, honourable and comfortable. The Chaldee for God (Elohim) translatheth Princes: as the word sometime signifies, Psal. 82. pleased) or, thou hast favourably accepted me. Ver. 11. blessing) that is, the gift, which by the blessing of God I have received, and doe with a willing and liberal heart give unto thee. Hereupon the scripture often useth a blessing for a bounteous gift, or liberality, 1 Sam. 25. 27, and 30. 26. 2 King. 4. 15, and to the Apostoll useth it, in 2 Cor. 9. 5. 6. The Chaldee keepeth here the word used in the former verse, the present. all) that is, inough of all: the Greeke turneth it plurally, all things. A more full acknowledgment and contentation than Esau, who said he had much, vers. 9. he took it) Iakob herein had the preeminence, for it is more blessed to give, than to receive, Act. 20. 35, and Abram would not be enriched by the king of Sodom, Gen. 14. 23. The Hebrew Doctors in Breshith rabbah here say, that all the gifts which Iakob gave to Esau, the king of the world shall restore unto the King Christ, as Psal. 72. 10. Ver. 17. and goe) meaning unto Seir, where hee would lovingly entertaine his brother, and gratifie his kindnesse. By Iakobs answer in vers. 14. it see-

meth he did so to understand him.

Ver. 13. with young) or, giving sucke, as the Chaldee translatheth it. The Hebrew may imply both, as 1 Sam. 6. 7.

Ver. 14. will lead on) or, will gently lead softly. As Iakob here with his flocks, to Christ the good shepherd, is prophesied to deale with his people, Ela. 40. 11. the foot of the worke) that is, the pace of the cattell, as they are able to goe: called a worke, because about them his labour was employed. So in Exod. 22. 8. Thus Christ preached as men were able to heare, Mark. 4. 33. & to did his Apostles, becoming weak to the weak, 1 Cor. 3. 2. & 9. 22. Rom. 15. 1. For foot the Greeke translatheth leisure.

Ver. 15. appoint) or set; and consequently leave, as the Greeke and Chaldee doe translate it. So in Exod. 10. 24. let mee finde grace) that is, grant my desire, and leave none. So to finde grace, is to have a request granted, Gen. 34. 11. and 47. 25. 1 Sam. 25. 8. Or, as the Greeke translatheth, it is enough that I have found grace as being a thankful refusal: and to the Hebrew phrase it seemeth elsewhere to import, as in Ruth 2. 13. 2 Sam. 16. 4.

Ver. 17. an house) in Greeke, houses: they were cottages for present use; for hee stayed not there long. Succoth) that is, bootches, or tents: heretofore the place had the name, and to the citie that was after there builded, was called Succoth, Iudg. 8. 15. 16. Likewise the place which Iakobs sonnes first came, after they went out of Egypt, was called Succoth, Exod. 12. 37. and in memoriall of their dwelling in bootches God appointed a yearly feast for all the people, called the feast of Succoth; that is, of bootches, or tents, made of green boughes of trees, wherein they dwelt seven daies in a yeere, Levit. 23. 34—41. 43.

Ver. 18. came safe) or came in peace, found, & whole, he and all that hee had, having got the victory over all troubles and dangers, according to the promises of God, Gen. 31. 7. & 32. 28. The Hebrew Salem is so interpreted here by the Chaldee paraphrase safe, or found: but the Greeke maketh it the name of a place, to Salem the citie of the Sichimites: Howbeit we finde elsewhere no mention of such a citie. Yet if it is to be understood, it is an other then that Salem where Melchisedek reigned, Gen. 14. 18, which was Jerusalem: from which this Salem was 40 miles distant. In Ioh. 3. 23, there is mention of a Salem by Enon, where Iohn baptised; which is thought to bee that Salem spoken of in 1 Sam. 9. 4. Sechem) or Sychem, as in Greeke it is called Act. 7. 16. called also Sichar, Ioh. 4. 5. Padan Aram) or Mesopotamia of Syria, as the Greeke hath it, See Gen. 25. 20. encamped) pitched his tents.

Ver. 19. he bought) yet was that land given of God to him and his fathers, Gen. 12. 6. 7. but hee was a pilgrim on it, as were they, Heb. 11. 9. and in hope of that promise in time to be fulfilled, he purchased this field; as Ieremie bought a field, for like signification, Ier. 22. 9. 15. After, it became the portion of Ioseph and his children, Ios. 24. 32. Hamor) or Enmor, as it is written, Act. 7. 16. in Hebrew Chamor. 100 lambs) for the Greeke & Chaldee both translate the word. Others thinke

they were pieces of money, on which the images of lambs were stamped. So in Job 24. 32. Job 42. 21. It hath been an ancient custom in many nations, to buy and sell, not only for money, but by exchange of one thing for another, as among the Greeks, *Hom. Iliad. 8.*

- 20 Ver. 20. *an altar* for thanksgiving to God, as his fathers had done, Gen. 12. 7. and 13. 18. &c. *El Elopeh Israel* that is, *God the God of Israel*, so named, as a testimonial of his faith, and a memorial of the mercy of God, who gave him that new name: Gen. 32. 28. The like Moses did, Exod. 17. 15. calling his altar, *Iehovah Nissi*. The Greek here translatheth, *he called upon the God of Israel*: also the Chaldee, *he sacrificed upon it, before God the God of Israel*. About this time, fell out the departure of Judah from his brethren, and marriage with a Canaanitish woman, mentioned in Gen. 38. 1. &c. See the annotations there.

CHAP. XXXIV.

1. *Dinah Jakobs daughter is rauished by Sechem.*
4. *He saith to marie her.* 8. *Hamor his father followeth the suit.* 13. *Jakobs sonnes offer the condition of Circumcision to the Sechemites.* 20. *Hamor and Sechem persuade them to accept it.* 25. *The sonnes of Jakob upon that advantage slay them.* 27. *and spoile their cite.* 30. *Jakob for it, reproveth Sechem and Levi.*

- 1 **A**ND Dinah the daughter of Leah, which she bare unto Jakob: went out, to see the daughters of the land.
2 And Sechem the sonne of Hamor, the Euite, prince of the land, saw her: and he took her, and lay with her, and humbled her.
3 And his foule, clave unto Dinah the daughter of Jakob: and he loved the damsell, and spake to the heart of the damsell. And Sechem said, unto Hamor his father, saying: Take mee this maid to wife. And Jakob heard, that he had defiled Dinah his daughter; and his sonnes, were with his cattell, in the field; and Jakob held his peace, untill they were come.
4 And Hamor the father of Sechem, went out, unto Jakob; to speake with him. And the sonnes of Jakob, came out of the field, when they heard it; and the men were grieved, and they were very wroth: because hee had done folly in Israhel, in lying with Jakobs daughter; and so, should not be done. And Hamor spake with them, saying: Sechem my sonne, his soule is affected unto your daughter; I pray you give her unto him, to wife. And make yee marriages, with us: and take yee our daughters, unto you. And yee shall dwell, with us: and the land shall bee before you, dwell and trade you therein,

and get firme possessions therein. And Sechem said, unto her father and unto her brethren; let mee finde grace, in your eyes: and what ye shall say unto mee, I will give. Very largely-asked me dowry and gift; and I will give, according as ye shall say unto mee: and give yee unto mee the damsell, to wife. And the sonnes of Jakob, answered Sechem, and Hamor his father, with deceit, & spake: because hee had defiled, Dinah their sister. And they said unto them; wee cannot doe this thing, to give our sister, to a man that hath a superfluous-fore-skin: for that were a reproach, unto us. Onely in this, will we consent unto you: if ye will be as we are, that every male of you be circumcised. Then will we give our daughters, unto you, & we will dwell with you; and wee will become, one people. And if ye will not hearken unto us, to bee circumcised: then will wee take our daughter, and we will be gone. And their words were good, in the eyes of Hamor: and in the eyes of Sechem, Hamors sonne. And the young man delayed not, to doe the thing; because he had delight, in Jakobs daughter: and hee was more honourable, then all the house of his father. And Hamor, and Sechem his sonne, came unto the gate of their cite: and spake unto the men of their cite, saying, These men, they are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold it is large of spaces, before them: let us take their daughters to us, for wives; & let us give unto them, our daughters. Onely in this, will the men consent unto us, for to dwell with us; for to become, one people: if every male among us be circumcised, even as they are circumcised. Their cattell and their substance, and every beast of theirs, shall not they be ours? onely let us consent unto them, and they will dwell with us. And unto Hamor, and unto Sechem his sonne, hearkened all that went-out of the gate of his cite: and they were circumcised, every male, all that went-out of the gate of his cite. And it was, in the third day, when they were fore that two sonnes of Jakob, Simeon and Levi, Dinahs brethren, took each-man his sword, and came upon the cite in confidence: and they killed, every male. And they killed Hamor, and Sechem his sonne, with the edge of the sword: and tooke Dinah, out of Sechems house, and went-out. The sonnes of Jakob, came upon the flaine; & spoiled the cite: because they had defiled, their sister. They tooke their sheepe, and their oxen, and their

asses:

- 29 asses: and that which was in the cite, and that which was in the field. And all their wealth and all their little-ones, and their wives, they tooke captive, and spoyled: and all that was in the house. And Jakob said, to Simeon and to Levi; ye have troubled me; to make mee to sinke, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: and I, am few in number; and they will gather themselves together against me, and smite me; and I shall bee destroyed, and I may lose my house. And they said: Should hee deale with our sister, as with an Harlot.

Annotations.

- 1 **T**He daughters [that is, the women; as Gen. 30. 13.] Upon what occasion she went to see them, Moses telleth not: the Hebrew Doctors say the maids of Sechem went abroad with timbrels to play, & *Pirke R. Eliezer*, ch. 38. and that it was on a sabbath-day, which they kept in that country, *Ioseph. Antiq. h. 1.* God noeth Dinahs going out, as an occasion of her evil; and after teacheth young women to be kept at home, Tit. 2. 5. So among the Iewes, virgines were after this, wont to be kept in, 2 Maccab. 3. 10. Dinah was now about 14 years of age: Jakobs onely daughter.
2 Ver. 2. *Hamor* called in Greeke, *Emmor*. So in *Act. 7. 16.* *Euite* H. br. *Chuvuite*, [see Gen. 10. 17.] *humbled* or afflicted, that is, defiled her, ver. 5. for this word is applied onely to adulterous and unlawful copulation; as in Deut. 21. 14. & 22. 24. 29. Iudg. 19. 24. 2 Sam. 13. 12. 14. Eze. 22. 10. 11.
3 Ver. 3. *spake to the heart* [or as the Greeke translatheth, according to the minde of the damsell; that is, kindly on his part, and such things as liked and comforted her; who it seemeth was sorrowfull for this injury done her, as Thamar was in like case, 2 Sam. 13. 19. 20.] So the Chaldee translatheth, *hee spake consolations to the heart*. A like phrase is used for kinde and comfortable speaking; in Gen. 50. 21. *Ela. 40. 2.* Hof. 2. 14. And that which in Joh. 11. 19. is said to comfort them; the Syriack there translatheth, *to speake with their hearts*. So in 1 Thef. 2. 11.
5 Ver. 5. *that he* namely *Hamors sonne*, as the Greeke translation addeth. *held his peace* [or, kept silence as deafe, concealing his griefe, and allowing it with consideration of Gods chastisement, as other godly men did in their troubles, Levit. 10. 3. Psal. 39. 10.] Thus Jakob ruling his owne spirit, did better then his sonnes that tooke the cite, ver. 27. Prov. 16. 32.
7 Ver. 7. *folly in Israhel* or against Israhel: that is, as the Greeke and Chaldee doe explaine it, a filthy and infamous faction on his part, vile, foolish and filthy; and to the Church of God, an ignominie and reproach. Moses writeth this according to the speech used in his time, when to doe folly, in Israhel, was meant of wicked acts, done to the scandall of the

Church, as Deut. 21. 21. Ios. 7. 15. Iudg. 20. 6. Israhel being put for his posterity the *Israhelites*: see Gen. 19. 37. *should not* [the Chaldee addeth, it was not right (or meet) to be done.] So the Law commandeth there shall be no more of the daughters of Israhel; Deut. 23. 17. and whoredome should not be named, among the Saints. Eph. 5. 3.

Ver. 8. *is affected* [or, is fastened, cleaveth with desire, love and delight, as this word implyeth the setting of the love upon any, Deut. 21. 11. & 7. 7.]

Ver. 10. *before you* [free for you to choole where you like, and to possesse it. See Gen. 13. 9. and 10. 15. The Greeke addeth, *brad before you*, as veric

21. *get firme possessions*] or, *bold your selves as possessors* in it.

Ver. 11. *finde grace* and have my request granted: see Gen. 23. 15.

Ver. 12. *Very largely asked* [Hebr. *Multiply yee upon me vehemently.* dowry] a gift of the man unto the woman or her parents, before and in respect of marriage. See the law hereof, Exod. 12. 16. 17.

Ver. 13. *and spake to sweet, deceitfully* or, *when they spake unto them.*

Ver. 14. *they said* [This the Greeke referreth to Simeon and Levi, Dinahs brethren. *superfluous*] or, *unbecomming* [ad-fore-kun: see Gen. 17. 11.]

Ver. 15. *Onely in this* or, *But with this* [condition.] The Greeke translatheth, *In this we will be like unto you* [so in veric 22. where the Greeke addeth the word *Onely*. *circumcised*] cut in the flesh: see Gen. 17. 10. And herein was their deceit, pretending to have them like themselves in religion and politie; intending, when they were ficke of their circumcising, to kill them, veric 25.

Ver. 18. *good* [that is (as the Greeke hath)] *pleasing*.

Ver. 20. *the gate* [where the publique assembly of the citizens used to bee, for all matters of the common wealth, for justice and judgment, and the like. See Deut. 17. 5. and 22. 15. 24. and 25. 7. Ruth. 4. 1. 11.]

Ver. 21. *large of spaces* [Hebr. *of hands*, meaning large and spacious; or roomily enough.]

Ver. 23. *consent* [the Greeke saith, *bee like unto them in this*.]

Ver. 24. *went out* [that is, dwelt and conversed there] see Gen. 23. 10. *were circumcised* [which being done without the knowledge and faith of God, was a profanation of this *sale of the righteousness of faith*, (Rom. 4. 11.) and was not let goe unpunished of God, veric 25.]

Veric 25. *were sore* [with the wound of circumcision, which (as other wounds) was most sore on the third day; as the Chaldee translatheth, *when their paines were strongest upon them*. *in confidence*] that is, confidently, boldly, and securely or safely, (as the Greeke translatheth) because the wounded men could not resist them. The Chaldee referreth this to the cite which dwelt secretly, as Iudg. 18. 7. So it noeth both the boldnesse of Jakobs sons, and security of the Sechemites.

Ver. 26. *edge* [Hebr. *mouth of the sword*. These things were done without Jakobs knowledge or consent, Gen. 49. 6.]

CHAP. XXXV.

27 *Verf. 27. The points* the other brethren, besides Simeon and Levi, *verf. 25. they had* that is, one of them (Sechem) *hath* & the other repressed it not. So in Israel, the fact of one man, was sometime imported to the general. *Iof. 7. 1. 11. 12. and 22. 20. Exod. 2. 14. compared with Acts 2. 27. 35. And because all nations were bound to punish malefactors; (as is before observed, on Gen. 9. 1.) the Hebrew Doctors write, that for this the men of Sechem were guilty of death, because Sechem committed rape; and they saw and knew it, & did not judge him for it. Mainmny, in 2 Mof. treat. of Kings, ch. 9. S. 14.*

29 *Verf. 29. wealth* or power. The word comprehendeth all wherein a mans power and strength consisteth; not only strength in body, but helps by others, as an army of men. *1 Sam. 10. 26. and riches,* which many make their strength, and whereby men are enabled to do much, *Prov. 10. 15. but are indeed gotten by the power of God. Deut. 8. 17. 18. Plal. 62. 11. and 73. 12. The Greeke in this place translatheth it bodies,* (which seemeth to mean servants, as in Rev. 18. 13.) the Chaldee, *riches, little-ones* The word being of the singular number, meaneth generally the multitude of little children, male and female; *Num. 3. 1. 17. 18. in the house* that is, in any house; therefore the Greeke translatheth, *in the houses.*

30 *Verf. 30. troubled me* This word meaneth not only diffidence of mind; but danger also to be destroyed, by those with whom he lived before in peace, the Greeke translatheth, *ye have made me odious.* So Achan troubled Israel, and was himselfe troubled, that is, destroyed: see *Iof. 6. 18. and 7. 25. and Prov. 15. 6. 27. where it is opposed to life.* For this fact of theirs, Iakob deprived these his two sonnes of the birthright, which else they might have enjoyed. *Gen. 49. 5. 7. that in them the promise was fulfilled, he that troubleth his own house shall inherit the winds, Prov. 11. 29. to sink* that is, to be loathsome, and as the Chaldee explaineth, *put enmity betwene me and the people.* The like is spoken in *1 Sam. 15. 4. and 27. 12. 1 Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. you have made our favour to sink.* *few in number* is the Chaldee translatheth; the Hebrew is, *meagre men of number,* and the Chaldee, *a people of number;* that is, easily numbered, a few, a small company; as the phrase is explained in *Deut. 26. 5. men of fewness,* that is, a few men. So in *Deut. 4. 27. Ier. 44. 28.* The contrary is, *without number,* when many is meant, *2 Chron. 12. 3. my house* the Chaldee addeth, *the men of my house.*

31 *Verf. 31. Should hee deale for, doe?* A stubborn answer, whereby they sought to defend their fact, which Iakob upon his death-bed cursed, *Gen. 49. 7. Harlot* In the Hebrew *Zanab*, the first letter is extraordinarily great, for some hidden meaning. What if it be, to signify the stout and big words of these young men to their fathers? So a little letter is used before, in *Gen. 27. 2. to signify moderation without excellency in Abrahams weeping.*

1. God sendeth Iakob to Bethel. 2. He purgeth his house of Idols: 6. He buildeth an altar at Bethel. 8. Deborah Rebekahs nurse dieth at Alton beath. 9. God blesteth Iakob at Bethel. 16. Rachel travellith of Benjamin, and dieth in the way to Ephrath. 22. Reuben lieth with Bilhah his fathers concubine. 23. The twelve sonnes of Iakob. 27. Iakob cometh to Isaac at Hebron. 28. The age, death and buriall of Isaac.

And God said, unto Iakob, arise, goe up to Bethel, and dwell there: and make there an altar, unto God that appeared unto thee, when thou fleddest from thy face of Esau thy brother. And Iakob said, unto his house, and unto all that were with him: Put away the strange Gods, that are among you, and cleanse your selves, and change your garments. And let us arise and goe up, to Bethel: and I will make there an altar, unto God that answered me in the day of my distresse; and hath bene with me, in the way which I have gone. And they gave unto Iakob, all the strange Gods, which were in their hand; and the earrings, which were in their eares; and Iakob hid him, under the oke, which was by Sechem. And they journeyed: and the terror of God, was upon the cities which were round about them: and they did not pursue, after the sonnes of Iakob. And Iakob came to Luz, which is in the land of Canaan, that is Bethel: hee, and all the people that were with him. And he builded there, an altar; and called the place, El Bethel: because there they, even God, was revealed unto him; when he fled, from the face of his brother. And Deborah Rebekahs nurse, dyed and she was buried, beneath Bethel, under an oke: and hee called the name of it, The oke of weeping.

And God appeared unto Iakob againe; when he was come, out of Padan Aram; and blessed him. And God said unto him, thy name (hath bene) Iakob: thy name shall not be called any more Iakob, but Israel shall be thy name, and he called his name Israel. And God said unto him, I am God almighty, be thou fruitfull and multiply; a nation, and an assembly of nations, shall bee of thee: and kings, shall come out of thy loines. And the land, which I gave to Abraham and to Isaac, to thee will I give it: and to thy seed after thee, will I give the land. And God went-up from him: in the place, where hee spake with him. And Iakob set-up a pillar, in the place where hee spake with him, a pillar of stone: and he powred out a drink-offering thereon:

15 thereon: and he powred oile thereon. And Iakob called the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel; and there was yet a little peece of ground, to come to Ephrath: and Rachel bare a child, and had hard child-birth. And it was, when she was in her hard child birth: that the midwife said unto her, feare not; for thou shalt have this sonne also. And it was, when her soule was departing, for she dyed; that shee called his name Ben-oni: but his father called him Ben-jamin. And Rachel dyed; and shee was buried, in the way to Ephrath, that is Bethlehem. And Iakob set-up a pillar, upon her grave: that is the pillar of Rachels grave, unto this day. And Israel journeyed: and he stretched-out his tent, beyond the tower of Geder. And it was, when Israel dwelt in that land; that Reuben went, and lay with Bilhah, his fathers concubine: and Israel heard it:

And the sons of Iakob, were twelve. The sonnes of Leah; Reuben, Iakobs firstborne; and Simeon, and Levi, and Iudah, and Issachar, and Zebulun. The sonnes of Rachel, Ioseph, and Benjamin. And the sons of Bilhah, Rachels handmaid; Dan, and Naphtali. And the sonnes of Zilpah, Leahs handmaid; Gad and Aser: these, are the sons of Iakob; which were borne to him in Padan Aram. And Iakob came, unto Isaac his father; to Mamree, to the citie of Arba: that is Chevron; where Abraham and Isaac, had sojournd. And the dayes of Isaac, were an hundred yeeres, and fourescore yeeres. And Isaac gave-up the ghost, and dyed, and was gathered unto his peoples; an old-man, and full of dayes: and Esau and Iakob his sons, buried him.

Annotations.

1 *Bethel* that is, Gods house; a place distant from Sechem, about 30. English miles, fourward: of it, see *Gen. 28. 11. 19.* *an altar* that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, and strengthen thy faith, against thy present feares; *Gen. 28. 20. 22. & 31. 13. and 34. 30.*

2 *Verf. 2. his house* the folke of his house, whom hee carefully cleanseth of idols, (which have no agreement with the house of God, 2 Cor. 6. 16.) and informeth in Gods ways, as did other saints, *Gen. 18. 19. Iof. 24. 15.* *with him* this may be meant of the captived Sechemites, *Gen. 34. 29.* *strange Gods* or *strangers Gods*: the Hebrew signifieth

either Gods of alienation, that is, alien or strange Gods, as the Greeke explained it, or Gods of the alien, that is, of strangers, or strange nations; and so the Chaldee turneth it, *Idols* (or erroneous Gods) of the peoples. By these strange Gods are meant idols, images, or representations of God, as appeared by ver. 4. So those which are called the Philistins Gods, which David burned, 2 Chron. 14. 12. are by another Prophet said to be their Idols, in 2 Sam. 5. 21.

among you either privily brought from Labans house, whence Rachel had stolen her fathers Gods, *Gen. 31. 19.* or lately taken from, and come with the captive Sechemites, which were idolaters. After this example, *Iof. 24. Samuel*, and others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, *Iof. 24. 23. 2 Sam. 7. 3. 4. Iudg. 10. 16.*

cleane or *purifie*, which outwardly was, (according to the law) by walking in water; and other carnall rites, *Levit. 15. 13. Numb. 31. 13.* inwardly, by the grace and spirit of God, *Plal. 51. 4. 12. Ezk. 36. 25. Heb. 10. 22.* It becometh all, to take heed to their feet, when they goe to the house of God, that they give not the sacrifice of fools; *E. clef. 5. 1. garments* another signe of renuing by faith and repentance: for when men came before Gods, their garments were either changed if they were unclean, *2 Sam. 12. 20.* or otherwise, washed, *Exod. 19. 10. 14. Lev. 15. 11.* So we are exhorted to *cleane our selves, from all filthinesse of the flesh and spirit, 2 Cor. 7. 1.* and to hate even the garment spotted by the flesh, *Iude, v. 23.* From this practice of Iakob the Hebrew doctors have gathered a pollution by Idols, saying: *Idols doe defile, by the doctrine of the Scribes, and it is closely signified in the law* (*Gen. 35. 2.*) *put away the strange Gods that are among you, and cleanse your selves, and change your garments.* And therein are foure principall uncleanneses; by the Idol itselfe, and by the ministeriall instruments thereof, and by the Oblation offered thereon, and by the wine that is powred unto it. And they defile men and vessels, by touching them, &c. *Deut. 7. 26. E. 30. 22. Plal. 106. 28. Deut. 32. 18. Mainmny in 2 Mof. torn. 3. in Aboth Hattumath, chap. 6. S. 1. &c.*

Verf. 3. answered me the Chaldee translatheth, *received my prayer, in the time of my distresse, and his word was my help in the way which I have gone.* Gods answering of his people, is when by word or work, he granteth their request: as he is said to answer by fire, when by such a signe hee testifieth his approbation, *1 King. 18. 24.* So he answereth by giving men his blessings, *E. 41. 17. 18.* or delivering them from miseries, *Plal. 22. 22.* it is therefore more then bare hearing, as *E. 30. 19. when hee heareth thee, he will answer thee.* So here Iakob calleth the vision and oracle of God, (*Gen. 28. 12. 13. &c.*) his answer.

Verf. 4. earrings idolatrous jewels, and superstitious monuments, which are to be abolished as well as idols; & which may easily be turned into Idols themselves, *Iof. 2. 13. Iudg. 8. 24. 27. Deut. 7. 25. and 12. 2. 3. Exod. 32. 3. 4.* So by the Hebrew, *idols, it is commanded* (they say) in *Deut. 12. 2. 3. to destroy Idolatry, & the ministeriall instruments thereof,* and

and whatsoever is made for the same. And is it forbid-
den by Deut. 7. 26. to have any (or profit) by any
of these things. *Mainny* treat. of Idolatry. c. 7. §. 1. 2.

the oak, or, as the Greeke and Chaldee doe
translate it, *the Terribith*, (or *Turpentine tree*), the
tree under which afterwards Iotua set up a stone
for a witness, when having cleansed the people of
their idols, he made a covenant with them & gave
them a law in *Sechem*, Iol. 24. 23. 25. 26. There al-
so he hid them from the knowledge of his family,
under an oak, that they might not easily be found:
oaks and other trees being consecrated in those
times to religious uses, and therefore stood long
unfelled. Deut. 12. 2. see Gen. 21. 33. Under such
also, they sometimes buried the dead, as after in v.
8. The Greeke version here addeth, *Iakob hid them
under the Terribith tree in Sechem, and abolished
them unto this day*.

5 V. 5. they journeyed, the Gr. explaineth it, *And
Israel removed from Sechem*. *terror of God* [that
is, a mighty terror sent of God upon the cities. The
Chaldee saith a terror from before the Lord. Other-
wise all the cities round about, would and easily
might have destroyed Iakobs family, for the ma-
litude came from Sechem.

7 V. 7. El Bethel that is, the God of Bethel before
he called it Bethel, that is, Gods house. Gen. 28. 19.
now for addeth of graces from God, he addeth
to the name, calling the place God, figuratively, as
being his house. The like is in Exod. 17. 15.

was revealed, or, *were revealed*, that is, *did appear* in
more manifest sort. Here againe a word plural, is
joyined with the name of God, to signify the my-
sticte of the Trinity in the unity of the godhead: see
the notes on Gen. 20. 13. The Gr. translate it in-
singularly, *was revealed* (or *did appear*) [so also doth the
Chaldee, save that for God, it saith, the angel of God.

8 V. 8. *was sent* with her from her fathers house,
Gen. 24. 59. How the came to be in Iakobs family,
is uncertaine: the Lwes say, she was sent to call I-
akob home, as was promised in Gen. 27. 45. She
might also come thither upon other occasion, after
Rebekahs death. *The oak of weeping* [Hebr.

Alton Becuth: this name sheweth his griefe, for
the death of this martyred place, also being the safe-
est and most honorable that there he could have
for such a purpose: see the notes on v. 4. & on Gen.
33. 2. The Chaldee paraphrast, for *Oke*, translateth
the *Plumie* (or *valley of weeping*. But the Greeke tran-
slate it an *Oke*: and so doth the *Jerusalemi Thar-
gum*. See also Gen. 17. 6.

9 V. 9. againe the Gr. addeth, in *Luz*: where he had
appeared to him before, Gen. 28. 11. 12. 19.

10 V. 10. *Israel* the name given him before of the
Angel, is here againe given & confirmed of God:
for the strengthening of Iakobs faith, and assurance
of Gods grace unto him. See Gen. 32. 28.

11 Ver. 11. *Almighty* or *Alldominant*: see Gen. 17. 1.
The Gr. translate it, *thy God*. *an assembly*, or
company: church of nations: the Chaldee saith, *an as-
sembly of tribes*. Here God confirmeth the blessing
given to Iakob by his father Isaac, and amplifieth
it. See Gen. 28. 3. and 48. 3. 4. *that* the Chal-
dee addeth, *that shall rule over the people*: thus

God giveth him the blessing of Abraham, Gen.
28. 4. and 17. 6.

Ver. 12. and/or, that is to say, [see Gen. 13. 15.
The Chaldee explaineth it, and to thy fountes: the
Greeke addeth through their generations.

Ver. 13. God the Chaldee saith, the glory of the
Lord: meaning the vision which now appeared
unto Iakob. See Gen. 17. 22.

Ver. 14. *for up* this he had done before, and
now repeateth it: or as is likely, being ruined,
he new repaireth it, see Gen. 28. 18. *drinke of-
firing* [or, a poured out-offering, an effusion: usually
called a *drinke offering*, because it was only of li-
quors or moist things, as the *Mincab* or *meat-offe-
ring* was of dry. And this *drinke-offering* by the law of
God, was of wine, or *Sechar*, Exod. 29. 40. Num. 28.
7. among the heathens sometime of blood, Plal. 16.
4. *oil* to consecrate it, see Gen. 28. 18.

Ver. 15. *Bethel* that is, Gods house: see Gen. 28.
19. Thus he renewed the memoriall of his faith
and thankfulness to God, as God did before of
his promises to him, v. 10. 11. 12.

Ver. 16. they journeyed the Greeke version ad-
deth, *Iakob journeyed from Bethel, and pitched his
tent beyond the tower of Gader*: borrowing their
words from the 21. verse. *a little peece* [or, about
a mile, as the Chaldee paraphrase explaineth it.

This word is so used also in Gen. 48. 7. 2 King. 5.
19. and nor elsewhere. *Ephrath* [a towne called
usually, *Bethlehem*, that is, *The house of Bread*.
v. 19. some thinke it to have the name *Ephrath* of
Caleb wife, so called, 1 Chron. 2. 19. 24. It hath
both names in Mic. 5. 2. *Bethlehem Ephrata*: there
Christ was borne, Matt. 2. 1. *the bread of God* that
came from heaven, Ioh. 6. 33. *had hard child-
birth* Hebrew, *she was hard in her child-bearing*:
that is, had sore and painful labour. According to
the chaffestment layd on Eve and her daughters,
Gen. 3. 16. It is daily to be felt, and the Philo-
sopher observeth it, *that no creature suffreth such
strong paines in travell, as woman doth*. [Aristot. de
Animal. 1. 7.] notwithstanding *shee shall be saved in
child-bearing*, if they continue in faith, &c. 1 Tim.
2. 15.

Ver. 17. *midwife* named in Hebrew, of helping
the woman in child-birth: [so Exod. 1. 15. 16.
as *thou shalt have*] or, *this also* [shall be] to thee as *sonne*:
as Ioseph before was. And this was according to
Rachels desire, see Gen. 30. 24.

Ver. 18. *departing* or *going out*, from the body
to God that giveth it, as Eccles. 12. 7. Plal. 146. 4.
This sheweth the soule of man to be a spiritual
immortal substance, distinct from the body. The
heathens acknowledged this, saying, *that death is
nothing else, but the departing of the soule from the
body*. [Aristot. in his book of Death: and that the
soules of men are divine, and when they goe out of the
body, they returne unto heaven: Cicero lib. de Amicit.

Gen. om] the Greeke and Chaldee interpret it,
Sonne of my sorrow. In that these answered nothing,
but thus named her son; it sheweth she received no
comfort. The like case, was in 1 Sam. 4. 20. 21. The
word *om*, is after used by Iakob for his painful
strength: Gen. 49. 3. *Benjamin* that is, *Sonne of*

the right hand: meaning loved, tendered, and especi-
ally regarded. So *man of the right hand*, in Plal. 80.
18. for one loved and much regarded of God.
This only of all Iakobs children, was borne in the
land of Canaan.

20 V. 20. *unto this day* the time when Moses wrote
this, and after in Sauls daies, 1 Sam. 10. 2. About
this place, at Christs birth, many infants were
murdered by Herod: then Rachel wept for her
children, and would not be comforted because they
were not, Ier. 31. 15. Mat. 2. 16. 18.

21 V. 21. *Gader* or *Gader* as the Gr. writeth it: by
interpretation the flocke or herd. A tower of this
name is also mentioned in Mic. 4. 8.

22 V. 22. *concubine* [a secondary wife; see Gen. 2. 24.
She is called also his wife, Gen. 37. 2. By this shame-
full crime (such as is not once named among the hea-
thens, 1 Cor. 5. 5.) Reuben lost his first-birth: 1
Chron. 5. 1. Gen. 49. 4. Iakob also himselfe, having
abused Bilhah, contrary to the first institution of
marriage, Gen. 30. 4. is here chastised of God: So
Abalom lying with his father Davids concubines;
God thereby chastised Davids sins, 2 Sam. 12. 10.
11. and 16. 22. *heard* [the Greeke version ad-
deth, and it appeared evill in his sight. But in the He-
brew, nothing is said; only an empty space is left
in the line, with this make o to move considera-
tion: as before in Gen. 4. 8. Sometime sorrow is so
great, as words or signes, cannot expresse it, Ezek.
24. 23. and such might here be Iakobs case. Here
also is a pawle & bawling off, as to a new matter,
even in the midst of the perfectio in Deut. 2. 8.

twelve] which becomming fathers of many fami-
lies, are called the *twelve Patriarchs*, Act. 7. 8. and
the peoples that came of the, are named the *twelve
tribes*, Act. 26. 7. and although many great evils,
have already and will hereafter more appeare in
these sons of Israel; yet God in mercy pardoned
them, and hath honoured them in the Scriptures
with great dignities, that their names should bee
graven upon twelve precious stones, and caried upon
the high priests heart, Exod. 28. 21. 29. and that the
gates of the heavenly Ierusalem should be after the
names of the twelve sons of Israel, Ezek. 48. 31.
Rev. 21. 12. And their number is it was answerable
to the *twelve Tribes* that came of Israel, Gen.
25. 16. so is it remembered by the *twelve Apostles* of
Christ, Luk. 6. 13. Rev. 21. 14. And although of Ioseph
there came two tribes, Gen. 48. 5. 6. so that af-
ter a sort, there were thirteene: yet the scripture in
naming or rehearing them, usually stretch downe
but twelve, omitting the name now of one, then
of another, as may in sundry places bee observed,
Deut. 33. Ezek. 48. Rev. 7. &c.

23 V. 23. [Iachar] of the naming and interpretation
of the, see the notes on Gen. 29. and 30. Here is
to be observed how I [Iachar & Zabulon] are set next
after Iudah, though Dan & Naphtali, Gad & Aser,
were borne between them, Gen. 29. 35. and 30. 6.
8. 21. 3. 18. because all the sonnes of one mother
should be together: so they are placed also in
Gen. 46. 8. 14. 15. and 49. 3. 14. (where Zabulon is
before I [Iachar], and Exod. 1. 2. 3. Numb. 1. 5. 9. 26.
28. 1 Chron. 2. 1. And in this order, were they

graven and set on the stones upon Aarons Ephod;
see Exod. 28. 10. 21. in the annotations.

V. 26. *were borne* [so the Gr. expresse it, the He-
brew being singular, *was borne*. So in Gen. 46. 12.

Padan Aram or *Mesopotamia*, [see Gen. 25. 20.
But here except Benjamin for he was borne in Can-
aan, yet 18. Iakobs sons, though borne out of the
land, yet come threinto, it being promised them
of God, Gen. 28. 13. when Esaus sons borne in the
land, do goe out and give place, Gen. 36. 5. 6.

Ver. 27. *Mamre* [see Gen. 13. 18. and 23. 2. the
Greeke addeth, *he being yet alive, to Mamre*.

V. 29. *his peoples* his godly forefathers: see Gen.
25. 8. *buried* [bials] to Isaac and Imael buried
Abraham: Gen. 25. 9. Esaus sons, though borne in
old Gen. 25. 16. the world was 2288. yeere
old. And Isaac had lived blind, above 40. yeeres
before his death, Gen. 27. 1. Which death is here
mentioned, to make an end of Iakobs history: for
otherwise the things following in Gen. 37. & 38.
about Ioseph & Iudah, tell out before Isaac dyed.

CHAP. XXXVI.

1. The generation of Esaus by his three wives. 6. His
removing to mount Seir. 10. The names of his sonnes.
15. The Dukes which descended of his sons. 20. The
sons and Dukes of Seir. 24. Anah findeth water. 31.
The Kings of Edom. 40. The Dukes that descended
of Esaus.

And these, are the generations of E-
saus, he is Edom. Esaus took his wives,
of the daughters of Canaan: Adah,
the daughter of Elion the Chethire; and A-
holibamah, the daughter of Anah, the
daughter of Zibe the Evite. And Basemath
the daughter of Imael, the sister of Nebai-
oth. And Adah bare to Esaus, Eliphaz: and
Basemath, bare Reuel. And Aholibamah
bare, Iush and Ialam, and Korah: that
were the sonnes of Esaus, which were borne
unto him, in the land of Canaan. And Esaus
tooke his wives, and his sons and his daugh-
ters, and all the fowles of his house, and his
cattell and all his beasts, and all his substance,
which he had gathered in the land of Canaan;
and went unto a land, from the face of,
Iakob his brother. For their substance was
more, then that they might dwell together:
& the land of their sojournings, was not able
to bear them, because of their cattell. And
Esaus dwelt in the mount of Seir, Esaus, he is
Edom. And these, are the generations of E-
saus, the father of Edom: in the mount of
Seir. These are the names of the sons of E-
saus: Eliphaz, the son of Adah, the wife of
Esaus; Reuel, the son of Basemath, the wife
of Esaus. And the sonnes of Eliphaz, were:

Teman,

12 Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Eliaus son; and she bare to Eliphaz, Amalek: these were the sons of Adah, the wife of Esau. And these were the sons of Reuel, Nachath, and Zerah, Shammah and Mizzah: these were the sons of Bilemath, the wife of Esau. And these were, the sons of Aholibamah, the daughter of Anah, the daughter of Zibeeon, the wife of Esau: and she bare to Esau, Iush and Iaalam, & Korah. These were Dukes of the sons of Esau: the sons of Eliphaz, the first-borne of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatam, duke Amalek: these were the dukes of Eliphaz, in the land of Edom; these were, the sons of Adah. And these were the sons of Reuel, the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these were the dukes of Reuel, in the land of Edom; these were the sons of Bilemath, the wife of Esau. And these were the sons of Aholibamah, the wife of Esau; duke Iush, duke Iaalam, duke Korah: these were the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau; and these the dukes of them, he is Edom.

20 These were the sons of Seir, the Chorites, the inhabitants of the land: Lotan and Shobal, and Zibeeon, and Anah. And Dishon & Ezer, and Dishan: these were the dukes of the Chorites, the sons of Seir, in the land of Edom. And the sons of Lotan were Chori and Hemam: & the sister of Lotan, was Timna. And these were, the sons of Shobal; Alvan and Manachath, and Ebal: Shepho, and Onam. And these were the sons of Zibeeon, both Ajah and Anah: this Anah, was he that found the mules in the wilderness; when he fed the asses, of Zibeeon his father. And these were the sons of Anah, Dishon, and Aholibamah, the daughter of Anah. And these were the sons of Dishan: Chemdan and Eshban, and Iethran and Ceran. These were, the sons of Ezer: Bilhan & Zaavan, and Akan. These were, the sons of Dishan; V2 & Aran. These were, the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeeon, duke Anah. Duke Dishon, duke Ezer, duke Dishan: these were, the dukes of the Chorites, according to their dukes, in the land of Seir.

31 And these were the Kings, which reigned in the land of Edom: before there reigned any King, of the sons of Israel. And there reigned in Edom, Bela the son of Beor: and the name of his citie was, Dinhabah. And

Bela dyed: and there reigned in his sted, Iobab the son of Zerach, of Bozrah. And Iobab dyed: and there reigned in his sted, Chusham, of the land of Temani. And Chusham dyed: and there reigned in his sted, Hadad the son of Bedad, who smote Midian, in the field of Moab; and the name of his citie was, Avith. And Hadad dyed: and there reigned in his sted, Samlah of Mafrekah, and Samlah dyed: and there reigned in his sted, Saul, of Rechoboth by the river. And Saul dyed: and there reigned in his sted, Baal-ghanan, the son of Achbor. And Baal-ghanan the son of Achbor, dyed: and there reigned in his sted, Hadar, and the name of his citie was Pail: and the name of his wife, Mchetabel, the daughter of Matred, the daughter of Me-zabah. And these were the names of the dukes of Esau, according to their families; according to their places, by their names: duke Timna, duke Alvah, duke Ietheth. Duke Aholibamah, duke Elah, duke Pinon. Duke Kenaz, duke Teman, duke Mizar. Duke Magdiel, duke Iram: These were the dukes of Edom, according to their habitations, in the land of their possession; he is Esau, the father of Edom.

Annotations.

Generations: a rehearsal of Esau of-spring, whereby the promise to Abraham for multiplication, Gen. 22. 17. the Oracle given to Rebekah, concerning two nations that were in her womb, Gen. 25. 23. and the blessing of Isaac bestowed upon Esau, Gen. 27. 39. 40. may be seen in great measure accomplished: with the different estate of the children of this world, from the children of God. This same genealogie is again repeated in 1 Chron. 1. 35. &c. Edom: the name and note of his profession, see Gen. 25. 30.

V. 2 of Canaan that is, as the Gr. translatheth, of the Canaanites; contrary to the will of God, of Abraham, and of Isaac his father; for the Canaanites were a cursed race, Gen. 9. 25. and 24. 3. and 28. 1.

Adah, &c. in Gen. 26. 34. Esau wives had other names, which in those times was usually, as Esau himself is called Edom: Iakob, is called Israel. Maacah daughter of Abithaleim, 1 King. 15. 2. is called Maacah daughter of Uriel, 2 Chron. 12. 12. and many the like. Zibeeon called in Gr. Segeon: he was grandfather to Aholibamah, father to Anah: so there was a difference between these, & Anah & Zibeeon which were brethren, v. 20. **Ezer** in Chivvite in Ge. 26. 34. called a Cherite, which though they were distinct peoples, (Gen. 10. 15. 16.) yet might they dwell one in another's territories. Therefore in Gen. 26. 34. for Elom a Cherite, the Greek there translatheth Ezer.

V. 3. Ba' (math) called also Machalath, Gen. 28. 9. 3. Reuel's son Reguel, in Greek Raguel.

Ver. 5.

Ver. 3. land of Canaan though they were there borne, and of Canaanitish mothers, yet they went out of the land; and Iakob's sonnes borne in Mesopotamia, came in to possess it, as their inheritance given of God, Gen. 35. 16. and 37. 1.

Ver. 6. took or, had taken, to weat, before Iakob's coming; as appeareth by Gen. 32. 3. and 33. 14. Gods providence thus making way, for to fulfill the promises unto Iakob: Gen. 28. 4. 13.

Soiler that is, persons: in Greeke, bodies: see Gen. 12. 5. and 46. 26. **unto a land** that is, as the Chaldee expoundeth it, **to another land**: or hee went from the land; and to the Greeke translatheth it, **from the land of Canaan**. For though the Hebrew (et) usually signifieth **unto**; yet such words often vary their sense, as the text it selfe sometime sheweth. For that which in 1 King. 8. 30. is **et, unto** (or in) **thy dwelling place, unto heaven**, in 2 Chron. 6. 21. is written, **from thy dwelling place, from heaven**. So, the Redeemer shall come **unto Sion**, Ely 59. 20. is by the Apostle translated, **out of Sion**, Rom. 11. 26. **Alto** in 2 Chron. 1. 13. **to the high place**, is in Greeke according to the sense there, **from the high place**; so in Iudg. 17. 2. **taken from thee**, and sundry the like, **from the place** [or, **from before**, which may mean before his coming: as Gen. 30. 30.

Ver. 7. more then, &c. [or, **much, for to dwell together**. A like occasion parted Lot and Abram, Gen. 13. 6. of their **journing**] that is, **wherein they were sojourners**.

Ver. 8. of Seir a man, mentioned ver. 20. who dwelling there, the mountaine country was called by his name: and to Esau God gave this mount for a possession, Iol. 24. 4. Deut. 2. 5.

V. 9. of Edom that is, as the Chaldee expounds it, of the Edomites: see Gen. 19. 37. in the annotations. **Ver. 11. Zepho** called Zephi, 1 Chron. 1. 36. The Greeke here nameth them, **Thaiman, Omar, Sophar, Gatam, and Kenaz**.

Ver. 12. Timna shee was sister to Lotan, of the race of the Chorites, ver. 22. **Amalek** hee was a Duke, ver. 16. his posterity were called **Amalekites**, and proved great enemies to Israel, Exod. 17. 8. 14. God therefore commanded the memory of them to be blotted out **from under heaven**, Deut. 25. 17. 19.

Ver. 13. Reuel, &c. in Greeke these are named **Raguel, Nachob, Zare, Some, and Moez**; (or **Samme and Mace**, as 1 Chron. 1. 37.)

Ver. 14. Iakob in Greeke, **Ieglam, and Kore**. **Ver. 15. dukes** [that is, **Governors, Chief-leaders**] but inferior to Kings. A Duke is named in Hebrew **Alaph**, that is, a **Chief-leader, or Guide, or Captain of a host** [and in Chaldee **Rabba, a Master** in Greeke **Hegemon**, a **Ruler or Governor**. Here fourteen Duke are reckoned to Esau; seven that came of his wife Adah; four of Bilemath; and three of Aholibamah.]

Ver. 16. Korah in v. 18. there is another Duke of this name, that came of another mother. Albeit there is no mention of this Korah before among Eliphaz's children, v. 11. 12. neither in 1 Chron. 1. 36. unless he there beare the name of Timna.

Ver. 19. he Edom the Greeke translatheth, **these**

are the sonnes of Edom

Ver. 20. the Chorite or **Chorites**, wherof see Gen. 14. 6. the chiefest to bee of the **Ezerites** mentioned, v. 2. for **Zibeeon** there called an **Ezer**, cometh of this race here, and in v. 24. **inhabitants** in Greeke, singularly, the **inhabitants**: **Zibeeon** in Greeke **Segeon**.

Ver. 21. Dishon called after, **Dishan**, ver. 26. the Greeke in both places calleth him **Deison**. **Ezer** in Greeke **Afar**. **Dishan** in Greeke **Rison**: see thenotes on Gen. 4. 28. So after in ver. 28. 30.

Ver. 22. Hemam called **Homan**, in 1 Chron. 1. 39. Here in Greeke **Haiman**: in 1 Chron. 1. 39. **Heman**. **Timnah** in Greeke **Thaimna**, concubine to Eliphaz (sonne of Esau): ver. 12. So he and his father Esau (ver. 2.) marrying into the stocke of the Chorites; therefore is this genealogie set down. That the occasion may be seen, how Esau and his seed, came to inherit the Chorites land in mount Seir: Deut. 2. 12. and so got his living by his sword Gen. 27. 40.

Ver. 23. Alvan called **Afan**, 1 Chron. 1. 40. in Greeke **Golom**. **Shepho** called **Shephi**, 1 Chron. 1. 40. in Greeke **Sophar**: but in 1 Chron. 1. 40. the Greeke is, **Sapphi**.

Ver. 24. both Ajah Hebr. and **Ajah**: the Greeke omitteth the word and, as superfluous, saying, the **sonnes of Shebeon, & Aie, and Onan**. The Hebrew text doth the like, in 1 Chron. 1. 40. and in other places, as 2 King. 11. 1. and 2 Chron. 13. 1. compared with 2 Chron. 22. 10. and 1 King. 15. 1. So in Gen. 40. 9. **Anah** father in law to Esau, ver. 2. **mules** [The Hebr. **Immin**, is no where found but in this place: **mules** elsewhere are called **Paradim**, 1 King. 10. 25. 2 King. 5. 17. It is therefore doubted what **Immin** here meaneth. And the Greeke leaveth it untranslated, **Immin**, as not knowing what it should be. The Chaldee turneth it **Gibbaraja**, that is, **Mightier, or Glorious**, as the word is used, Gen. 6. 4. Others, because **Immin** hath affinity with **Im** the Sea, and **mejim**, waters; translatheth **hot-waters, or bathes**, which Anah should find in the desert. But because it is knowne that **mules** are ingendered of the mixture of **horses** and **asses**, or of **horses** and **mares**, as **Pliny** sheweth in **Histor. b. 8. ch. 44.** (translathed commonly therefore in Greeke **hemionous**, that is, **half-asses**, 1 King. 10. 25. &c.) and mules of themselves are barren, and doe not increase, as the Philosopher noteth, **Arist. de Animal. l. 15.** it is likely they were not created at the first of God; because he gave all such creatures this blessing, **to be fruitful and to multiply**, Gen. 1. 22. 28. and 8. 17. And that therefore they were found out by the wit of this man, who feeding his fathers asses, caused them to ingender with another kind, as horses, which was both against nature, as first God fer every thing **according to his kind**, Gen. 1. 24. and 6. 19. 20. and against the plain law, which hee gave unto Israel, **Levit. 19. 19. thou shalt not let thy cattell engender with a diverse kind**. And the name **Immin** first given them by **Anah**, might be changed into **Paradim**, which hath the signification of **Parted, or Separated**; as differing from all other beasts.

Ver.

16 Verſ. 26. *Diſan* called *Diſon*: verſ. 21. and 1 Chron. 1. 41. in Greek *Deſon*. *Chorden* called alſo *Chawram*. 1 Chron. 1. 41. & changed into *r*, as is often: ſee Gen. 10. 3. In Greeke *Amada*; and *Amadani*. 1 Chron. 1. 41. *Cerai* pronounced *Ceran*, or *Crav*: in Greeke *Cherai*.

27 Verſ. 27. *Akan* called *Iakan*. 1 Chron. 1. 42. in Greeke here *Oukani*; and in 1 Chron. 1. 42. *Iakan*.

28 Verſ. 18. *Akan*.] Thus have wee here ſe ſeven ſons and a daughter, and againe of theſe ſeven, nineteene ſons and a daughter. All which for Eſau ſake, are regiſtred in the book of God.

29 Verſ. 29. *Chorites* Hebr. *Chorite*: ſingular for plural, as verſ. 21. ſee Gen. 10. 16. The Greeke keepeth the ſingular, *Chorri*.

30 Verſ. 30. *their Dukes* that is, their *kingdomes*, as the Greeke tranſlateth it. For theſe 7 ſons of Seir, had their Dukedomes at one time, in ſeverall places: and did not one ſucceed another as the Kings that follow. So *King in Eſay* 23. 15. is uſed for the *Kingdome* of Babylon: and *four Kings*, in Dan. 7. 17. are *four kingdomes*, as the Holy Ghoſt there expoundeth it, in verſ. 23. *the fourth beaſt ſhall bee the fourth kingdome*: and the *throne of the Kings*, 2 King. 11. 19. is by another Prophet called, the *throne of the kingdome*; 2 Chron. 23. 20.

31 Verſ. 31. *of the ſonnet* or, *to* (that is, *over or among*) the *ſonnet of Iſrael*; the Greeke ſaith, in *Iſrael*: that is, before Moſes time, for he was *King in Iſrael*: Deut. 33. 5. Thus Eſau after his Dukes, had of his poſterity 8 Kings, which ſucceſſively ruled their people; whiles Iſrael was in affliction in Egypt, Exod. 1. &c.

32 Verſ. 32. *Bela* in Greeke *Balak*; and in 1 Chron. 1. 43. in ſtead of *Beor*, the Greeke hath *Seppher*, according to the name of the King of Moab, in Num. 22. 2.

33 Verſ. 33. *Bozra* a chiefe Citie in the land of Edom, Eſay 34. 6. and 63. 1. in Greeke called *Bozra*.

34 Verſ. 34. *of Teman* that is, of the *Temanites*: which had the name of *Duke Teman*, Eſau ſon, Nephew, verſe 15. Of this land was *Eliphaſ*, Iob ſervant, Iob 2. 11. By interpretation *Teman* ſignifieth the *South*: and ſo the Chaldee here taketh it. The Gr. tranſlateth, *Aſem of the land of Thaimann*.

35 Verſ. 35. *Bedad* in Greeke here *Barad*: but in 1 Chron. 1. 46. *Badad*. [note] that is, *killed*, as the Chaldee and Greeke explaine: ſee Gen. 14. 17. *field* that is, *country*; ſee Gen. 14. 7. *A- viſh* called *Aſiſh*, 1 Chron. 1. 46. in Greeke here *Geitham*: but in 1 Chron. 1. 46. *Ebiti*.

36 Verſ. 36. *Samidai* in Greeke *Samada* of *Maſſek- ka*: in 1 Chr. 1. 47. *Samas* of *Meſſek*.

37 Verſ. 37. *Rechober* a City built by Nimrod, Gen. 10. 11. in Greeke, *Reboſi*. It was by the River *Euphrates*, as the Chaldee expoundeth it.

38 Verſ. 38. *Baal-chenan* the ſame name by tranſ- placing the parts of it; is *Hennibal* (*Chamibad*) of which name were ſundry Captaines afterward, as in the ſtory of the Carthaginian wars. The Greeke ſaith here *Balkanen*, in 1 Chron. 1. 49. *Balenon* ſon of *Achobor*.

39 Verſ. 39. *Hadar* called *Hada*, 1 Chron. 1. 50. The Greeke is, *Arad* ſon of *Barad*. *Pau* called

also *Pai*, 1 Chron. 1. 50. in Greeke *Phoggy*; but in 1 Chron. 1. 50. *Phandi*. In that theſe Kings were of ſo ſundry Cities, it appeareth their Kingdomes came not by inheritance, but either by election of the people; or gotten by conqueſt, according to the Oracle, *by thy ſword ſhalt thou live*, Gen. 27. 40. *daughter of Me-zabab* by daughter ſome under- ſtand meece: others take *Mazabab* for the name of a City, *Adediza*, named of *golden waters*, which ſhe word ſignifieth; a *daughter* (or *inhabitant*) whereof ſhe was. The Greeke here tranſlateth *Son of Maizab*, in 1 Chron. 1. *daughter*: in Chaldee, *daughter of the Gold-melter* (or *Gold ſmith*). In 1 Chron. 1. 51, there is added the death of this *Hadar*, here omitted; as, *And Hada* dyed.

Verſ. 40. *the Dukes* after eight Kings, it ſeemeth the forme of government was againe changed among the Edomites, though it is uncertaine when it was. At Iſraels coming out of Egypt, they mention the *Dukes of Edom*, Ex. 15. 15. and as they paſſed through the wilderneſſe, they ſent to the *King of Edom*, Num. 20. 14. and here it was ſaid, theſe 8 Kings reigned in Edom before any king reigned in Iſrael, v. 31. It is likely therefore, that upon the unkind dealing of that King of Edom, (who ſeemeth to be *Hadar*) who denyed to let Iſrael paſſe through their Land: the Lord removed the digni- ty of Kings from that common-wealth, and let it be ruled by Dukes againe; whereof eleven are here by name reheated. *families* the Greeke ſaith, in their tribes. *Tinna* in Greeke *Thanna*; and *Thaiman*, in 1 Chron. 1. 51. *Alva* called *Alja*, 1 Chron. 1. 51. in Greeke *Gola*: and there, *Alona*. *Iereth* in Greeke *Iethar*.

Verſ. 41. *Abolbamah* the Greeke writeth theſe names here, *Olibemas*, *Helas*, *Phimon*: & in 1 Chr. 1. 52. *Elbama*, *Hela*, *Phimon*.

Verſ. 42. *Mibzar* in Greeke *Mazar*.

Verſ. 43. *iram* in Greeke here *Zabai*: but in 1 Chron. 1. 54. *Averaman*. *habitations* which the Greeke tranſlateth *edifices*, that is, *builded habita- tions*. poſſeſſor] or, *ſirme-hold*: whereas Iakob and his children dwelt in the land of their peregrination or *ſojourning*, verſ. 7. Gen. 37. 1. and 18. 4. God thus giving Eſau his portion firſt in this world; and after, doing good unto Iſrael, Deut. 2. 5. &c. See alſo Gen. 25. 12.

CHAP. XXXVII.

2. Ioseph is hated of his brethren, 5. his two dreames porrencyng his ſuperiority over them. 13. Iakob ſendeth him to viſit his brethren. 18. They conſpire his death. 21. Reuben ſaveth him. 23. They ſtrip him and caſt him into a pit. 26. By Iudahs advice, they ſell him to the Iſmaelites. 31. His father, deceived by the bloody coat, mourneth for him. 36. He is ſold into Egypt to Poſeph Pharaons eunuch.

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And Iakob dwelt, in the land of the ſojournings of his father: in the land of Canaan.

2 Canaan. Theſe are the generations of Iakob; Ioseph being ſeventene yeeres old, was ſeed- ing the flocke with his brethren, and he was a lad, with the ſonnes of Biliiah and with the ſonnes of Zilpah; his fathers wives: and Ioseph brought their evil report, unto his Father. And Iſrael, loved Ioseph, more then all his ſonnes; becauſe, hee was the ſonne of old age, unto him: and he made him a coat of many-colours. And his brethren ſaw, that their Father loved him, more then all his brethren; and they hated him: and could not ſpeake to him, with peace. And Ioseph dreamed a dreame; and he told it to his brethren, and they hated him, yet the more. And hee ſaid unto them; Hear I pray you this dreame, which I have dreamed. For behold, wee were binding ſheaves, within the field; and loe my ſheaf aroſe, and alſo ſtood upright: and loe your ſheaves, compaſſed about; and bowed-downe themſelves to my ſheaf. And his brethren ſaid to him; ſhalt thou reigning reigne over us, or ruling rule over us? and they hated him, yet the more; for his dreames, and for his words. And he dreamed yet, another dreame; and told it to his brethren: and ſaid, behold I have dreamed yet a dreame; and behold, the Sunne and the Moone, and eleven Starres, bowed-downe themſelves unto me. And he told it to his father, and to his brethren: and his father rebuked him, and ſaid unto him; what a dreame is this, which thou haſt dreamed? ſhall I, and thy mother and thy brethren, comming come, to bow-downe our ſelves to thee, to the earth? And his brethren, envied him: but his father obſerved the ſaying. And his brethren went, to feed their fathers flocke, in Sechem. And Iſrael ſaid, unto Ioseph, doe not thy brethren feed in Sechem? Come, and I will ſend thee unto them; and he ſaid to him, loe here am I. And he ſaid to him; Goe I pray thee, ſee the peace of thy brethren, and the peace of the flocke; and bring me word againe: and he ſent him from the vallie of Chebron, and he came to Sechem. And a man found him; and behold he was wandering in the field: and the man asked him ſaying, what ſeekeſt thou? And he ſaid, I am ſeeking my brethren: tell mee, I pray thee, where are they feeding? And the man ſaid, they are departed hence, for I heard them ſaying, Let us goe to Dothan: And Ioseph, went after his brethren; and found them in Dothan. And they ſaw him, a farre off: and before hee came, ſetere unto

them, they craftily conſpired againſt him, to ſlay him. And they ſaid each man unto his brother: behold, this maſter of dreames is comming. And now, come and let us kill him, and caſt him into one of the pits; and wee will ſay, an evil wild-beaſt hath eaten him, and we ſhall ſee, what his dreames will be. And Ruben heard it; and hee delivered him, out of their hand: and ſaid, let us not ſmite him, in ſoule. And Reuben ſaid unto them; Shed no blood; caſt him, into this pit which is in the wilderneſſe, and lay no hand upon him: that, he might deliver him, out of their hand, to returne him unto his father. And it was, when Ioseph was come unto his brethren: that they ſtrip Ioseph out of his coat: the coat of many colours; which was on him. And they tooke him, and caſt him into a pit: and the pit was empty, there was no water in it. And they ſate downe, to eat bread: and they lifted up their eyes, and ſaw, and behold, a wayfaring company of Iſmaelites, was comming from Gilead: and their camels bearing, ſpicerie, and balme and myrrh, going to cary it downe to Egypt. And Iudah ſaid, unto his brethren: what profit is it, if wee kill our brother, and concale his blood? Come, & let us ſell him to the Iſmaelites; and let not our hand be upon him; for he is our brother, our fleſh; & his brethren hearkened. And there paſſed by, Midianites merchant men; and they drew, and lifted-up Ioseph, out of the pit; and ſold Ioseph to the Iſmaelites, for twenty (*ſhekels*) of ſilver: and they brought Ioseph, into Egypt. And Ruben returned, unto the pit; and behold Ioseph, was not in the pit: and he rent his clothes. And hee returned unto his brethren, and ſaid; the lad is not, and I, whither ſhall I goe? And they took Iosephs coat, and killed a kid of the goates, and dipped the coat in the blood. And they ſent the coat of many colours, and they brought it to their father; and ſaid, this have wee found: know now, whether it be thy ſonnes coat, or no. And he knew it, and ſaid, it is my ſonnes coat; an evil wild-beaſt hath eaten him: Ioseph is torne in peeces. And Iakob rent his garments, and put ſackcloth upon his loines; and mourned for his ſonne, many daies. And all his ſonnes, and all his daughters, roſe-up to comfort him; and hee reſuſed to be comforted: and he ſaid, for I will goe downe unto my ſonne, mourning, to hell; and his father wept for him, and the Meda- nites told him into Egypt unto Poſiphar, an Eunuch of Pharaohs, the Provost Marſhall.

Annotations.

Here beginneth the ninth section of the Law, called *And (Jakob) dwelt*. See Gen. 6.9. and 28.10.

Ver. 1. *of the sojournings* or *pilgrimages*, that is, (as the Greeke saith) *wherein his father Isaac sojourned*: to Gen. 17. 8. and 28. 4. Hereby Gods remembrance of his promise to Jakob, and providence for him is manifested. Gen. 28. 13. and 36. 6.7. also Jakobs faith, Heb. 11.9. Plal. 37. 3.

Ver. 2. *These* which are rehearsed in Gen. 35. 23.—26. for this is a prosecuting of that historie, which was by narration of Elsus pedigree, interrupted: or, *these* which follow, are the *generations*, that is, the *series* of things which did befall him: see Gen. 6. 9. and 25. 9.

old Hebr. *some of 17 years*: see Gen. 5. 32. As his father nourished him a child 17. yeeres, so hee againe nourished his aged father 17. yeeres in Egypt, Gen. 47.9.28.

a *lad* or *young man*: which word is used not onely for young in yeeres, but often for a *servant*, or *minister*, see Gen. 14. 24. In this sense, it noteth Josephs humility, and how his father, though hee loved him most, yet brought him up without idleness, or cockering. So Christ the *Summe* of man, came not to be served, but to serve: Matth. 20. 28.

report or infamy: their infamous carriage, which caused ill report of them. It inimateeth Josephs good affection and godliness. And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the works thereof were evil, Joh. 7. 7.

Ver. 3. *of old-age unto him*: that is, *of his old age*, borne when his father was old: to Gen. 44. 20. The Chaldee applieth this *old age*, to Josephs manners, saying, *he was a wise sonne unto him*. And others say, *was not Benjamin also a sonne of old age?* But because (Jakob) saw by (the spirits of) prophesie, that Joseph should reign, therefore hee loved him, above all his finnes, Pirkei R. Eliez. ch. 38.

many colours: Hebr. *pissim*, that is, *varieties*, and so the Greeke hath (*poikilon*) various or manifold, to weete, in threees and colours: an embroidered coat, such kings daughters used to wear, 2 Sam. 13. 18. Such God spiritually clotheh his Church withall, Psal. 45. 14. 15. Ezek. 16. 10. 13. and thereby is signified the variety of wisdom and manifold graces given to his people, Ephel. 3. 10. 1 Pet. 4. 10. Song 1. 9. 10. And Christ had such above his fellows, Plal. 45. 8. Heb. 1. 0.

Ver. 4. *with peace* or, *his peace*, that is, *peaceably, gently, lovingly*: for of the abundance of the heart, the mouth speaketh, Matth. 12. 34. The Greeke translath, *in peaceable thing*.

Ver. 5. *dreamed*: by such meanes God used of old to they men, what he was about to do: Gen. 41. 23. Job. 28. Numb. 12. 6. 1 King. 3. 5. Such dreames were to be regarded as oracles of Gods orph, have their decrees and vanities: see Gen. 20. 2. And God sent dreames to his people, sometimes to comfort, sometimes to chasten, and afflict them, Mar. 1. 19. 22. Job 7. 13. 14.

the more] Hebr. they added yet to hate him. So Christ and his disciples for declaring Gods word, were hated of men, as Joh. 17. 14. I have given them thy word, and the world hath hated them. This storie of Joseph is a patterne of afflictions, which the godly suffer in this world for Christs sake and for the word of their testimony: and it ministrerth comforts to the distressed.

V. 7. *binding* [Hebr. *sheaving*, or *sheaf-binding*. This being harvest worke, and harvest usually signifying the latter time or end, Plal. 126. 5. 6. Matt. 13. 39. Rev. 14. 15. God foretold, not the present but future honour which Joseph should have, after many dayes of sorrow. Also when his brethren went into Egypt for corne, this dream was fulfilled, Gen. 42. 6. within] or, in the midst of a field, compassed] or food round about: and this is a signe of honour to him that is compassed. Therefore the testimoniall of Gods glorious presence, usually is in the midst and others stand about, Num. 2. 17. Rev. 4. 3. 4. So Exod. 18. 13. Pl. 7. 8. & 142. 8. bowed down] or did obeysance: as was fulfilled in Gen. 42. 6.

Ver. 8. *reigning* [reign] that is, in deed reign: so after, in deed rule: and in verse 10. in deed come. They apply this dream unto themselves, (as did also the Madianites, Iudg. 7. 13. 14.) which aggravated their sinne, in refusing Gods manifested will, Joh. 15. 22. The manner of speaking, is also a denyall: *saith thou reign?* that is, *thou shalt not*: see Gen. 18. 17. Thus Moses, and Christ himselfe, were refused by their people, Act. 7. 27. 35. Luk. 19. 14.

Ver. 10. *brethren*] Abrahams seed were likened to *stars* for multitude, Gen. 22. 17. here Jakobs children are likened to *stars*, for glory, shining as lights in the world, Plal. 2. 15. and in Dan. 8. 10. they are also the *host of heaven*. Jakob and his wife are here the *sunne* and *moone*: such honour God vouchsafeth to his contemned servants. And Joseph in this, as in many other particulars, may resemble Iesus, at whose name all knees must bow, Phil. 2. 10.

Ver. 11. *observed*] laid it to heart, howsoever for the present, he gave his sonne a light rebuke; not fully perceiving the end of the thing. Thus it is spoken also of Mary the mother of Christ, Luke 2. 19. 51.

Ver. 14. *the peace*] that is, *the welfare*, or *how they prosper*: as the Greeke explaineth it, *if they be well*. See Gen. 41. 16. As Joseph here, so Christ was sent to the lost sheepe of the house of Israel, not onely to know, but to procure their peace, Matt. 15. 24. Luk. 19. 42.

to Sechem] which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by Jakobs finnes, Gen. 34. The danger of the place, might make Jakob more careful to inquire of their welfare.

V. 15. *a man*] The Hebrew Doctors understand this of the Angel Gabriel, called in Dan. 9. 21. the man Gabriel: Pirkei R. Eliez. ch. 38. but this is uncertain.

Ver. 16. *seeking my brethren*] his fetcheth forth lozophs care & diligence. So the Sonne of man came, to seek and save that which was lost: Luk. 19. 10.

Ver. 17. *Dothaim* or *Dabham*, for both waies it is written. The Greeke calleth it *Dothaim*. It was

a place about 8. miles from Sechem. In this towne was Elizeus the Prophet, 2 King. 6. 13.

Ver. 18. *craftily conspired* or *malignantly*, as the Greeke translation saith. This word is also used in Plal. 105. 25. and Num. 25. 18. of the Egyptians and Madianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the Sonne of God, Luk. 20. 14. This is the heire, come let us kill him.

Ver. 19. *master of dreames*] this they speake in mocke: the Greeke translath it, *a dreamer*. The Hebrew phrase meaneth one that hath great skill in dreaming, or a *captaine dreamer*: as his brethren, are after called *masters of arrows*, that is, *cunning archers*, for their malicious practises against him, Gen. 49. 23. and a *master of anger*, is an angry furious man, Prov. 22. 24. and 29. 22.

Ver. 20. *one of the pits* or, *some pit*: this fetcheth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest buriall: to which they next adde, a lye to dissemble their murder, and a contempt of the oracles of GOD, which they sought and thought to defeat. So running headlong together, into a world of wickednesse: *evile* carying them, Acts 7. 9. Gen. 49. 23.

Ver. 21. *delivered him*] to weete, in respect of death which they intended against him. in soul] that is, *as to take away his life*: *smite him dead*. A like phrase is in Ier. 40. 14. Deut. 19. 6. 11. for which in Numb. 35. 11. 15. is said, *to smite a soule*: so also in Levit. 24. 17. 18. where *soule*, is put for the life of man or beast. See Gen. 19. 17. *Smiting* is used for *killiug*, Gen. 4. 15.

Ver. 22. *that* or, *to the end that*. The Greeke addeth, *or he sought, that he might deliver him*. It appeareth by Gen. 42. 23. that Ruben exhorted them to more than they would yeeld unto.

Ver. 23. *stript Joseph*] so Iesus also was stripped by the wicked, Mat. 27. 28. Here Joseph, in the anguish of his soule, becloathed his brethren, for favour, but they would not heare him. Genel. 42. 21.

Ver. 24. *no water*] into such a dungeon was Ieremie put, Ier. 38. 6. and out of such a pit in figure, God delivereth his people, as Zacharie 9. 11. I have sent forth thy prisoners, out of the pit, wherein is no water.

Ver. 25. *ate bread*] so doe the wicked, eating Gods people, Plal. 14. 4. This sheweth they wanted remorse, or sought (at least) to put it away with banqueting: as eating of bread sometime signifieth, Exod. 18. 12. See also Gen. 25. 34.

way, *for a company of 100.*] the Greeke translath, *way, for a company of 100.* the Chaldee calleth them a *troupe of Arabians*. After in verse 28. they are called *Medianites*, and in verse 36. *Medianites*, so they were a mixt people, dwelling in that country, called therefore by the Chaldee *Arabians*: which signifieth *Mixed people*. See Gen. 12. 7. Gilead] which was a place of merchandise, as appeareth also in Ier. 8. 22. and 22. 6. and 46. 11.

spiceries in Hebrew *Necoth*, which is thought to be a certaine fruit, of some, waxe, *beams* or

robin, as the Greeke translath it: a thing good to heale wounds, Ier. 8. 22. and 46. 21. and 51. 8.

myrrh] or *Ladanum*, which is a fat moisture on the herb *Ladanum*, or, the fruit of the *Lotree*, according to the Hebrew name, *Lot*. So Gen. 43. 11. Or according to the Greeke *Stafie*, (commonly called *Storax liquida*) which is made of the *fat* of new myrrh, as *Discordes* saith in b. l. c. 62.

V. 26. *conceale* or, *cover*, (hide) his blood, Job 16. 18. Ver. 27. *heard* or, *heard*, and so *confessed*, and *obeyed*.

Ver. 28. *Medianites*] children of *Midian* Abrahams sonne by Keturah, Genel. 25. 2. who dwelt in the Imales country, (which also were Abrahams children by Hagar, Gen. 16. 15. therefore they are here called by both names. So in Iudg. 8. 22. 24. 26. It may also be translated thus, *And the men*, the *Medianite merchants*, passed by.

Shetels or *shillings*: this word the Chaldee expresseh, which wanteth in the Hebrew. What a *shetel* was, see noted on Gen. 20. 16. Christs price was a little more, whom Iudas Iscariot sold for 30. shekels, Mar. 27. 3. yet that was but the price of a slaves life, Exod. 21. 32. here Joseph is by the countell of his brother Iudas the Patriarch, sold for a slave, Plal. 105. 17. for twenty shekels.

Ver. 29. *rent his clothes*] a signe of sorrow, and renting of the hart with griefe, Joel 2. 13. So Jakob did, y. 34. & others, Job 2. 12. Gen. 44. 13. Num. 14. 6.

Ver. 30. *is not* to weete, alive: to see thought, and to the phraic signifieth, Ier. 31. 15. for he supposed, his brethren had killed him: as verse 20.

Ver. 31. *a kid* or, *goat-bucke*. By this pollicie, Jakob should suppose his sonne was dead, and make no further inquire after him.

Ver. 32. *is some is some* or, *tearing is some*, that is, *fairly torne* the Chaldee saith, *killed*. This is added to all Jakobs former sorrowes, and one of the most grievous, for which hee admitted no comfort, verse 35. *Yaak* also was yet alive, and a partaker of his son Jakobs griefe. See the notes on Gen. 35. 29.

Ver. 34. *ackelath*] another signe of sorrow, with which they sometime added earth or ashes upon their heads, 2 Sam. 3. 31. 1 King. 21. 27. Nehem. 9. 1. Est. 4. 1.

Ver. 35. *all his former*] the evil doers counterfeite sorrow, and concealeth their cruell fact, Reuben himselfe also keepeth counsell. The Rabbinis say, they had bound themselves by a curse not to beavie it. R. Eliez. per. 38.

to bell] or, to the grave: the word meaneth not the grave digged or made with hands, named in Hebrew *Kebur*, but the common place, or *state of death*, here called in Hebrew *Shetel*, which hath the signification of *craving* or *requiring*, because

because it is one of the four things that are never testified, Prov. 30. 15. 16. The Greeke, and new Testament usually translate it *Hades* or *Haides*, which word is by change of letters, formed of the Hebrew *Adam*, and *Adamah*, the *earth*, unto which for sinne, God hath condemned Adam and all his race to returne, Gen. 3. 19. For so in the first booke of the ancient Greeke oracles of *Sibylla*, it is said: *they call it Hades, for that Adam first went thither, when he tasted death. As Abram*, is in Greeke *Habram*, Gen. 12. 1. and *Hebraam*, Luk. 3. 34. and *Mizraim*, in Greeke is *Misraim*, Gen. 10. 6. *Hemam*, is *Haiman*, Gen. 36. 22. so of *Adam* they formed *Haiden*, and after the Greeke termination *Haiden*, or *Haidenisch* changes of letters are usual. The Chaldee paraphrase; (when it keepeth not the Hebrew words,) most commonly translate it *the house of the graves*, or *place of buriall*. Our English, cometh from the old Saxon or German word *Helle*; in which tongue originally *Hell* signifies *High* and *Deepe*; *Leh*, is *low*: and so it meaneth a *low* or *deepe* place; and agreeth with the Hebrew *Sheol*, which is said to be *Low* and *Deepe*, Deut. 32. 22. Job 11. 8. And as death is appointed for all men, so is this *Sheol*, Psal. 89. 49. Eccles. 9. 10. as death is sometime desired of the godly, so Job desired to be hid in *Sheol*, Job 14. 13. By this *Hell* therefore in Scripture, is not meant the place of the damned only, but of all that goe out of this world: as *Sibylla* in the fore-named place, saith, *all earthly men are said to goe into the houses of Haides*. And as for the wicked, they have a *prison*, 1 Pet. 3. 19. and place of *tortments*, in hell, Luk. 16. 23. which the Scripture calleth *everlasting fire*, Mat. 25. 41. and by another Hebrew name, *Gehenna*, whereof see Mat. 5. 22. the Greekes called that place *Tartarus*, *Homer*, *Iliad*. 8. unto which word the Apostles hath reference, in 2 Pet. 2. 4. *Tartarus*, *He cast them downe (to Hell) or into Tartarus*. So on the contrary, *Heaven* is not onely the place of the Angels, and holy men but generally all above us, as the aire, spheres, &c. where the fowles flye, and the sunne and stars runne their courses, as is shewed on Gen. 1. 7. And the place of joyes in heaven, is called the garden of *Eden*, or *Paradise*, Luk. 23. 43. to which the heathens alluded by the garden of *Alcinous*; *Homer*, *Odyss.* 7. Iakob therefore by going downe to hell, meaneth a departing out of this life into the common place and state of death, whither all must goe. So after in Gen. 42. 38. and 44. 29. 31. See also the annotations on Psal. 16. 10.

Ver. 36. *Medianites* which were the posterity of *Medan*, the sonne of Abraham, and brethren to the *Medianites* before mentioned, ver. 28. Gen. 25. 1. 2. these were mixed in dwelling with the *Ismaelites*, as they were generally before called in verse 25. *Eunuch* properly and commonly this word is used for a *gelded* man, *Eli.* 56. 3. 4. 5. Mar. 19. 12. and is borrowed of the Greeke *Eunochos*, which signifies a *keeper of the bed*, or *Chamberlaine*: in Hebrew hee is called *Sarim*. Such gelded men they used to have in Kings courts, for Chamberlaines to keep their women, *Eli.* 2. 3. and 4. 4. But in Israel, the law allowed not such; Deut. 23. 1.

Through custome, the name was also given to other chiefe officers and courtiers, as here to *Ponphar*, who was a married man, Gen. 39. 7. and after to the kings chiefe butler and baker, Gen. 40. 2. Therefore the Chaldee here translates it *Rebbe*, a *Prince*, or *Officer*. *Provost Marshall*, or *prince of the laughter men*, or *Captaine of the guard*: he was an officer that kept malefactors in prison, Gen. 40. 3. and was sent with a band of men to doe execution upon rebels: 2 King. 25. 8. 10. Or, as the Greeke translate it, the *chiefe Cooke*: for so the Hebrew word is sometime used for a *Cooke* that killeth and dresseth meate, 1 Sam. 9. 23. and 8. 13.

CHAP. XXXVIII.

1. *Judah's marriage*, and *he getteth of her Er, Onan, and Selah*. 6. *Er marrieth Thamar*, and dieth. 8. *Onan marrieth her*, and *for filling his seed*: the *Lord* slayeth him. 11. *Thamar* stayeth for *Selah*, but is not given to him to wife. 13. *wherefore she deceiveth Judah*, who supposeth her to be an whore, lieth with her. 14. *He hearing she was with child*, would have had her burnt. 16. but knowing himselfe to be the father, hee acknowledged his fault. 17. *She beareth him*, Pharez, and *Zarah*.

AND it was in that time; that Judah went downe from his brethren: and turned in to a man an *Adullamite*, and his name was *Hirah*. And Judah saw there, a daughter of a man a *Canaanite*, and his name was *Shuah*: and hee tooke her, and went in unto her. And shee conceived, and bare a sonne: and hee called his name *Er*. And shee conceived againe, and bare a sonne: and shee called his name *Onan*. And shee added againe, and bare a sonne; and shee called his name, *Selah*: and hee was in *Chezib*, when she bare him. And Judah tooke a wife, to *Er* his first borne: and her name was *Thamar*. And *Er* Judahs first borne, was evill in the eyes of *Iehovah*: and *Iehovah* slew him. And Judah said unto *Onan*: goe in unto thy brothers wife, and marry her: and raise up seed to thy brother. And *Onan* knew, that the seed should not be his: and it was, when hee went in unto his brothers wife, that he spilled it on the earth; that he might not give seed to his brother. And that which he did, was evill in the eyes of *Iehovah*: and he slew him also. And Judah said, to *Thamar* his daughter in law, *Remaine a widow* in thy fathers house, till *Selah* my sonne, be grown great; for he said, lest he also die, as his brethren: and *Thamar* went, and remained, in her fathers house. And the daies were multiplied; and the daughter of *Shuah* Judahs

wife,

wife, dyed: and Judah was comforted, and went up unto his sheepe shearers, hee, and *Hirah* his friend the *Adullamite*, to *Timnath*. And it was told unto *Thamar*, saying: behold thy father-in-law, is going up to *Timnath*, to sheare his sheepe. And shee put away the garments of her widowhood, from upon her; and covered her with a veil, and wrapped her selfe; and fate in the opening of *Enaim*; which is by the way to *Timnath*: for the law, that *Selah* was grown great; and shee, was not given unto him, to wife. And Judah saw her; and thought her, to be an harlot: because she had covered her face. And he turned aside, unto her, by the way; and sayd, *Graunt*: I pray thee, that I may come in unto thee; for he knew not, that she was his daughter-in-law: and she said, what wilt thou give me; that thou mayst come in unto me? And he said, I will send a kid of the goates, from the flocke: and the said, if thou wilt give a pledge, till thou send it. And he said, what is the pledge, that I shall give thee? and the said, thy signet, and thy bracelet; and thy staffe, that is in thy hand: and hee gave them unto her, and went in unto her, and she conceived by him. And shee arose and went away; and put away her veil, from upon her: and put on the garments of her widowhood. And Judah sent the kid of the goates, by the hand of his friend the *Adullamite*; to receive the pledge, from the womans hand: but he found her not. And he asked the men of her place, saying, where is the whore, the that was in *Enaim*, by the way? And they said, there was no whore, in this place. And he returned to Judah; and said, I have not found her: and also the men of the place said, there was no whore in this place. And Judah said, let her take it to her; lest wee become a contempt: Behold, I sent this kid, and thou hast not found her. And it was, about a three moneths after; that it was told unto Judah saying, *Thamar* thy daughter-in-law hath committed fornication; and also, behold she is with child, by fornications: and Judah said, bring her forth, and let her be burnt. Shee was brought forth; and shee sent unto her father-in-law, saying, by the man whose these are, am I with child: and shee said, acknowledge I pray thee, whose are these, the signet, and the bracelet, and the staffe? And Judah acknowledged; and said, shee is more just than I; for because that I gave her not, to *Selah* my Sonne: and hee did not againe, know her any more. And is was, in the time of her

child-birth: that behold, twinnes were in her wombe. And it was in her child-birth, that she one gave out the hand: and the midwife tooke, and bound upon his hand a skarlet thread, saying, This, is come out first. And it was, as he turned backe his hand; that behold, his brother came out; and shee said, How hast thou broken forth, upon thee the breach: and he called his name, *Pharez*. And afterward, came out his brother; that had on his hand, the skarlet thread: and hee called his name; *Zarah*.

Annotations.

[In that time] in the time before spoken of, when *Iakob* returned out of *Mesopotamia* into the land of *Canaan*, and long before the selling of *Ioseph* into *Egypt*; did these things begin about *Judah*. Who likewise married when hee was very young, as did also his children, otherwise the *Chronicle* will not agree. For *Ioseph* was borne sixe yeeres before *Iakob* left *Laban*, and came into *Canaan*, Gen. 30. 25. and 31. 41. and *Ioseph* was sevene yeeres old, when he was sold into *Egypt*, Gen. 37. 2. 25. and thirtie yeeres old was he, when hee interpreted *Pharaohs* dreame, Gen. 41. 46. and nine yeeres after, when there had been 7. yeeres plenty, and two yeeres famine, did *Iakob* with his family goe downe into *Egypt*, Gen. 41. 53. 54. and 45. 6. 11. and at their going downe thither, *Pharez* the sonne of *Judas* (whose birth is set downe in the end of this chapter,) had two sonnes, *Er*, and *Hanani*, Gen. 46. 8. 12. Seeing then from the selling of *Ioseph*, unto *Israels* going into *Egypt*, there cannot be above three and twenty yeeres; how is it possible that *Judas* should take a wife, and have by her three sonnes one after another, and *Selah* the youngest of the three bee marriageable, when *Judas* began *Pharez* of *Thamar*, Gen. 38. 14. 24. and *Pharez* bee grown up, married, and have two sonnes, all within so short a space? The time therefore here spoken of, seemeth to bee soone after *Iakob* coming to *Sechem*, Gen. 33. 18. before that historie of *Dinah*, Gen. 34. though *Moses*, for speciall cause, relateth it in this place. *Judas* for *Judas* as the Greeke always nameth him: Mat. 1. 2. a man an *Adullamite*; that is, an heathen man dwelling in *Adullam* (or *Odollam* as the Greeke calleth it,) a cine in the land of *Canaan*, which afterward was given for a possession to the Sonnes of these *Judas*, *Ios.* 15. 1. 35. The word man here (as in the verse following) may be omitted for the sense: see Gen. 13. 8. or it may be read a man of *Adullam*, as where one Evangelist writeth, *The men of Niniveh*, Luk. 11. 31.

Ver. 2. *Canaanite* the Chaldee translate it a merchant, and so the word is sometime used in Scripture, Prov. 31. 24. Job. 41. 6. but the Greeke here

here calleth him a *Chanaan*, *Shua* in Greek *Saba*; to wive in ver. 12. *Sana*, *took her* namely: as ver. 12. Contrary to his duty, for he should not have married with such, Gen. 24. 3. and 27. 46. and 28. 1. Judas was now in likelihood, about 13. or 14. yeeres of age.

Ver. 4. *Onan* in Greeke *Aman*. Ver. 5. *Salah* or *Shelah* in Greeke *Selom*: so after, ver. 11. &c.

Ver. 6. *Chesib* a towne called also *Achizib*, which likewise fell to the tribe of Iudah, Ios. 15. 44. The Greeke calleth it *Chasbi*. The name hath in Hebrew the signification of *lying*: and to it the Prophet alludeth, saying, *the houses of Achizib shall be (Achizib) a Lye to the Kings of Israel*, Micah 1. 14.

Ver. 6. to *Er* for *Er*, when in likelihood, he also was about 14. yeeres of age. *Thamar* or *Tamar*, that is by interpretation, *a palm tree*. Song 7. 7. Of what kindred she was, the scripture speaketh not; but there became the mother to our Lord Christ, according to the flesh: Mat. 1. 3.

Ver. 7. *evil in the eyes* that is, *displeasing*. The letters in Hebrew of this word *evil*, and of his name *Er*, are the same, the order only changed: the like whereof is before in *Noe* name, and *Grace*, Gen. 6. 8.

Ver. 8. *marie her* in Hebrew word is not meant of usual solemnization of marriage, but peculiar for *marrying with his brothers widow*, and doing that dutie of a kinsman: whereof there was a law after given of God, according to this case, Deut. 25. 5. which law (as many other) God had made knowne before unto the Patriarchs, as his scripture manifesteth. The Hebrew Doctors say, *it is commanded by the Law* (in Deut. 25. 5. 6.) that a man shall marie the wife of his brother by the fathers side, if they have been married, or if they have been betrothed together, if he dye without seed. Brethren by the mothers side only, are not counted brethren in this case of marrying the brothers wife, or for matter of inheritance, &c. *Maimony in Mishne* tom. 2. in *Ibbum* and *Chalisab*, chap. 1. S. 1. 7. See the annotations on Deut. 25.

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unnatural fact, to spill the seed, which by Gods blessing should serve for the propagation of mankind; and in this man, for the propagation of the (sane of God according to the flesh, in whom all nations of the earth should be blessed, Gen. 22. 18. which made the sinne most impious, and hastened Onans speedy death from the hand of God.

Ver. 11. *Remaine* for *fit, dwell a widow*: so sending her home to her fathers house, but without permission to marry another man, yet not purposing the should have his sonne, for whom hee made her stay. This was in him very injurious, which God soone chastened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the law, in Levit. 22. 13. a widow that had no child, might returne to her fathers house, and her estate was, as in her youth.

Ver. 12. *the daughter of Shuah* the Greeke translath, and *Sana* the wife of Judas dyed, was comforted after mourning for his wives death, as Gen. 23. 2. and 24. 57. *steep sheavers* At such times they used to have feasts, 1 Sam. 25. 8. 11. So hee went to make merry after his mourning.

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Verfe

Ver. 18. *finger* or *scale*: the Greeke translath *erring on the finger*. Men did wear such for honour: Luk. 15. 23. Ier. 22. 24. *bracelet* or *ribband*, or *band* *kerchiefe*.

Ver. 21. *her place* that is, *the place where shee was*. So the prayer of this place that is, *made in this place*, 2 Chron. 6. 40.

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pared with that of Iakob and Esau, Gen. 25. 22. 26. who strove for the first birth-right in the womb, as the also did at the birth. *Pharez* Hebrew *Peretz*, that is, by interpretation *breach*, so named upon this fact of his, at the birth. He violently rooke the dignity of the first birth-right from his brother, is seen before him in the genealogie, Numb. 26. 20. 1 Chron. 2. 4. 5. and became father of Christ, after the flesh, Math. 1. 3.

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CHAP. XXXIX.

1. Ioseph being sold into Egypt, is there advanced in Potiphar house. 5. The Lord blesteth the house for Iosephs sake. 7. His Mistress tempteth him to lye with her, but he resisteth and sunneth her. 15. She complaineth of Ioseph to the men of her house: 17. and falsely accuseth him to her husband, 19. who in anger casteth him into prison. 33. but God is with him there.

And Ioseph was brought downe to Egypt: and Potiphar an Eunuch of Pharaoh, the Provost Marshall, an Egyptian man, bought him of the hand of the Immales, which had brought him down thither. And Iehovah was with Ioseph, and hee was a prosperous man: and hee was, in the house of his Lord, the Egyptian. And his lord saw, that Iehovah was with him; and all that he did, Iehovah made it prosper in his hand. And Ioseph found grace, in his eyes, and minifired to him: and hee made him over-see, over his house, and all that he had, hee gave into his hand. And it was, from the time that hee had made him over-see, in his house, and over all that he had; that Iehovah blessed the house of the Egyptian, for Iosephs sake: and the blessing of Iehovah, was upon all that he had, in the house, and in the field. And he left all that he had,

in

in Iosephshand : and hee knew not ought (that was) with him, save the bread which he did eate : and Ioseph was faire in forme, and fair in countenance.

7 And it was, after these things, that his lords wife lifted up her eyes unto Ioseph : and she said, lye with me. And he refused, & said unto his lords wife, Behold, my lord knoweth not what is with me in the house : and all that he hath, he hath given into my hand. There is not he greater in this house, then I : and he hath not kept backe from me any thing, but thee, because thou art his wife : and how shall I doe this great evill, and sinne against God ? And it was, as these spake unto Ioseph, day by day : that he hearkned not unto her, to lye by her, to be with her. And it was, on a certaine like day : that hee went into the house, to doe his worke : and there was no man, of the men of the house, there in the house. And she caught him by his garment, saying, Lie with me : and he left his garment in her hand, and fled, and got him out. And it was, when she saw, that he had left his garment, in her hand : and was fled, out. Then called she to the men of her house, and sayd unto them, saying, See, he hath brought in unto us an Hebrue man, to mocke us : hee came in unto me, to lye with me, and I called with a great voyce. And it was, when hee heard, that I lifted up my voice, and called : that he left his garment by me, and fled, and got him out. And she laid up his garment by her : untill his lord came, unto his house. And she spake unto him, according to these words, saying : the Hebrue servant, which thou hast brought unto us, came in unto me, to mocke mee. And it was, when I lift up my voice, and called, then left he his garment by mee, and fled out. And it was, when his lord heard the words of his wife : which she spake unto him, saying, according to these words, did thy servant unto mee : then his anger was kindled. And Iosephs lord, tooke him, and committed him into the tower house, a place where the Kings prisoners were bound : and he was there in the tower house. And Iehovah was with Ioseph, and extended mercy unto him : and gave him grace in the eyes of the chiefe keeper of the tower house. And the chiefe keeper of the tower house, committed to Iosephs hand, all the prisoners, that were in the tower house : and all that they did there, he was the doer of it. The chiefe keeper of the tower house, looked not to any thing at all, in his hand, because Iehovah was with

him : and that which he did, Iehovah made it to prosper.

Annotations.

Egypt in Hebrew, *Misraim*, meaning the land of *Misraim* : see Gen. 12. 10. God sent Ioseph before his brethren, for their preservation, Gen. 45. 5. 7. *Patiphar* in Greeke, *Pentephres*. *Provost Marshall* [or] *Prince of the slayers* : see Gen. 37. 36. [*Smaltes*] the Chaldee calleth them *Arabians*. See Gen. 37. 25.

Verf. 2. with Ioseph and delivered him out of all his afflictions, Act. 7. 9. 10. The Chaldee saith, the word of the Lord was his help : So after in verf. 3. and 21. The like promise God maketh to every faithful man, I will be with him in trouble. Psal. 91. 15. *was in the house* that is, remained there, patiently bearing his servitude, and ranne not away, to his father againe. For in his masters house, and in prison, he continued thirtee yeeres, Gen. 37. 2. and 41. 46. In the Jewell records it is said, that he served twelve moneths in Potiphars house, and was 12 yeeres in prison. *Seder Olam*, chap. 2.

Verf. 4. *misused* [or] *forced* : in Greeke *pleaded*. *Amistation* is a free service differing from slavery. *made him over* [or] *sister* : in Greeke *confuted him*, which word is used in this sense, in Luk. 12. 44.

Verf. 5. *from the time* [or] the Chaldee expounds the Hebrew phrase *from then* : the Greeke translateth it *after*.

Verf. 6. *save the bread* : this may be meant either of his ease and security, who cared for nothing, but to eate and drinke, leaving all the trouble of his house upon Ioseph : or it excepteth bread, that is, meat and drinke, for that the Egyptians would not eate with the Hebrewes, see Gen. 43. 32.

V. 7. *lifted up* that is, *cast her eyes*, or *looked* with impure affections and lust, which Christ condemneth for adulteries, Matt. 5. 28. So the Apostle speaketh of eyes full of adultery, 2 Pet. 2. 14. The contrary was in Job, Job 31. 1. *I made covenant with mine eyes &c.* Lye with mee] this sheweth the impudency of her face, such as Solomon warneth of, Proverb 7. 13. 18. And the dangerous assault of Ioseph, whom Satan tempteth now with pleasure, when he could not before overcome him with afflictions.

V. 9. *not he* : This may be meant of all the household, not any, or of his lord himselfe, in a respect, not he himselfe.

Verf. 10. *day by day* [or] *daily* : Hebrew, *day day*, which the Greeke explaineth *day after day* : the Hebrew sometime addeth *day and day* : Heft. 3. 4. so the Greeke, in 2 Cor. 4. 16. *to be with her* in her company, so avoyding the occasions of evil, according to Solomons counsell, *Remove thy way far from her, and come not nigh the doore of her house*, Prov. 5. 8. This chastity of Iosephs, he opposed to the unchast cariage of Iudas, in Gen. 38.

Verf. 11. *on a certaine like day* [or] the Greeke explaineth

plaineth the Hebrew phrase *at this day* : meaning, a day wherein his mistresse lusted after, or inticed him. Or day, being put for time, (as in 2 Cor. 6. 2.) the meaning may be, *About this time*. his worke] in Greeke, *workes*, which the Chaldee explaineth to be the searching of the writings of his accounts.

Verf. 12. *got him out* [or] *went forth out* : so in v. 15. *The woman, whose heart is snares and nets, her hands bands, is more bitter then death* : but, *he that is good before God, escapeth from her* : Eccle. 7. 26.

V. 14. Hebrew [or] to the name him in contempt : for the Hebrews were abhorred of the Egyptians, Gen. 43. 32, but it was indeed a name of honour : see Gen. 14. 13. *to mocke* [or] *to abuse us*, whereupon we shall be mocked and laughed to scorne, Or, *to play with us*. This word was used before, but in a better sense, Gen. 26. 8. And here the adulteresse humbly for the pretious life, Prov. 6. 16.

Verf. 20. *tower-house* [or] *round house*, a prison built after a round forme. The Greeke calleth it *asort*, (or *skence*) : the Chaldee, *a house of prisoners*, *prisoners* [bound men, or restrained of their liberty. Among them, Ioseph was layd in yrons, they have his feet with fetters, untill the time that his word came, the word of the Lord tried him. Pl. 105. 18.

19. He suffered trouble as an evill doer, even unto bonds : but the word of God is not bound : 2 Tim. 2. 9. And in his sufferings he was a figure of Christ, who was taken from prison and from judgement : Efa. 53. 8. and in his humiliation, his judgement was taken away, Act. 8. 33.

Verf. 21. *gave him grace* [or] the Greeke explaineth the Hebrew phrase, *gave his grace* : that is, made him to be gracious, and favoured. For if when men doe well, they suffer for it, and take it patiently, this is acceptable with God, 1. Pet. 2. 20. chief-keeper] Hebrew *Prince*, or *master*, the Greeke translateth it, *Chiefe gaoler*.

Verf. 22. *the doer* that is, by his word and appointment it was done. So the Chaldee paraphrase, (in the Masoretic Bible) explaineth it, adding, *by his word*. Thus Pilate is sayd to give the body of Christ unto Ioseph, Marke 15. 45. when he commanded it to be given : Matt. 27. 58. See also Exod. 27. 17.

V. 23. *looked not* [or] *saw not any thing* : the Greeke translateth, *knew not any thing by him*. The Chaldee saith, *saw not any fault* : understanding the Hebrew *Meemab*, as *Meum* in Dan. 1. 4. for a fault, or blemish. And thus, though many archers had shot at Ioseph, his bow abode in strength, and the arrows of his hands were made firme, by the hands of the Mighty (God) of Iacob : Gen. 49. 23. 24.

CHAP. XL.

1. The Butler and Baker of Pharaoh in prison, 4. Ioseph hath charge of them. 5. He interpreteth their dreames. 20. which come to passe according to his interpretation. The Butler being restored to his place, and the Baker hanged, 23. Yet the Butler forgetteth Ioseph.

1 And it was, after these things : that the Butler of the King of Egypt, and the Baker, sinned : against their lord, the King of Egypt. And Pharaoh was wroth, against two of his Eunuches : against the chiefe of the butlers, and against the chiefe of the bakers. And he committed them into ward, in the house, of the Provost Marshall, into the tower house : the place where Ioseph was bound. And the Provost Marshall, charged Ioseph, with them, and he ministr'd to them : and they were some days in ward. And they dreamed a dreame both of them, each man his dream in one night, each man, according to the interpretation of his dreame : the butler and the baker, which (belonged) to the King of Egypt, which were bound in the tower house. And Ioseph came in unto them, in the morning : and saw them, and beheld, they were sad. And he asked Pharaohs Eunuches, which were with him in the ward of his lords house, saying : wherefore, are your faces evill, to day. And they sayd unto him : wee have dreamed a dreame, and there is no interpreter of it : and Ioseph sayd unto them : doe not interpretations (belong) to God : tell me them, I pray you. And the chiefe of the butlers, told his dreame, to Ioseph : and sayd unto him : in my dreame, behold a vine, was before mee. And in the vine, were three branches : and it was as though it budded, the blossome thereof shot up, the clusters thereof, brought forth ripe grapes. And Pharaohs cup, was in my hand : and I tooke the grapes, and pressed them into Pharaohs cup, and I gave the cup, into Pharaohs hand. And Ioseph sayd unto him : This is the interpretation of it : the three branches, they are three days. Yet within three dayes shall Pharaoh lift up thine head, and restore thee into thy place : and thou shalt give Pharaohs cup, into his hand, after the former manner, when thou wast his butler. But remember mee with thee, when it shall be well with thee : and doe mercy with mee, I pray thee ; and make mention of me, unto Pharaoh : and bring me forth, out of this house. For I was stolen by stealth, out of the land of the Hebrewes : and here also, I have not done any things, that they should put mee, into the dungeon. And the chiefe of the bakers saw, that he had given a good interpretation : that he said, unto Ioseph, I also (saw) in my dream, and behold, three white baskets, were on my head. And in the uppermost basket, there was of all Pharaohs meat, of bakers worke : and the

the fowles, did eat them, out of the basket, upon my head. And Ioseph answered, & said, This is the interpretation thereof: the three baskets, they are three daies. Yet within three daies, shall Pharaoh lift up thy head from off thee, and shall hang thee, on a tree: and the fowles shall eat thy flesh, from off thee. And it was, in the third day, which was Pharaohs birth day, that he made a banquet, unto all his servants: and hee lifted up the head, of the chiefe of the butlers; and the head, of the chiefe of the Bakers, among his servants. And he restored the chiefe of the butlers, unto his butlership: and hee gave the cup, unto Pharaohs hand. And the chiefe of the bakers, hee hanged: as Ioseph had interpreted to them. Yet did not the chiefe of the butlers, remember Ioseph, but forgot him.

Annotations.

- 1 **B**utler] or, cupbearer, who used to give the cup
2 Binaro the kings hand, v. 13. So Nehc. 1. 11.
3 Verfe 2. *Eunuchs* for officers, in Chaldee Princes,
4 see Gen. 37. 36. chiefe] or Prince. The Greeke
5 translateth *Archimachos*, the Chiefe wine power:
6 and *Archisopos* the Chiefe bread-maker. The
7 Chaldee *Reshaki*.
8 Verfe 3. *Provost Marshall*] see Gen. 37. 36.
9 *toner*] prison, Gen. 39. 20.
10 Verfe 4. *some daies*] for a yeare: for so the word
11 *daies* often significth; see Gen. 24. 55. and 4. 3.
12 Verfe 5. *according to the interpretation*] that is, no
13 vaine dreame, but significant, and shewing things
14 to come, according to the interpretation that Ioseph
15 gave of them. Of *dreaming*, see the notes on
16 Gen. 20. 3.
17 Verfe 6. *sad*] the Greeke translateth *troubled*, and
18 so the Hebrew importeth an angrily discontent,
19 and fretfull trouble of mind, Prov. 19. 3: with a sad
20 and lowering countenance, Dan. 1. 10. So dreames
21 and visions sent of God, use much to affect men,
22 Gen. 41. 8. Dan. 2. 13. Matt. 27. 19.
23 Verfe 7. *evil*] that is, *bad*; as the Greeke translateth
24 *skaphro*, which word the Evangelists use in
25 like sense, Luk. 24. 17. Matt. 6. 16. *so good*, is often
26 used for *merry* or *cheerfull*, Eph. 1. 10. Eia. 65. 14.
27 Verfe 8. *no interpreter*] they being prisoners,
28 could not goe to the Soothsayers and wise men of
29 Egypt as that people was wont to doe, Gen. 41. 8.
30 When Gods Oracles are not opened and under-
31 stood, it is a cause of heavinesse, Rev. 5. 4.
32 Verfe 9. *Joseph was in bonds*, as an evil doer: but the
33 word of God is not bound: and so Paul, 2 Tim. 2.
34 9. Here Iosephs faith shewed it selfe; before, hee
35 him selfe was a dreame, Gen. 37. 5. 9. now hee be-
36 came an interpreter, and maketh a way for the
37 accomplishment of those promises: and calleth
38 these idolaters from their superstitions, to the true

God, as Deut. 18. 10. 11. 12. Eia. 8. 19. And
taxeth the vanity of such in our times, as write
bookes of the art of interpreting dreames.

Verfe 9. *behold*] Hebrew, *and behold*: but the word
and sometime is redundant in that tongue, as is ob-
served on Gen. 36. 24.

Verfe 10. *as though*] or, *when it budded*. *son-
up*] Hebrew, *ascended*.

Verfe 12. *they are*] that is, *they signifie three daies*:
So in Gen. 41. 26.

Verfe 13. *within three daies*] which is explained
verfe 20. to be in the third day: see a like phrase in
Gen. 7. 4. and of the mystical number three. See
Gen. 22. 4.

lift up] this phrase sometime
signifieth to promote unto honour, as Ier. 52. 31.
sometime *head* is used for *summe*, and it meaneth
to take the summe, or to reckon, as Exod. 30. 12. which
may also be intended here. The Greeke translateth
that remember thy principality: the Chaldee, *that
remember thee*. *place*] or *base*, *seat*: meaning
his office, of butlership, as the Greeke and Chaldee
explain it and is confirmed by verfe 21.

Verfe 14. *this house*] this prison; so the Greeke
faith, *this hold*. Ioseph though patient in adversity,
yet useth all good means to procure his liberty.

Verfe 15. *stollen by stealth*] or indeed *stollen*: He-
brew *stealing stolen*. The Hebrews the land of
Canaan, where in the children of Abraham dwelt,
who was called an *Hebrew*, Gen. 14. 13. Thus Ioseph
callefth it, by faith in Gods promises. In Zach.

2. 12. it is called the *holy land*. *dungen*] or *prison*:
in Chaldee, the *house of prisoners*. Thus Ioseph
pleadeth his innocency, as Daniel also did, Dan. 6.
22. and Paul, Act. 24. 12. 13. 20. and 25. 10. 11.

Verfe 16. *say*] this word the Greeke addeth, *I
saw a dreame*. *white*] or, *with holes*; for the He-
brew word significth both: and may mean bakers
made of white rods, with holes, as net-worke.
But the Greeke, and Thargum Ierusalem do under-
stand it of white bread, or meats in them.

Verfe 19. *lift up*] or (as the Greeke translateth
it,) *take away thine head*; in a contrary meaning to
the former, verfe 13. but it may be understood of
reckoning, as before; and putting this man out of
the number of his officers. *a tree*] the Chal-
dee translateth it, a *Gallow tree*, or *gibbet*, *cross*:
such as that whereon Christ was crucified, called
sometime *once a tree*, as Act. 5. 30. and 10. 39.

1 Per. 2. 24. After by the law, such as dyed on
tree, had the curse of God upon them; Deut. 21. 23
Verfe 20. *a banquet*] Hebrew *a drinking*. This cu-
stome to keepe banquets on birth daies, appeareth
to be most ancient; and it continued till Christs
time on earth, Mat. 14. 6. and so till this day.

lifted up] the Chaldee translateth, *he remembered the
head*, &c.

Verfe 22. *hanged*] As Ioseph was in prison with
these two malefactors, and according to his word,
the one was restored to his former honour, the o-
ther put to death: so Christ was in the midst of
two malefactors, who one of them was restored to
eternal life, the other left to dye in his finnes, Luk.
23. 33. 39. 43.

Verfe 23. *forgot him*] which was both great un-
thankfullnesse,

thankfullnesse, and unto Ioseph, a further exercise
of faith and patience from the hand of God, two
yeeres longer: *untilt the time his word came*, Pl. 105.
19. So the scripture elsewhere: *remember forgetful-
nesse of benefites, and of the affliction of Ioseph*. Ec-
cles. 9. 15. 16. Amos 6. 6.

CHAP. XLI.

1. *Pharaohs two dreames, of seven kine, and seven
eares of corne*. 8. *The wife men of Egypt could not in-
terpret them*. 9. *The Butler remembereth Ioseph, and
mentioneth him to Pharaoh*. 14. *Who sendeth for Ioseph
out of prison, and proposeth to him his dreames*.
25. *Ioseph interpreteth them*. 29. *Seven yeeres of
plenty are fore told, and seven yeeres of famine*. 33.
Pharaoh is compelled to provide against the dearth.
39. *Ioseph is advanced, to be over Pharaohs house,
and over all the land of Egypt*. 45. *He marieth Asenath,
49. gathereth up much corne*. 50. *he begetteth two sons,
Manasses and Ephraim*. 54. *The famine beginneth in
Egypt and all lands*.

S S S

- 1 **A**ND it was, at the end of two yeeres of
2 dayes: that Pharaoh dreamed, and be-
3 hold, he was standing by the river. And be-
4 hold, there came up out of the river, seven
5 kine, faire in sight, and fat in flesh: and they
6 fed in a meadow. And behold, seven other
7 kine came up after them, out of the river; ill
8 in sight, and lean in flesh: and they stood,
9 by the (other) kine upon the brinke of the
10 river. And the kine (that were) ill in sight,
11 and lean in flesh, did eat up the seven kine,
12 (that were) faire in sight, and fat: and Pha-
13 raoh awoke. And he slept, and dreamed the
14 second time: and behold, seven eares of corne,
15 came up in one stalk, fat and good. And
16 behold, seven eares of corne, thinn & blasted
17 with the east wind: sprang up, after them.
18 And the thinn eares swallowed up the seven
19 fat and full eares: and Pharaoh awoke, and
20 beheld, (it was) a dreame. And it was in
21 the morning, that his spirit was stricken ama-
22 zed, and he sent, and called all the magicians
23 of Egypt, and all the wise men thereof: and
24 Pharaoh told them his dreame; and there
25 was no interpreter of them, to Pharaoh.
26 And the chiefe of the butlers spake to Pha-
27 raoh, saying: I doe remember this day, my
28 finnes. Pharaoh, was wroth with his ser-
29 vants: and committed me into ward, in the
30 house of the Provost Marshall: both mee,
31 the chiefe of the bakers. And wee dreamed
a dreame in one night, I and he: we dream-
ed, each man according to the interpretation

of his dreame. And there was there with us
a yong man an Hebrew, servant to the Pro-
vost Marshall; and we told him, and hee in-
terpreted to us our dreames: to each man ac-
cording to his dreame, did he interpret. And
it was, as he interpreted to us, so it was: me,
he restored unto my place, and him he han-
ged. And Pharaoh sent and called Ioseph,
and they brought him hastily, out of the
dungeon: and he shaved himselfe, & changed
his garments; and came in unto Pharaoh.
And Pharaoh said, unto Ioseph, I have dream-
ed a dreame, and there is no interpreter of
it: and I doe heare fay, of thee; thou wilt
heare a dreame, to interpret. And Ioseph
answered Pharaoh, saying, It is not in mee:
God will answer, the peace of Pharaoh. And
Pharaoh spake, unto Ioseph: In my dreame,
behold, I was standing, upon the brinke of
the river. And behold, there came up out of
the river, seven kine; fat in flesh and faire in
forme: and they fed, in a meadow. And be-
hold, seven other kine, came up after them;
poore and very ill in forme, and lean in flesh:
I have not seene their like, in all the land of
Egypt, for evilnesse. And the lean and evil
kine, did eat up, the first seven fat kine. And
they came into the inward parts of them;
and it was not knowne, that they were come
into their inward parts; and their fight was
evil, as at the beginning: and I awoke. And
I saw, in my dreame; and behold, seven eares
of corne, came up in one stalk, full & good.
And behold, seven eares of corne, withered,
thinn, blasted with an east wind: sprang up,
after them. And the thinn eares, swallowed
up the seven good eares: and I told this, un-
to the magicians; and there is none that de-
clareth it, to mee. And Ioseph sayd, unto
Pharaoh, the dreame of Pharaoh, is one:
that which God is doing, hath he declared
to Pharaoh. The seven good kine, they are
seven yeeres; and the seven good eares of
corne, they are seven yeeres: the dreame
is one, And the seven lean and evil kine,
that came up after them, they are seven
yeeres; and the seven empty eares of corne,
blasted with an east wind: shall bee, seven
yeeres of famine. This is the word, which
I have spoken unto Pharaoh: that which
God is doing, hee sheweth unto Pharaoh.
Behold, seven yeeres are coming: of great
plenty, in all the land of Egypt: And seven
yeeres of famine, shall rise after them; and
all the plenty shall bee forgotten, in the land
of Egypt: and the famine shall consume the
land. And the plenty shall not bee knowne,
in

in the land; because of that famine, afterwards: for it, shall be very heavy. And for that the dream was doubled, unto Pharaoh, twice; it is because the thing is firmly prepared, of God; and God hasteneth, to do it. And now, let Pharaoh provide, a man discreet and wise: and let him, over all the land of Egypt. Let Pharaoh do this; and let him appoint Bishops, over the land: and take up the fifth-part, of the land of Egypt, in the seven years of plenty. And let them gather, all the meat of these good yeeres that come: and lay-up corne under the hand of Pharaoh, for meat in the cities, and let them keep it. And the meat shall bee for store, to the land; for the seven yeeres of famine, which shall bee in the land of Egypt: that the land be not cut-off, by the famine. And the word was good, in the eyes of Pharaoh; and in the eyes, of all his servants. And Pharaoh said, unto his servants: shall we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said, unto Ioseph, forasmuch, as God hath made known unto thee, all this: there is none discreet and wife as thou art. Thou, shalt be over my house; and at thy mouth, shall all my people kisse: only in the throne, will I be greater than thou. And Pharaoh said, unto Ioseph, see, I set thee, over all the land of Egypt. And Pharaoh took-off his ring, from on his hand; and put it, upon Iosephs hand: and arrayed him, in vestures of fine-linnen; and put a chaine of gold, upon his necke. And he made him to ride, in the second charret, which he had; and they cryed before him, Abrek: and he set him, over all the land of Egypt. And Pharaoh said, unto Ioseph, I am Pharaoh: and without thee, shall not a man lift-up his hand, or his foot, in all the land of Egypt. And Pharaoh called Iosephs name, Zaphnath-paaneach; and he gave unto him Asenath, the daughter of Poti-pherah, priest of On, to wife: and Ioseph went-out, over the land of Egypt. And Ioseph was thirty yeeres old, when he stood before Pharaoh King of Egypt; and Ioseph went-out, from before Pharaoh; and passed through all the land of Egypt. And in the seven yeeres of plenty, the land yielded, by handfulls. And he gathered up all the meat of the seven yeeres, which were in the land of Egypt; and layd-up the meat, in the cities: the meat of the field which was round about every city, he layd-up within the same. And Ioseph gathered corne, as the land of the sea, very much: untill he left nothing, for

it was without number. And unto Ioseph were borne two sonnes; before there came a yeare of the famine: which Asenath the daughter of Poti-pherah, priest of On, bare unto him. And Ioseph called, the name of the first-borne, Manasses; for God hath made me forget, all my molestation; and all my fathers house. And the name of the second, called he Ephraim; for God hath made me fruitfull, in the land of my affliction. And the seven yeeres of plenty, which were in the land of Egypt; were ended. And the seven yeeres of famine, beganne to come; as Ioseph had said: and the famine was in all lands; but in all the land of Egypt, there was bread. And all the land of Egypt, was famished; and the people cryed to Pharaoh, for bread: and Pharaoh said unto all the Egyptians, Goe unto Ioseph, what hee saith unto you, doe. And the famine was, over all the face of the earth: and Ioseph opened all (the houses) that (had corne) in them, and sold to the Egyptians: and the famine waxed strong, in the land of Egypt. And every land, came into Egypt, to Ioseph, for to buy (corne) because the famine was strong in every land.

Annotations.

Here beginneth the tenth section of the law, called AT THE END: See Gen. 6.9.

Verf. 1. of dayes] that is, two full yeeres; as a month of dayes, is a full moneth; Gen. 29.14. See the notes on Gen. 4.3. So in the second yeare, Nebuchadnezzar dreamed: Dan. 2.1. and beheld] the Greeke translath, he thought he food, So in v. 17.

Verf. 3. ill] that is, deformed, or (as the Greeke translath) soule. So after, in v. 4. &c. brink] or bank Hebrew lip, Sov. v. 17.

Verf. 6. East-wind] whose proprietie is to burne and blaf the fruits: Ezek. 17.10. and 19.12. Hof. 13.15.

Verf. 7. the thin] the Greeke addeth, the seven thin eares: so in verf. 20. 24. a dream] or, the dream was; that is, continued in his minde and troubled him; as the next words manifest. Of a dreame, (see Gen. 20. 3. and 37.5.

V. 8. Stricken amazed] the Greeke translath, his soule was troubled. The Hebrew word significth Striken or beaten as with a hammer, behammered. The same is spoken of King Nebuchadnezzar in like case, Dan. 2. 1. 3. It sheweth the power of God in his word & works, even before men do understand the meaning of them. magicians] in Hebrew Charumim, the Greeke calleth them here expostors (elsewhere, enchanters, Exod. 7. 11.) they were such as had skill in the nature of things, Nebuchadnezzar King

King of Babylon called also for such, to shew him his dreame, Dan. 2. 4. and Belshazzar, his vision, Dan. 5. 7. 8. wife-men] the Learned of all Nations, were so called, even among the Iewes, Matt. 23. 34. among the Greeks they were named Philisophers, that is, Lovers of wisdom. Act. 17. 18. Pythagoras was the first, who devised the name, because he thought no man was wise, but God onely.

dreame] both his dreames, as the word them after manifesteth: called a dreame, because they were both one, v. 26. or, after the usuall manner of the Hebrew tongue, that putteth one for many: see Gen. 3. 2. interpreter] that could interpret. Thus God maketh the wisdom of the wife, to perish, Eley 29. 14. So was it also with the Magis of Babilon, Dan. 2. 10. and 5. 8.

Verf. 13. he] that is, Pharaoh restored: v. 20. The Greeke translath, that I was restored to my principallitie, and he was hanged, place] that is, as Chaldee expounds it, Office, or ministration. So Gen. 40. 13.

Verf. 14. brought him hastily] Hebr. made him run. So Daniel was brought before the King in haste, Dan. 2. 25. Of Ioseph it is said, The King sent and looked him, the ruler of the people (sent) and released him: Psal. 105. 20. dungeon] or pit: the Chaldee saith, the house of the prisoners. shewed] who before (it seemeth) had let his haire grow, in signe of sorrow and mourning, as in 2 Sam. 19. 24. Mephibosheth had not trimmed (as the Chaldee paraphrast saith not shorn) his beard; from Davids departure, till his returne in peace. And other nations kept this rite: for T. Livius (in his 6. booke) tell: how one Andalus being cast in prison, many men forrowning for him, did let the baire of their head and beard grow long. The like is mentioned of others, Plusarchus, in Caton. Prisc. Cicero in Orat. de lege Agrar. And by having understand polling in a seemly sort; for: to have the haire all away, specially of the beard, was also a signe of sorrow, Icr. 41. 5. Therefore both extremities are forbidden, and the mean commanded to the Priests, in Ezek. 44. 20. See also the notes on Lev. 10. 6. garments] his prison

words, which were also mournfull, and so not meet to come in before the Kings; as Ely. 4. 2. Verf. 15. thou wilt heare] or, that thou canst understand as hearing often significth, Gen. 11. 7. The Greeke translath, that thou hearing dreames, dost interpret them, to interpret] or, as the Chaldee explains it, & interpret it. See the notes on Gen. 2. 3. Verf. 16. It is not in me] Be it not in me, to take this upon me: or, without me, God will answer. The Greeke (neglecting the points and distinctions) translath, without God, shall not be answered, the salvation of Pharaoh. The Chaldee addeth, not one of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh. Like modesty was in Daniel also, so not to take the glory to himselfe, Dan. 2. 30. 28.

peace] in Greeke, salvation: peace comprehendeth wellfare, prosperitie, safety, and all good things. For the word Salam, peace, hath the signification of integrity and whole perfection of ones good estate. So Gen. 37. 18.

Verf. 19. evincing] that is, I amnes, ill favourednes, or deformity.

Ver. 21. the inward parts] that is, the bowels, as the Chaldee, the bellies, as the Greeke translath. This note the greednes of the Iamney. 30. And both sorts of kin, fat & leane, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no raine, but the land is watered by the overflowing of the river Nilus, and by the husbandmens care to draw small rivers as long to moisten the country, Du. 11. 10. 11. And as the overflowing of that river is lesse or more, so have they their increase. I awake] the Greeke addeth, and sleep againe.

Verf. 30. the land] that is, as the Chaldee explains, the people of the land. So v. 36. See Gen. 11. 1. Verf. 31. very heavy] or vehemently grievous: the Greeke translath it, strong.

Verf. 32. the thing] Hebr. word, firmly prepared] or, surely purposed, stablished: the Greeke saith, the word is true. Here God teacheth the reason, why things are sundry times repeated in the Scriptures.

Verf. 34. Bishops] or overseers, officers to visit and looke to the state of the land. The Hebr. Paqid, as the Gr. Episcopos, (from whence wee have formed our English word Bishop) is any man that hath charge & office, for any business civil or ecclesiasticall: as the Bishops of the army, Num. 31. 14. 2 King. 11. 16. the Bishops (or overseers) of them that did the work, 2 Chron. 34. 12. 17. So among the Priests & Levites, Num. 4. 16. Neh. 11. 9. 14. and Ministers of the Gospell, 1 Tim. 3. 1. 2. take up the fifth] Hebr. five the lands; as to take, to take the tenth part. So Thargum Ierusalem expounds it, to take up one of five. This taught here providence in the time of plenty, against time of want; as Solomon doth by example of the psuimire, Prov. 6. 6. 7. 8. See also Luk. 16. 9.

Ver. 35. of Pharaoh] the Chaldee explains it, of Pharaoh officers.

Verf. 36. for store] or, provision; a thing committed in trust to be kept. See Lev. 6. 2. the land] the Chaldee saith, the people of the land; as in v. 30.

Ver. 37. the word was good] or, the thing was pleasing. God gave Ioseph favour and wisdom in the sight of Pharaoh, Act. 7. 10. and inclined the Kings heart to allent unto good counsel: for the hearing eare, and the seeing eye, the Lord hath made even both of them: Prov. 20. 12.

Verf. 38. spirit of God] The Chaldee paraphrast, the spirit of prophesie from before God. The like praits of Daniel, Dan. 4. 6. & 5. 11. So for office in the Church, men are to be chosen full of the holy spirit, Act. 6. 3. By this speech of Pharaoh, and by the vertie following, it may be gathered, that Ioseph preached many things unto the king of God, his power, providence, goodness, &c. whereupon the King made him a teacher of wisdom unto his Senators, Psal. 105. 22.

Ver. 39. all this] the Greeke saith, all these things. Ioseph hath honour, for opening mysteries: to Daniel in Babylon, Dan. 2. 46. 47. and 5. 29. and the Lamb Iesus; Rev. 5. 9. 12. And as Ioseph by telling two dreames, fell into affliction, Gen. 37. 8. 19. 20. So here by expounding two dreames, he commeth to his exaltation. discreet &c. the

Greek translates it, *more prudent and wiser than thou.*

Verf. 40. *over my house* [as steward: or governor, as the Chaldee faith, *Officer of my house*: 1 Kings 8. 3. 2 Kings 18. 18. Luk. 12. 42. *He made him Lord of his house, and ruler of all his possession.* Plal. 105. 21.

mouth that is, *word* [as the Chaldee explaineth it] or *commandment*: so Job 39. 30. Num. 9. 20. Luk. 19. 12. Gen. 24. 57. *kiss* [or *apply*, namely the hand to the mouth, as Job 31. 27. in sign of honor and obedience; so the Gr. translates it, *at thy mouth shall all my people obey*. O, we may refer it to the farmer, *shall kiss thy mouth*, that is, love, honor, obey thee and thy words; in which sense David faith, *kiss the son*, Pl. 2. 12. and Samuel *kissed* Saul, when he anointed him King, 1 Sam. 10. 1. and men *kiss his lips*, that answereth right words, Prov. 24. 26. The Chaldee translates it, *at thy word shall all the people be armed*. Ioseph had authority over all the Princes of Egypt, *to bind them to his will, and to make the Elders wise*: Plal. 105. 22. the king made him governor *over Egypt and all his house*, Act. 7. 10.

V. 41. *I (fr)* or *give to* v. 43. these words are used as one: see Gen. 1. 17. and 9. 12. and 17. 5. The Gr. faith, *I constitute thee this day*. As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the Kings dream, Dan. 2. 48. Thus God *bringeth low, and lifteth up*: *raiseth up the poor out of the dust, and lifteth up the beggar from the dung-hill, to set him among Princes*, &c. 1 Sam. 2. 7. 8. Plal. 113. 7.

Ver. 42. *fine linen* [or, *byss*, in Hebrew, *flax*: a kind of silk that groweth in Egypt & other lands Ezek. 27. 7. It made costly white cloth, which great personages used to wear: Pro. 31. 22. Ezek. 16. 10. Luk. 16. 19. Rev. 19. 8. The Greeke and Chaldee terme it *byss*. See the notes on Exod. 25. 4.

Ver. 43. *the second* Kings had two chariots, for more honour and use, 2 Chron. 35. 24. by setting Ioseph hereon, the King honoring him; as *Mordecai* was, by riding on the Kings horse, Est. 6. 8. &c. The Hebrew phrase is *chariot of the second*, whereby may be meant *of the second person*, or next to the King. The Greeke translates it, *second chariot*.

Abrek [the Chaldee translates it *this is the father of the King*: as compounded of *Ab*, a father, and *Rek*, which the Syriack useth sometime for a King, according to the Latine *Rex*: and Ioseph professeth, that God had made him a father to Pharaoh, Gen. 45. 8. *Thargum Jerusalem* also expoundeth it, *God (sue or Live let) the Father of the King*; the *Master in wisdom, and tender in years*. Or *Abrek* is *to begeth*, the same that *Abrek*, after the Egyptian manner of pronouncing, as *Egadi* Est. 6. 3 is used for *Higadi*; & *Abicom* Jer. 25. 3. for *Pharaoh*: Ver. 44. *an Pharaoh* [that is, King: for this is an honourable title, and no proper name: see the notes on Gen. 12. 15. It may also be an oath to confirm his authority: *so true as I am Pharaoh*; *so without thee*, &c. *his hand or foot*: that is, *do any thing*. The Chaldee as before hee spake of *armes*, ver. 40. so here againe, translates it, *without thy word shall man raise up his hand to bold weapons, nor his foot tread on a byss*, &c.

V. 45. *Zaphnath paneach* [Egyptian words, which

the Gr. leaveth untranslated, the Chaldee paraphrast interpreteth, *The man to whom secrets are revealed*: & Philo faith, *a finder out of secret things*. Hierom expoundeth them, *the favour of the world, priest of Os*, or Prince, *President*: (as the Chaldee calleth him *Rabba*. But the Gr. translates it *Priest of Heliopolis*. He might be both, as was the manner of those times & places. See Gen. 14. 18. And among the Egyptians, *Priests* were learned men & Doctors of Arts, as well as sacrificers to their Gods, *Diodor Sicul.* 2. *Book*. On was a City in Egypt called also *Aven*, Ezek. 30. 17. in Gr. *Heliopolis*, that is, the City of the Sun. They of Heliopolis are reported to be the wisest of all the Egyptians, and unto that Citie the people used to resort once a yeer to do honor unto the Sun, by sacrifice. *Herodor. in Enterpe.* over the Chaldee addeth, *ruler over the land*. So in ver. 46.

V. 46. *old* [Hebr. *son*, that is, *going on his 30. yeere*: see Gen. 5. 32. So this exaltation of Ioseph was 13. yeers after he was sold into Egypt, Gen. 37. 2. And at this age of 30. yeeres our Lord Iesus began his administration, Luk. 3. 23. to did the Levites in the Lords tabernacle, Numb. 4. 3. and David then began his reigne, 2 Sam. 5. 4.

Ver. 47. *yielded* [Hebr. *made*, that is, *brought forth fruit*: see Gen. 11. *by handfull*] meaning *abundantly*, a handfull increase of one kernell.

Ver. 48. *hid up* [Hebr. *gave*: see Gen. 9. 12. the field which was &c.] in the Hebrew the words stand thus, *the field of the citie which (was) round about it*.

V. 51. *Manasse* [Hebr. *Manasseh*, the holy Ghost in Gr. calleth him *Manassei*, Rev. 7. 6. by interpretation, it is *Forgetting*, or *making to forget*: the reason whereof followeth. So in Est. 6. 16. promise is made of former troubles to bee forgotten, *father house*] meaning the molestation and injurie which he had sustained at his bretherens hands.

Ver. 52. *Ephraim* [that is, *Made fruitful*. This son was by Iakob set before his elder brother; & of these two, came two tribes, so Ioseph had a double portion for the first birthright, Gen. 48. 5. 14. 19. 20. 1 Chron. 5. 2.

Ver. 55. *was famished* [or *hungred*, had famine. Ver. 56. all the houses, &c.] in Greeke, all the *horne* of *corne*. *Sold*, to weete, *corne*. The Hebrew word signifieth *breaking*, and because corne and meat *breaketh* mens fast and hunger; therupon it is applied to the selling and buying of corne food; the reason whereof is shewed in Gen. 42. 19. where it is called the *breaking of the hungry*, meaning *corne for the hunger* (or *famine*) of *their houses*. So in Plal. 104. 11. by water, the wild asses are said to *break their thirst*. To this also we may adde, the phrase of *breaking bread*, that is, of distributing and communicating it, Esay 58. 7. Act. 2. 46. and 20. 7. He that withholdeth corne, the people shall curse him: but blessing shall bee upon the head of him that selleth it. Prov. 11. 16.

Ver. 57. *every land* [or, all the earth: so the Chaldee faith, *all the inhabitants of the earth*: in Gr. all countries; that is, the people in them, meaning all the countries adjoining thereabout.

13 land] or, in all the earth, as ver. 58. God called a famine upon the land, (or earth) he brake all the staffe of bread. But he had sent a man before Iakob and his house, even Ioseph, who was sold for a servant; him God sent before them, to preserve life: Plal. 105. 16. 17. Gen. 45. 5.

CHAP. XLII.

1. Iakob sendeth his ten sonnes to buy corne in Egypt. 6. They are imprisoned by Ioseph for spies. 18. They are set at liberty, on condition to bring Benjamin. 21. They have remorse for the injurie they had done to Ioseph. 24. Symeon is kept bound for a pledge. 25. They returne home with corne and their money. 29. They relate unto Iakob the hard thing befallen them. 36. Iakob refuseth to send Benjamin, though Ruben would engage his two sons for him.

1. **A**ND Iakob saw that there was corne to sell in Egypt: and Iakob sayd unto his sons: why looke yee one-upon-another? And he said, Behold I have heard; that there is corne to sell, in Egypt: go ye down thither, and buy corne for us from thence; that we may live, and not die. And Iosephs ten brethren went downe, to buy corne, in Egypt. But Benjamin, Iosephs brother, Iakob sent not with his brethren: for he said, lest mischief befall him: And the sons of Israel came to buy corne, among those that came: for the famine was, in the land of Canaan. And Ioseph, he was the ruler over the land; he it was that sold corne to all the people of the land: and Iosephs brethren came, and bowed downe themselves unto him, with their faces to the earth. And Ioseph saw his brethren, and knew them: and hee made himselfe strange unto them, and spake with them hard words; & said unto them, whence come ye? And they said, from the land of Canaan, to buy food. And Ioseph knew his brethren: but they knew not him. And Ioseph remembered the dreams, which hee had dreamed of them: and hee said unto them, ye are spies, to see the nakednes of the land, you are come. And they said unto him, Nay my lord: but thy servants are come, to buy food. We all of us, are sons of one man: we are true men; thy servants are not spies. And he said unto them: Nay, but yee are come to see, the nakednes of the land. And they said, We thy servants, were twelve brethren, the sons of one man, in the land of Canaan: and behold, the youngest, is with our father this day, and one, is not. And Ioseph said, unto them, That is it, that I spake unto you, saying, ye are spies. By this ye shall be proved: as Pharaoh liveth, if ye go forth from

hence, except, when your youngest brother come, hither. Send one of you, and let him fetch your brother: and you, be ye in bonds; that your words may be proved, whether truth be in you: and if not, as Pharaoh liveth surely ye are spies. And he put them all together, into ward, three dayes. And Ioseph said unto them, in the third day, This do, and live: I feare God. If yee be true men; let one of your brethren, be bound in the house of your ward: and goe you, bring ye corne, for the famine of your houses. And bring your youngest brother, unto mee; and your words shall be verified, and ye shall not dye: and they did so. And they said, each man unto his brother, Verily, we are guilty, concerning our brother: in that we saw the distress of his soule, when he besought us for grace, & we heard him not: therefore, this distress is come upon us. And Reuben answered him, saying, did not I say unto you, saying, do not sin against the child, and ye heard not? & his blood also, behold it is required: And they knew not, that Ioseph heard: for an interpreter was betweene them. And hee turned about from them and wept: and hee returned unto them, and spake unto them; & tooke from them Simeon: and bound him, before their eyes. And Ioseph commanded, that they should fill their vessels with corne; and to restore, every mans money into his sack; & to give them, provision, for the way: and thus, did he unto them. And they tooke up their corne, upon their asses: and went, from thence. And one opened his sack to give provender, to his ass, in the Inne: and he saw his money, and beheld it was, in his bags mouth. And he said unto his brethren, my money is restored; and also, behold it is in my bag: and their heart went forth; and they troubled, each man to his brother, saying, what is this, that God hath done, unto us? And they came, unto Iakob their father, unto the land of Canaan: and told him, all that befell them, saying, The man, the lord of the land, spake with us, hard words: & took us, as spies of the land. And we said unto him, we are true men: we are not spies. We were 12. brethren, sons of our father: one is not, & the youngest is this day, with our father, in the land of Canaan. And the man, the lord of the land said unto us, By this shall I know, that ye are true men: leave one of your brethren, with me; and take for the famine of your houses, & go. And bring your youngest brother, unto mee; and I shall know, that yee are not spies; but that yee are true men: I will give you, your brother,

brother; and yee shall trafficke, in the land.
 35 And it was, they emptying their facks; that behold, every mans bundle of money, was in his facke: and they saw the bundles of their money, they and their father, and they feared. And Iakob their father, layd unto them; Me, have ye bereaved of children: Ioseph is not, and Simeon is not; and Benjamin ye will take away; all these things, are against me. And Reuben sayd unto his father, saying; Slay, my two sonnes; if I bring him not, unto thee: give him, into my hand; and I will bring him againe unto thee. And he sayd, my son shall not goe downe, with you: for his brother is dead, and he, is left himselfe alone; and mischief shall befall him, by the way, in the which ye goe; and ye shall bring downe my gray-hayres, with sorrow, unto hell.

Annotations.

1 **C**orne-to-ell] or sale of corne: so the Hebrew *Sheber*, (which is breaking,) is here translated in Greeke, the *selling of wheat*: the Chaldee also fo expresseth it. See Gen. 41. 56. Iakob saw, that is, understood this, by the report of others; he heard it, ver. 2. So the people saw the voyces, Exod. 18. 20. one on another; or, on your selves: as negligent, or as men helpeless, none knowing what to doe. The Greeke translatheth, *why are ye sorrowfull*: By the famine that came over all Egypt and Canaan, there was great affliction, that our fathers found no sustenance: Act. 7. 11. In Abrams dayes, Canaan was vexed with famine, Gen. 12. 10. againe in Isaaks time, Gen. 26. 1. and now in Iakobs. So God exercised the faith and patience of the Saints, in the common calamities of the world. The like was in Act. 11. 38.

4 Ver. 4. *Ist mischief*] understand, *I must take heed lest, &c.* see Gen. 3. 22. For mischief, the Chaldee putteth death: the word implyeth it, and lesser evil also, as appeareth by Exod. 21. 22. 23. 24. The Greeke calleth it, *sickness*.

6 Ver. 6. *the ruler*] he that had authority and power, in his hand; as the original word significth, Eccl. 8. 8. 4. and David confirmeth, Psal. 105. 22. Of the Hebrew *Shaltes*, and *Shilton*, is made in Arabike the name *Sultan*, a title whereby the chiefe rulers of Egypt and Babylon are still called. *Bowed downe*] so fulfilling the Oracle, in Gen. 37. 7. 8.

7 Ver. 7. *made him selfe strange*] in Greeke, *he was alienated from them*. The Chaldee expounds it, *hee bidden him what hee should speake with them*. with them, or, unto them: for the scripture useth these phrases indifferently, as *speake not with us in the Iewes language*, 2 Kings 18. 26. or *speake not unto us*, Elay. 36. 11. and *speake with him*, 2 Chron. 10. 10. or, *speake unto him*, 1 King. 12. 10. and in Greeke, 33. *he speake with them*, Mark. 6. 50. or, *he speake unto them*, Mat. 14. 27.

Ver. 9. *spies*] The Hebrew hath the signification of *foisting*, or going from place to place. The Apostle in Greeke translatheth it *spies*, Heb. 11. 31. *nakednes*; that is, *the naked, weak, or ruined places*, as the Chaldee explaineth it. The Greeke translatheth it *foistings*. Ioseph dealeth with his brethren in sinne, as God doth with his children: who often estrangeth himselfe from them, dealeth roughly, and counteth them unto him as his enemies, Iob. 19. 11. and 13. 24.

Ver. 11. *true*] for upright, honest men. The Greeke saith, *peaceable*.

Ver. 13. *is nor*] that is, *he is dead*: as the phrase significth, Matt. 2. 16. 18. and so it is expounded in Gen. 44. 20.

Ver. 15. as *Pharaoh liveth*] a kind of asseveration, or swearing, (as the like phrase of God manifesteth, 1er. 5. 2.) which sometime is joyed with the name of God, as 1 Sam. 20. 3. as the Lord liveth, and ashy *soile liveth*: so 2 Kings 2. 2. 4. 6. 2 Sam. 15. 21. 1 Sam. 25. 26. And to swear by the kings life, was a great oath in Egypt. The Greeke translatheth, *by the health of Pharaoh*. It may also be read as a wish; so *Pharaoh live*: and is likewise an earnest asseveration. *if ye goe*] that is, *ye shall not goe*; as the Greeke explaineth it: see Gen. 14. 23. *youngest*] Hebrew, *little*: so after, in ver. 20. 32. 34.

Ver. 16. *be ye in bonds*] *you shall be bound, or prisoners*. In Greeke, *be ye led away, until your words be manifest, whether ye speake truth or not*.

Ver. 17. *put them altogether*] Hebrew, *gathered them*. *ward*] or *prison*: called the *house of ward* (or *custodie*) ver. 19. and so by the Chaldee here. Here God by tribulation, calleth the Patriarchs to repentance for their sinnes: he chasteneth us for our sinnes, that we might be partakers of his holiness, Heb. 12. 10.

Ver. 18. *the third day*] of which number, divers things are observed, on Gen. 22. 4.

Ver. 19. *bring*] to your families. *corne*] for the famine: or, after the Hebrew phrase, the *breaking of the famine*; meaning corne: as Gen. 41. 56. The Chaldee saith, *corne which wasteth in your houses*.

Ver. 21. *guilty*] the Greeke translatheth *injustice*. *our brother*] Ioseph they meane, who be sought them when they told him unto Egypt, Gen. 37. Thus by afflictions they are brought to acknowledge their sinne committed about 23. yeeres before, which their consciences did now accuse them of. So God saith, *I will goe and returne to my place, till they acknowledge their guiltiness, and seeke my face: in their affliction they will seeke mee early*: Hof. 5. 15. *distresse*] or *anguish*, the Greeke translatheth, *he despised the tribulation*.

Ver. 22. *is required*] that is, God punisheth us for killing our brother: as is threatened, Gen. 9. 5. After many yeeres, the guilt of innocent blood could not be removed out of their hearts; but the memory is renewed upon this their trouble.

Ver. 23. *heard*] that is, *understood*: as Gen. 11. 7.

Ver. 24. *wept*] shewing his love and natural affection

affection, which yet he hid from his brethren, till they were thoroughly humbled. So God in mens afflictions often hideth himselfe, Elay. 46. 15. Psal. 10. 1. yet in all their affliction, he is afflicted, Elay. 63. 9. Simeon] who seemeth by this, to have been the chiefe procurer of Iosephs trouble; he was by nature, bold and fierce, as his fact against the Sichemites doth manifest, Gen. 34. 25. & 49. 7.

Ver. 25. *vestells*] meaning, *their sacks*. money] Hebr. *their flwers*. provision, or food: the Greeke addeth, *food wrought*. *did he*] or, as the Greeke translatheth, *it was done*, meaning by Iosephs servant. See the like phrases noted, on Gen. 2. 30. and 16. 14. The holy Ghost observeth this kindnesse of Ioseph, who was farre from revenge, and did good for evil. Thus we should doe, Rom. 12. 17. 19. Mat. 5. 44.

Ver. 28. *went forth*] or, *was gone*, that is, *sayed them*: (as the Greeke translatheth) *was astoned*; A like speech is in Song. 5. 6. *My soule went forth, that is, sayed*: fainteth. The Chaldee translatheth, *the knowledge of their heart departed*. trembled] or, (as the Greeke faith) *were troubled*: and so manifested it one to another, See Gen. 27. 33.

Ver. 30. *took us*] Hebrew, *gave us*: that is, *astoned and counted*. Or *used us*; as the Greeke translatheth, *he put us in prison*. A like phrase is in 1 Sam. 1. 16.

Ver. 33. *for the famine*] understand from the 19. verse, *corne for the famine*. And so the Gr. expresseth it here, as there. The Chaldee also saith, *corne that wasteth in your houses*. Such defects are often in scripture, as, *he slew Goliath*, 2 Sam. 21. 19. for, the brother of Goliath, as is expressed in 1 Chro. 20. 5.

Ver. 36. *against me*] or upon me, as a heaive burden, hastening my death.

Ver. 37. *my two sonnes*] so the Greeke translatheth, and the Hebrew is elsewhere so used, Exod. 18. 3. But it may also be Englished, *two of my sons*: he having foure in all, Gen. 46. 9. This condition being unnatural and sinfull, Iakob would not admit of: but continueth his purpose, not to let Benjamin goe, ver. 38.

Ver. 38. *him selfe alone*] meaning of Rachels children, as is explained, Gen. 44. 20. 27. 28. and] or, *if mischief*, in Chaldee, *death*: see ver. 4. *my gray haire*] Hebrew, *my graine*, or, *hoariness*: that is, *me who am gray headed*. *unto hell*] so the grave, or state of death. See Gen. 37. 35. Iakob in their doubts and feares, bewrayeth weakness of faith; which afterwards he overcometh, resting in the providence of God: and then Moses nameth him *I Israel*, Gen. 43. 11.

CHAP. XLIII.

1, *The famine continuing*, Iakob would send againe into Egypt; but his sonnes durst not goe without their youngest brother. 2, *Indus offereth to be surety for Benjamin*. 11, *Iraael all length yeeldeth, and sendeth them with a present double money, and a blessing*. 15, *Ioseph*

entertaineth his brethren. 18, *They are afraid; and offer the steward the money which had beene restored them*. 23, *The steward comforteth them, and bringeth on Simeon*. 26, *Ioseph receiveth their present*, 29, *blesseth Benjamin*, 31, and maketh all his brethren a feast, 34, but reserveth speciall favour to Benjamin.

And the famine, was heaive in the land. And it was, when they had made an end of eating the corne which they had brought, out of Egypt: that their father said unto them; Goe againe, buy for us a little food. And Iudah said unto him, saying; The man did protesting protest unto us, saying, ye shall not see my face, except your brother be with you. If thou wilt send our brother, with us, wee will goe downe; and buy food for thee. And if thou wilt not send him, we will not goe downe: for the man sayd unto us, ye shall not see my face, except your brother be with you. And Israell said, wherefore did you me the evill, to tell the man, whether ye had yet a brother? And they sayd, the man asking asked of us and of our kindred, saying, is your father yet alive? have ye a brother? and we told him, according to the tenour of these words: Did wee knowing know, that hee would say, bring your brother downe? And Iudah sayd unto Israell his father; send the young man with me, and we will arise and goe: that we may live and not dye, both we and thou, and also our little ones. I, will be surety for him, of my hand, shalt thou require him: if I doe not bring him unto thee, and set him before thee, then will I bee a sinner unto thee, all dayes. For, except wee had lingred: surely now we had returned these two times. And Israell their father, said unto them; if (it must be) so now, doe this, take of the praiseworthy fruit of the land, in your vessels; and cary downe to the man, a present: a little baulm, and a little honey, spices and myrrh, terebinth-nuts, and almonds. And take in your hand, double money: and the money that was restored, into the mouth of your baggs, ye shall cary againe in your hand: peradventure it was an over-sight. And take your brother: and arise, goe againe unto the man. And God Almighty, give you mercies, before the man; that he may send away with you, your other brother, and Benjamin: and I, if I be bereaved of my children, I am bereaved. And the men took this present; and tooke double money in their hand, and Benjamin: and arose, and went downe to Egypt; and stood, before Ioseph. And Ioseph saw Benjamin, with them, & he

17 said to him that was over his house, bring the men to house: and slay a slaughter (of beasts) and make ready for the men that eat with me at noon. And the man did as Joseph had said: and the man brought the men into Josephs house. And the men feared, because they were brought into Josephs house: and they said, for the matter of the money, that was returned in our bagges at the first, are we brought in: to roll himself upon us: and to fall upon us; and to take us for servants, and our asses. And they came neer unto the man, which was over Josephs house: and they spake unto him at the doore of the house. And said, Oh my lord: commanding we came down at first, to weeke food. And it was, when we came to the Inn, and opened our bagges; that behold everymans money was in the mouth of his bagge; our money in the weight thereof: and we have brought it againe, in our hand. And other money, have wee brought downe in our hand, to buy food: we know not, who put our money, in our bagges. And he said, peace be to you, feare not: your God, and the God of your father, hath given to you the treasure, in your bags: your money, came unto me: and he brought out Simeon, unto them. And the man brought the men, into Josephs house: and gave them water, and they washed their feet; and he gave provender to their asses. And they made ready, the present: against Joseph came, at noon: for they heard, that they should eate bread, there. And Joseph came to house, and they brought unto him, the present which was in their hand, into the house: and they bowed downe themselves unto him, to the earth. And he asked them, of their peace, and said is there peace to your father the old-man, of whom you spake? is hee yet alive? And they said, there is peace to thy servant, to our father, he is yet alive: and they bended downe the head, and bowed themselves downe. And hee lifted up his eyes; and saw Benjamin his brother, his mothers-son; and said, is this your younger brother, of whom you spake unto me? and he said, God be gracious unto thee, my son. And Joseph made halfe to his bowels did yern, towards his brother; and he fought, (where) to weep; and entred into a chamber, and wept there. And he washed his face, and went out: and refreshed himselfe; and said, set on bread. And they set on for him, by himselfe alone, and for them by themselves alone; and for the Egyptians that did eat with him, by themselves alone.

because the Egyptians, might not eat bread with the Hebrewes; for that is an abomination, unto the Egyptians. And they fate before him; the first-borne, according to his first birthright; and the yongest, according to his youth: & the men marvelled, each man at his neighbour. And he tooke up measses from before him, unto them; and Benjamins measse, was five times more, then the measses of any of them: and they dranke and largely dranke, with him.

Annotations.

B Hebrew, break: so after, ver. 4. 20. &c. See Gen. 41. 56.

Ver. 3. protesting that is, did solemnly and earnestly protest, even with oath, Gen. 42. 15. Of this phrase, see Gen. 2. 17. befor, as the Greeke translatheth, unless your younger brother come with you.

Ver. 7. asking that is, frantically asked: see ver. 3. They execute themselves, as having not done it purposely, but of necessity: which they could not honestly avoyd. *tenon* Hebrew mouth of these words; that is, as the Greeke translatheth, according to this asking, of his. did we knowing know that is, did (or could) we any way know, or certainly know?

Ver. 8. young-man meaning Benjamin: who was now above 30 yeeres of age; being but seven yeeres younger then Joseph.

Ver. 9. will I be a sinner or sin; that is, be guilty, as a violator of my faith; and subject to punishment according. So the word sinners, is used in 1 King. 1. 21. all dayes of my life: or for ever.

Ver. 11. praise-worthy fruit Hebrew of the musick (or melody) of the land; meaning the best fruits most commendable, and for which songs of praise are given to God. So the Greeke translatheth it, fruits, and the Chaldee, that which is laudable. So a blessing is sayd to bee in the cluster of grapes, Ety 65. 8. banim or roses: see Gen. 37. 25.

Therebin nuts or, nuts of the turpentine tree. So the Greeke translatheth it, Terabinth. The word is not found elsewhere in holy scripture. By this present, Iakob thought to procure favour, as hee did before, Gen. 32. 20 &c. for, a mans gift maketh room for him, & bringeth him before great men. Prov. 18. 16. So Kings, bring presents to Christ; Psal. 72. 10.

Ver. 12. double money because the famine continuing it was like, corne was dearer. An over-sight of error, Greeke, an ignorant ass. Hee cup of justice required, that the money should be restored.

Ver. 14. if I be or, when I be bereaved: a like phrase is in Esh. 4. 16. if I perish, I perish. Both of them, seeme to bee a committing of themselves, and of the event of their actions unto God in faith: which life fell our otherwise then they wished, they would patiently beare.

Ver. 16.

Ver. 16. him that was over that is, his steward: so ver. 19. and 44. 1. see Gen. 41. 40. a slaughterer as is wont to be killed for a feast. Soia Prov. 9. 2. 1 Sam. 25. 11, Gen. 31. 54.

Ver. 18. for the matter or, because of the money, as the Greeke translatheth. So genal debet, signifieth because, or concerning. Exod. 8. 12. to roll that he may roll, namely, the Lord of the land, by rolling, meaning violent oppression, as the Chaldee expoundeth it dimmering, and the Greeke false accusing, or, calumination. See the like phrase in Job 30. 14. to fall or to sell, that is, call downe to myself: which the Chaldee translatheth, seek an occasion against us. A guilty conscience made them fearful and suspicious. So Gods workes of grace, through our sinne and ignorance, doe occasion our feare; Iudg. 13. 32. 23. Mat. 14. 25. 26. 27.

Ver. 20. Ob or Unto mee, understand, look, or let thine eyes bee, as the phrase is more fully exprest, in Job 6. 28. and 7. 8. The Greeke and Chaldee translations make it here a word of increasing, *Proe* pray, So Gen. 44. 18. Exod. 4. 10. Iudg. 6. 15. Ioh. 7. 8.

Ver. 23. peace to you that is, bee of good comfort: or, ye are in safety. Peace is here opposed to feare: so in Job 21. 9.

Ver. 25. against or, until Joseph come. eate bread the Greeke explaineth it, dine there. Ver. 26. the present Gr. the gifts which they had in their hands, which being all from their fathers; now the sunne, and eleven starrs, doe obeyance to Joseph; as he dreamed, Gen. 37. 10.

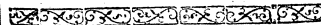
Ver. 27. of their peace that is, of their welfare, how they did, as the Greeke translatheth, how doe ye? So after, is your father in health? See Gen. 37. 14. and 41. 16.

Ver. 30. made halfe Gr. was troubled. did yerne or did turne, were kindled with naturall affection. The Greeke and Chaldee expresse it, by being turned. The like is in 1 King. 3. 26.

Ver. 32. an abomination The Greeke explaineth the cause, for that every feeder of sheepe was an abomination to the Egyptians: and Moses telleth the same, Gen. 46. 34. The Chaldee more plainly saith, because the Hebrewes eat the cattell which the Egyptians worship. Compare this exposition with Exod. 8. 26.

Ver. 33. yongest Hebr. least according to his littleness: meaning of age, not of stature. as for, looking upon his neighbour.

Ver. 34. unto them understand, and sent unto them. five times or five parts: Hebr. five hands: which the Greeke expoundeth five fold, the Chaldee five parts, (or portions.) So Gen. 47. 24. largely drinke or drinke themselves merry: were drunken, which word is used for large drinking, unto mirth, but with sobriety. Hag. 1. 6. Ioh. 2. 10.



CHAP. XLIV.

1. Joseph sending his brethren away with corne, causeth his cup to be put in Benjamins sacke. 4. Hee searcheth after them, complaining of injurie. 11. Search is

made, and the cup found. 13. They are brought backe, and submit themselves to servitude. 17. Joseph would receive Benjamin only. 18. Iudahs humble supplication to Joseph: wherein (after relation of things that had passed) he offered himselfe bond-man in Benjamins stead, in compensation of his aged father.

And hee commanded him that was over his house, saying; fill the men bagges, with food, so much as they can carie: and put every mans money, in his bagges mouth. And my cup the silver cup, put in the bags mouth of the yongest; and his corne money: and he did, according to the word of Joseph, which hee hath spoken. The morning was light; and the men were sent away; they and their asses.

They were gone out of the citie, not gone farre; and Joseph said, to him that was over his house, rise up, follow after the men: and overtake them, and say unto them; wherefore have ye rewarded Evill for good? Is not this it, in which my Lord drinke, and he would searching search diligently for it? yee have done evil, in that yee have done. And hee overtook them: and hee spake unto them, these same words. And they said unto him; wherefore speakest my Lord such words? Farre be it from thy servants, to doe such a thing. Behold, the money, which we found in our bagges mouth, we brought againe unto thee, out of the land of Canaan: and how should wee steale, out of thy Lords house; silver, or gold? With whomsoever of thy servants it be found, both let him dye: and we also will bee to my Lord, for servants. And he said, now also according to your words, so let it be: hee with whom it is found, shall be my servants; and you, shall be blamelesse.

And they hastened, and tooke downe, every man his bagge, to the ground: and they opened, every man his bagge. And he searched, he began with the eldest, and ended with the yongest: and the cup was found in Benjamins bagge. And they rent their garments: and laded every man his ass, and returned to the citie. And Iudah and his brethren, came to Josephs house; and he, was yet there: and they fell before him, on the ground. And Joseph said unto them, what deed is this, that ye have done? knew ye not, that such a man as I, could searching search diligently? And Iudah said, what shall we say unto my Lord? what shall we speake, and how shall wee justify our selves? God hath found out the iniquity of thy servants; behold, wee are thy Lords servants, both we, and hee in whose hand the cup is found. And he said, farre be it from me, to doe this: the man, in whose

hand

hand the cup is found, hee shall be my servant; and you, get ye up in peace, unto your father.

And Judah came-neere unto him, and said, O my Lord, let thy servant I pray thee, speak a word in the eares of my Lord; and let not thy anger be kindled against thy servant: for thou art, even as Pharaoh. My Lord asked his servants, saying, have yee a father, or a brother? And wee said unto my Lord, wee have a father, an old-man; and a child of his old-age, the yongest; and his brother is dead, and he himselfe alone, is left of his mother, and his father loveth him. And thou saydest unto thy servants; bring him downe, unto mee: that I may see mine eye, upon him. And wee said unto my Lord, the yong-man, cannot leave his father: and if hee should leave his father, then hee would dye. And thou saydest unto thy servants; if your yongest brother, come not downe, with you; ye shall no more, see my face. And it was, when wee came-up, unto thy servant, my father: then wee told him, the words of my Lord. And our father said, Returne, buy for us a little food. And we said, we cannot goe-downe: if our yongest brother be with us, then will we goe-downe; for wee cannot see the mans face; and our yongest brother, not bee with us. And thy servant, my father, said unto us: you doe know, that my wife bare unto mee two. And the one, went-out from me; and I said, surely hee is torne is torne-in-pieces: and I saw him not, since. And if ye take this also, from my face, and mischief befall him: then shall ye bring downe my gray-haires, with evill unto hell. And now, when I come, to thy servant my father; and the yong-man, he be not with us: and his soule, is bound-up in his soule. Then will it be, when hee seeth that the yong-man is not, that he will dye: and thy servants shall bring-downe, the gray-haires of thy servant our father, with sorrow unto hell. For thy servant, became surety for the yong-man; unto my father, saying: if I bring him not, unto thee, then will I, bee a sinner unto my father, all daies. And now, I pray thee let thy servant abide, in stead of the yong-man; a servant to my Lord: and let the yong-man, goe-up with his brethren. For how, shall I goe-up to my father; and the yong-man, bee not with me? left I see the evill, that shall finde my father.

Annotations.
Over his house that is, his stewards see Gen. 43. 16. 19. The Chaldee calleth him, *Provoft over the house*. So in verse 4. food that is, comes; as the Chaldee explains it: So in verse 25.

Ver. 2. yongest] Heb. least; meaning in age: so after. By this Ioseph meant to trie his brethrens love to Benjamin, and to their father: whether they would assist him, in his utmost-perill. The hard measure which before they had offered unto Ioseph himselfe, moved him hereunto.

Ver. 5. Is not this, &c.] Here the Greeke translation addeth: *Wherefore have ye stolen my silver cup? Is not this, &c.* would searching search] so the Chaldee here translateth it: or would learn by experience by it, that is, would try your truth and loyalty. So the word was used before, in Gen. 30. 27. The Hebrew *Nachash* (whereof the *Serpent* in that tongue hath his name, Gen. 3. 1.) signifieth firsta diligent observation, trial or search, 2 King. 20. 33. Gen. 30. 27. secondly, a too curious search or finding out, by soothsaying or divination, which Gods law forbiddeth, Deut. 18. 10. And so the Greeke translateth it here, and *Thargum Jerusalem*: as if Ioseph could finde out the thief, by divination, or, by consulting with the soothsayers of Egypt: or used the cup for such an art. So after in verse 15.

Ver. 7. such words:] or, according to these words. *swore be it* or, be it a prophane thing: see Gen. 18. 25. such a thing] or, according to this word. Ver. 8. silver] the Chaldee expounds it, *vessels of silver, or vessels of gold*.

Ver. 10. be melesse] or, cleave, innocent, and so without punishment: the Greeke faith pure.

Ver. 13. rent their garments] for grieve of heart. See Gen. 37. 29. 34.

Ver. 16. iniquity] other sinnes, for which they were under Gods wrath: though in this they were innocent. This was the end, why God by Ioseph brought this temptation upon them, that they might see their former sinnes, and repent. So the Prophet saith, *By this shall the iniquity of Iakob be purged, and this is all the fruit, to take away his sinne*, Eia. 27. 9.

Here beginneth the eleventh section of the law, called *Vajigesh*, that is, *And* (Judah) came-neere: see Gen. 6. 9.

Ver. 18. Ob] or, Have respect unto me: see Gen. 43. 20. The Greeke and Chaldee explaine it, *I pray thee my Lord*. as Pharaoh that is, of princely power and Majesty: so shewing a reason why he sought him not to be angry: for the Kings wrath is like the roaring of a Lyon: Prov. 19. 12.

Ver. 20. and a child] understand, he hath a child, as the Greeke explaineth it, *of old age* that is, borne him, when he was old, see Gen. 37. 3. the yongest] or, a little one.

Ver. 21. that I may see] or, and I will see my eye, that is, behold him. The Greeke translateth, *and I will have care of him*. So, setting of the eye, sometime signifieth, as Jer. 40. 4. In this sense, it was a promise of princely clemency, that they might the more

more readily bring their brother.

Ver. 22. yong-man] so called because he was the yongest of the brethren: yet was hee at this time married, and had sevenne sonnes. Gen. 46. 21. he] that is, the father would dye.

Ver. 23. no more see] or, not adde to see my face. See Gen. 43. 5.

Ver. 28. is torne] or, tearing is torne: the Chaldee saith killed: the Greeke thus, *ye said unto mee that he was eaten of wilde beasts*: see Gen. 37. 33.

Ver. 29. mischiese] in Chaldee, death. gray-haires] Hebr. graynesse, or, hoarinesse. So Gen. 42. 38. with evill] that is, with affliction and sorrow, as is explained, verse 31. So evils, are often used for afflictions, Deut. 31. 17. Psal. 88. 4.

Ver. 30. his soule] that is, the old mans life: see Gen. 19. 17. and 37. 21. bound up in his soule] that is, knit with the yong-mans life. The Greeke translateth, *his soule hangeth on this mans soule, (or life)*. This phrase signifieth intire love, as 1 Sam. 18. 1. So the Chaldee expresth it, *his soule is beloved unto him, as his owne soule*.

Ver. 31. is not] namely, with us, as the Chaldee addeth.

Ver. 32. a sinner] and so guilty, and subject to punishment: see Gen. 43. 9.

Ver. 33. in stead of the yong-man] herein Judah sheweth his faithfullnesse and love to his father, and brother, in this necessity, upon which experiment Ioseph prently manifesteth himselfe, Gen. 45. 1.

Iudas being surety for his brother, is here an image of Christ (the Lion of the tribe of Iudah, Rev. 5. 5.) who being surety for us, Heb. 7. 22. hereby have we perceived his love, that hee laid downe his life for us, therefore we ought also to lay downe our lives for our brethren, 1 Ioh. 3. 16.

Ver. 34. shall finde] that is, shall come upon my father. So finding is often used, 1 Chro. 10. 3. Psal. 116. 3. and 119. 113.

CHAP. XLV.

1. Ioseph maketh himselfe knowne to his brethren. 5. Hee comforteth them in Gods providence. 9. Hee sendeth for his father. 16. Pharaoh confirmeth it. 21. Ioseph furnissheth them for their journey, and exhorteth them to concord. 25. Iakob is revived with the newes.

And Ioseph could not refrain himselfe, before all that stood by him; and he cried, Cause every man to goe-out from mee: and there stood not a man with him, when Ioseph made himselfe knowne, unto his brethren. And he gave forth his voice, with weeping: and the Egyptians heard, and the house of Pharaoh heard. And Ioseph said unto his brethren, I am Ioseph; is my father yet living? And his brethren could not answer him; for they were suddenly troubled at his

presence. And Ioseph said unto his brethren; Come neere to mee I pray you, and they came neere: and he said, I am Ioseph your brother; hee whom you sold, unto Egypt. And now, bee not grieved; neither let there be anger in your eyes, that ye sold mee hither: for God did send me before you, for preservation-of-life. For these two yeeres hath the famine bene in midst of the land: and yet, (there are) five yeeres, in which there shall be no earing, or harvest. And God sent me, before you; to put for you a remnant, in the earth: and to preserve life unto you, by a great escaping. And now, not-yo send me hither, but God: and he hath put me, for a father to Pharaoh; and a Lord, to all his house; and a ruler, in all the land of Egypt. Hasten you, and goe up to my father; and say unto him: thus saith thy sonne Ioseph; God hath put me for a Lord, of all Egypt: come downe unto mee, stand not still. And thou shalt dwell in the land of Goshen, and thou shalt be neere unto me; thou, and thy sonnes, and thy sonnes sonnes: and thy flocks and thy herds, and all that thou hast. And I will nourish thee, there; for yet, (there are) five yeeres of famine: lest thou be impoverished, thou and thy house, and all that thou hast. And behold, your eyes see; and the eyes of my brother Benjamin: that it is my mouth, that speaketh unto you. And you shall tell my father of all my glory in Egypt; and of all that ye have seene: and ye shall haste, and bring-downe my father, hither. And he fell upon his brother Benjamins necke, & wept: and Benjamin, wept upon his necke. And hee kissed all his brethren, and wept upon them: and afterward, his brethren spake with him. And the voyce was heard, in Pharaohs house, saying, Iosephs brethren, are come: and it was good in the eyes of Pharaoh: and in the eyes of his servants. And Pharaoh said unto Ioseph, say unto thy brethren, this doe ye; lade your beasts, and goe get ye, to the land of Canaan. And take our father, & your houses, and come unto me: and I will give you, the good of the land of Egypt; and yee shall eate, the far of the land. And thou art commanded, this doe ye: take unto you out of the land of Egypt, wagons, for your little ones, and for your wives, and take-up your father, and come. And your eye, let it not spare your stuffe: so the good of all the land of Egypt, is yours. And the sonnes of Israel did so; and Ioseph gave them wagons, according to the mouth of Pharaoh: and gave them provision, for the way. To all of them

hee gave, to *eeb* man changes of garments: and to Benjamin he gave, three hundred (*shekels*) of silver; and five changes of garments. And to his father, he sent after this manner, tennce hee asses; carying of the good things of Egypt: and tennce three asses, carying corn and bread, and viduals for his father, by the way. And hee sent away his brethren, and they departed: and hee said unto them, bee not stirred (*one against another*) by the way. And they went up, out of Egypt and came, to the land of Canaan, unto Iakob their father. And they told him, saying; Ioseph is yet alive; and that he is ruler over all the land of Egypt: and his heart fainted, for he beleeved them not. And they spake unto him, all the words of Ioseph, which hee had spoken unto them; and hee saw the wagons, which Ioseph had sent, to cary him: and the spirit of Iakob their father revived. And Iisael said, it is enough, Ioseph my sonne is yet alive: I will goe and see him, before I dye.

Annotations.

R Ephraim] or containe himselfe by force, from crying out and manifesting himselfe, as hitherto he had done, Gen. 43. 31. This word, the Prophet applyeth also unto God, who having long restrained himselfe in the afflictions of his people; will in the end for their deliverance, *crie one like a travelling woman*, &c. Eft. 4. 14.

Verl. 2. gave forth his voice] that is, *cried aloud*. An Hebrew manner of speaking often used, as Numb. 14. 1. 2 Chron. 24. 9. Psal. 46. 7. and 68. 34. and 77. 18. So the Greeke, *Hee causeth his voice with weeping*.

Verl. 3. suddenly troubled] or *appalled*, with feare, and hasty troubled thoughts. Occasioned by the confidence of their former wickednesse, and the beholding of Iosephs present glory. So when the spirit of grace shall be powred upon the Israelites, they shall see Iesus whom they have pierced, and shall mourn for him, &c. Zach. 12. 10. Rev. 1. 7.

Verl. 4. be whom] Hebr. *me*: which word either may be omitted, (as that observed on Gen. 5. 29.) or expressed in English, *be*: added for vehemencie sake, and to assure his brethren, that he was Ioseph.

Verl. 5. angry] or *displeasure*, griefe, as Gen. 4. 5. that is, *hee was angry* (or *displeased*) with your selves. Hee would have them moderate the sorrow for their sin, with consideration of Gods providence, that turned it unto good. The Greeke translateth, *let it not seeme bad unto you*. Here Ioseph is farre from revenge, or insulting against his troubled brethren: but Christ prayed for his crucifiers, Luke 23. 34. and by his Apostles comforted them with hope of the blotting out of their sinnes, when the times of refreshing should come from the presence of the Lord, Acts 3. 21. 25. 17. 18. 19.

Verl. 6. earing] that is, *ploughing*, or *village* of the land: the Chaldee faith, *ploughing*. This seemeth to befor lacke of corne, which therefore in the last yeere, Ioseph supplied: Gen. 47. 23.

Verl. 7. to put for you a remnant] that is, *to preserve for* (or *unto*) *you*, *a remnant*: that you and yours might remaine alive. The contrary whereof is in 2 Sam. 14. 7. The Greeke translateth, *that there might be left unto you a remnant*. To preserve life unto you] that is, *to keepe you and yours alive*. Or, *to preserve alive unto you*: as the Greeke turneth it, *to nourish up of you a great remnant*. By a great escape] or, *evasions*; that is, *by a great deliverance*; or, (according to the Greeke interpretation) *by a great multitude that escape*: having respect to the great multiplication of them in Egypt according to Gods promise, Gen. 15. 13. 14. The Hebrew escape] or *Evulsion*, is used for a company or remnant that escape danger, 2 Chron. 30. 6. Eft. 10. 20. (as *captivitie*, is a company of captives, Numb. 21. 1. Deut. 21. 10.) and so the Greeke here translateth it *a remnant*.

Verl. 8. but God] whose wisdom and providence ruleth all, and his goodness turneth the evil actions of men, oftentimes to good events: therefore is this ascribed to GOD rather than to them, Gen. 50. 20. Psal. 105. 17. So Herod and Pontius Pilate, with the Gentiles & the people of Israel, did against Iesus, whatsoever Gods hand, and his counsell determined before to be done, Act. 4. 27. 28.

put mee for] or, as the Greeke explaineth it, *made me as a father*: to acknowledging God to be his exalter, as he had bene his afflicter. A father, is used for any teacher, guide, counsellor, &c. Iudg. 17. 10. 11.

Verl. 10. Goshen] in Greeke *Gefson*: a province in the land of Egypt, fat and fertile, good for to feed cattell, lying next to the land of Canaan: see Gen. 46. 28. 29. and 47. 1. 6. 27.

Verl. 11. impoverished] Greeke, *warne-out*: that is, *perish with poverty*. thy house] that is, *household*: in Greeke, *thy sonnes*.

Verl. 12. my mouth] and not an interpreter, as did before, Gen. 42. 23. for an interpreter is an other mans mouth. Exod. 4. 16. The Chaldee faith; *in your tongue I speake with you*.

Verl. 14. wept] through joyfull passion of mind. See Gen. 29. 11.

Verl. 15. spake] being refreshed by his words, from their amazed feare, which kept them from speaking. Psal. 77. 5. By speaking may also be implied the confession of their sinne, and feare for the same. So Moses spake, Exod. 19. 19. that is, acknowledged his feare and infirmity. Heb. 12. 21.

Verl. 16. the voice] that is, *the same*, or *rumour* of this thing. *good in the eyes]* that is, *pleasing*: they liked well of it. See Gen. 16. 6. The Greeke here translateth, *Pharaoh was glad*.

Verl. 18. Your houses] that is, *your households*, as v. 11. The Chaldee faith, *the men of your house*: the Greeke, *your goods*. the good] that is, *the good things*: the Greeke addeth, *of all the good things*. So after in verse 20. and 23. the fau] the Chaldee translateth, *the goods*; the Greeke, *the marrow*: that

CHAP. XLVI.

1. Iakob sacrificeth at Beerseba: is comforted of God, concerning his journey. 5. Thence hee with his company, goeth into Egypt. 8. The number of his family that went into Egypt. 28. Iudab is sent to Ioseph, who cometh to meet Iisrael his father. 31. He instructeth his brethren how to answer to Pharaoh.

is the best fruit: see Gen. 27. 28.

Verl. 19. thou art commanded] thou (Ioseph) hast authority from me and full power. The Greeke expreth it thus: *and thou comest and, thou these things, that they take wagons*, &c. As Pharaoh here sheweth himselfe bountifull and gracious to Iakobs house, for Iosephs sake: so God hath promised for Isaks sake to make Kings the nursing fathers of Iisael, Eft. 49. 1. — 23.

Verl. 20. let it not spare] that is, *not regard your stuffe* (or *vestels*): or, *let it not be grieved, to leave your stuffe behinde you*. The eye-sparing (or pitying) is a common phrase, see Deut. 7. 16. and 19. 13. 21. Ezek. 7. 4. 9. and 16. 5. and 20. 17. &c.

Verl. 21. the mouth] that is, *the commandments*, verse 19. or words, as the Greeke explaineth it. So in Job 39. 50. Eccles. 8. 2. See Gen. 24. 57. provision] of food, as the Greeke hath.

Verl. 22. changes of garments] robes, or upper garments, which they used in those countries often to shift, putting off and on: as wee doe clothes or gowns. The Chaldee translateth them *stoles* (or robes): and the Gr. here double *stoles*: & after to Benjamin *changeable stoles*. Such were wont to be given for honor, or reward, Iudg. 14. 12. 19. So in Rev. 6. 11. *white stoles*. (or robes) are given to the soules under the altar. Allo Rev. 7. 9. 14. *stoles* & *willings*: this word the Chaldee also addeth: see Gen. 20. 16.

Verl. 23. after this manner] as many robes and shels, as he gave Benjamin: (so the Greeke translateth, according to the same things. Or, as this that followeth: viz. *tenne asses*, &c.

Verl. 24. hee was not stirred] or, *make no stirre*: that is, as the Greeke translateth *he was not angry*: the Chaldee content not; or, *shall not out by the way*. The word signifies stirring with anger and rage, as Prou. 29. 9. 2 King. 19. 27. or with griefe, as 2 Sam. 18. 33. This he spake, because some perswaded, and the rest (save Ruben) consented to the selling of him into Egypt: Gen. 37. that now, they should make no stirre about these and the like things; and Rubens former words, in Gen. 42. 22. occasioned this charge.

Verl. 26. and that he] or, leaving out the word *that*, as superfluous, as the Greeke translateth, *and hee ruleth all Egypt*. For in the Hebrew, words sometime are redundant, as is observed on Gen. 7. 17. and 17. 4. *fainted* or, *was weakened*, with unbelief: that is, *doubted* of that they said: yet daunted with the newes they brought. So the Chaldee interprets it *doubting*, or *wavering*; and the Greeke, *ambushment*. For unbelief and doubting, weakeneth the heart, Rom. 4. 19. 20. Mat. 14. 31. See also Gen. 15. 6.

Verl. 27. revived] the Greeke expreth it by a word (*anezoprospe*) which signifies the *reviving* or *stirring up* of fire that is buried under ashes; which word Paul useth in 2 Tim. 1. 6. for *stirring up* the gift of God. The Chaldee also here translateth, *the body spirit revived upon Iakob*.

Verl. 28. enough] or *much*. The Greeke translateth, *It is a great thing to mee, if my sonne Ioseph yet live*: and the Chaldee faith, *it is great joy unto me*.

AND Iisrael journeyed, and all that he had; and came to Beerseba: and sacrificed sacrifices, unto the God of his father Iisak. And God said to Iisael, in visions of the night; and said, Iakob Iakob: and hee said, loe here I am. And hee said; I am God, the God of thy father: feare not, to goe downe into Egypt; for I will make of thee there, a great nation. I, will goe downe with thee, into Egypt; and I, will also bringing thee up: and Ioseph, shall put his hand upon thine eyes. And Iakob rose up, from Beerseba: and the sonnes of Iisrael, carried Iakob their father, and their little ones, and their wives; in the wagons, which Pharaoh had sent: to cary him. And they took their cattell, and their substance, which they had gathered in the land of Canaan; and came into Egypt: Iakob, and all his seed with him. His sonnes, and his sonnes sonnes with him; his daughters, and his sonnes daughters, and all his seed; brought he with him, into Egypt. And these are the names, of the sonnes of Iisrael, which came into Egypt, Iakob and his sonnes: the first-borne of Iakob, Ruben. And the sonnes of Ruben: Enoch and Phallu, and Hezron and Carmi. And the sonnes of Simeon: Iemuel, and Iamin, and Ohad, and Ischin, and Zohar: and Saul, the sonne of a Canaanitess. And the sonnes of Levi: Gershon, Kohath, and Merari. And the sonnes of Iudah; Er, and Onan, and Selah, and Pharez and Zarah: and Er and Onan dyed, in the land of Canaan; and the sonnes of Pharez, were Hezron and Hamul. And the sonnes of Issachar, Thola, and Phuvah, and Iob and Simron. And the sonnes of Zabulon; Sereed, and Elon, and Iahleel. These, be the sonnes of Leah, which she bare unto Iakob, in Padan-Aram; and Dinah his daughter: all the soules, his sonnes and his daughters, were thirtie and three. And the sonnes of Gad; Ziphion, and Haggi, Suni, and Ezbon, Eri, and Arodi, and Areli. And the sonnes of Aser; Iimnah and Iisvah, and Iisvi, and Beriah; and Serah their sister: and the sonnes of Beriah; Cheber, and Malchiel. These, are the sonnes of Zilpah; whom

whom Laban gave, to Leah his daughter : and the bare these unto Jakob, sixteen souls. The sonnes of Rachel, Jakobs wife, Ioseph, and Benjamin. And there was borne to Ioseph, in the land of Egypt, whom Aenath daughter of Potipherah Priest of On, bare unto him: Manasseh, and Ephraim. And the sonnes of Benjamin, Belah, and Becher, and Ashbel, Gera, and Naaman, Bichi, and Rohi: Muppin and Huppim, and Ard. These are the sonnes of Rachel, which were borne to Jakob: and all the soules, fourteen. And the sonnes of Dan, Chusim. And the sonnes of Naphtali, Iachzeel, and Guni, and Iezer, and Sillem. These are the sonnes of Bilhah, whom Laban gave, to Rachel his daughter: and the bare these unto Jakob, all the soules were seven. All the soules that came with Jakob into Egypt, which came out of his thigh, besides the wives of Jakobs sonnes : all the soules, were sixtie and fixe. And the sonnes of Ioseph, which were borne to him in Egypt, were two soules: all the soules of the house of Jakob, that came into Egypt, were seventeen. And he sent Judah before him, unto Ioseph, to signifie before him, to Goshen : and they came into the land of Goshen. And Ioseph, bound his charret, and went-up, to meet Israel his father, to Goshen: and he presented himselfe unto him, and hee fell on his necke, and wept on his necke, still. And Israel said unto Ioseph, now let mee dye : since I have seene thy face, because thou art yet alive. And Ioseph said unto his brethren, and unto his fathers house, I will goe-up, and shew Pharaoh: and will say unto him, my brethren, and my fathers house, which were in the land of Canaan, are come unto me. And the men, are sheep herds; for they are, men that feed cattell : and they have brought their flocks and their herds, and all that they have. And it shall be, when Pharaoh shall call you, and shall say, what are your works? Then yee shall say, thy servants have beene men that fed cattell, from our youth even untill now, both we, and also our fathers : that, we may dwell, in the land of Goshen, because every sheep-herd, is an abomination to the Egyptians.

Annotations.

Bertheba in Greeke, The well of the oath, see Gen. 21. 14. 31. and 26. 33. this was the way from Chevron in Canaan, towards Egypt: and a place where he and his fathers had received mer-

cies from God. Gen. 21. 31. 33. and 26. 33. sacrificed that is, killed beasts for sacrifice: so both giving thanks for the tidings of Ioseph, and consulting with God about his going into Egypt; whither in former time, Isaac his father was forbidden to goe, in time of famine. Gen. 26. 1. 2. 3. and whereof he now made some doubt, v. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen. 15. 13. 14. and now hee and his fathers had beene pilgrimes 215. yeeres, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and hee saw little hope of the fulfilling of that promise, being now to goe but with 70. soules into an other barbarous country. Onely, as by faith they had sojourned in the land of promise, as in a strange country, Heb. 11. 9. so now also by faith hee would goe to sojourn in Egypt, if God should so command him. Among the Gentiles they used also to offer sacrifice, when they tooke a journey in hand: *Feustus lib. 14.*

Verf. 2. *wisdom* in Greeke, *avision*, or *Sight*. See Gen. 15. 1.

Verf. 3. *God* Hebr. *Ely* that is, the mighty: see Gen. 14. 18. *make of thee* Hebr. *put thee there unto a great nation*. So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. and 35. 11.

Verf. 4. *bringing bring-up* that is, *surely bring thee up*: Gr. *will bring thee up unto the end*. This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Jakob himselfe was brought againe into Canaan, dead, Gen. 50. 13. his posterity were brought alive, a mighty army, Ios. 3. &c. And from hence, the Hebrew Doctors gather a general rule, that *where-soever Israel are in captivity* (or affliction) the presence of God is with them. R. Menachem on Gen. 46. *upon thine eyes* that is, *shall close up mine eyes when thou dyest*: and so burie thee. An ancient and honourable custome, used of them, and all nations. *The custome* (afterwards) *in Israel*, *about the dead*, and their buriall, was this: they closed up the eyes of the dead, and if his mouth were open, they tied up his jawes, and stopped the holes of his body, after that they had washed him: and anointed him with sweetmeat made of divers sorts of spices: and shaved off his haire, and wrapped him in white linnen clothes, that were not of deere price: and they used to cover the face of the dead with a napkin of azur, (that is, a quarter of a shekel) price, that the poore might be able also to buy it, &c. And it was unlawful to bury them in shrouds of silke, or cloth of gold, or broderie, though hee were a Prince in Israel, for this was grosse pride of spirit, and the corrupt worke of infidels. And they carried the dead upon their shoulders unto the grave. *Maimon in Alish. tom. 4. treat. of Mourning, ch. 4. S. 1. 2.*

Verf. 6. *into Egypt* to sojourn there, in the land of Cham. Plal. 105. 23. This journey of his is sundry times mentioned, Ios. 24. 4. Ela. 52. 4. Ad. 7. 15. Num. 26. 15. Deut. 10. 22. This was in the 130. yeere of Jakobs life, Gen. 47. 9. after the promise made to Abraham 215. yeeres, Gen. 12. 4. in the yeere of the world, 2298. *seed* that is, children,

children, or posterity. See Gen. 3. 15. and 13. 55. So the Chaldee translate it *sonnes*.

Verf. 7. *daughters*: one daughter, *Dinah*, verse 15. in vert. 23. *sonne*: for one sonne.

Verf. 9. *Carmi* in Greeke *Charme*. These four, were heads of their fathers house, and of them are named the families of the tribe of Reuben: Exod. 6. 14. Num. 26. 5. 6. 1 Chron. 5. 3. So of the rest that follow.

Verf. 10. *Issuel* called also *Nemuel*, in Num. 26. 12. 1 Chron. 4. 14. *Obad* in Greeke *Ad*. This man is not mentioned in the families of Simson, Num. 26. 12. 1 Chron. 4. 24. it seemeth hee and his were then perished. *Iachin* called also *Iarib*. 1 Chron. 4. 24. of him was a familie called *Iachinites*, Num. 26. 12.

Zohar in Greeke *Saur*: by transposition of letters hee is also called *Zerah*, and his familie *Zarhites*, Num. 26. 13. 1 Chron. 4. 24. *Canaanite* [or] *Canaanitish woman*, the cursed stocke, with which Israels sonnes ordinarily might not marry: Gen. 28. 1.

Verf. 11. *Gershon* called also *Gershon*, 1 Chron. 6. 16. *Kobath* or *Kobath*, in Greeke *Kath*. This man was grand-father to *Aaron* and *Moses*, and *Maria*: Ex. 6. 5. 18. 20. Of this familie came the Priests of Israel, 1 Chron. 6. 3. 4. &c. and the *Kobathites* had the principal place in the service of the sanctuary, Num. 2. 31. and they are reckoned before the *Gershonites*, Num. 4. 34. &c.

Verf. 12. *dyed* by untimely death, at Gods hand, for their sinne, Gen. 38. 7. — *Hezon* in Greeke *Afron*; but the Apostle writeth him in Greeke, *Efrom*, Mat. 1. 3. by interpretation, the middle of exultation.

Verf. 13. *Issachar* why his familie is set before other his elder brethren, is shewed on Gen. 35. 23. *Tholab* he had a rare blessing, in multitude of children: for of this *Tholab* were 22600. valiant men of warre, in Davids dayes, 1 Chron. 7. 2. There was also a Iud of this name and tribe, Iudg. 10. 1.

Phuvab called also *Phuab*, 1 Chron. 7. 1. and so the Greeke here writes him, *Phoua*. *Iob* called also *Iafub*, Num. 26. 24. 1 Chron. 7. 1. and so the Greeke writeth him here, *Iafub*. *Simron* or *Shimron*, in Greeke, *Zambrian*.

Verf. 14. *Elen* in Greeke, *Allon*. *Labieel* in Greeke, *Aiel*.

Verf. 15. *Padan* or *Mesopotamia*; see Gen. 25. 20. There Leases sonnes were borne; but the families of her sonnes here reckoned, were borne after they came thence into Canaan. *all the soules* that is, *persons*, Gen. 12. 5. Heb. *soul*, which the Greeke translateth, *soules*: so after. *and three* counting Jakob himselfe for one, as verse 8. and excluding *Er* and *Onan*, which were dead; as Leah herselfe also was.

Verf. 16. *Zephion* called also *Zephon*, Num. 26. 15. and here in Greeke *Saphon*. *Suniz* in Greeke, *Sammis*. *Ezkon* called also *Ozni*, Num. 26. 16. in Greeke here *Tosaban*. *Er* in Greeke, *Aedris*. *Arod* called *Arod*, Num. 26. 17. in Greeke, *Arodes*.

Verf. 17. *Ishub* in Greeke, *Iefova*. This mans name and familie is wanting, in Num. 26. 44.

Beriah in Greeke *Baria*, and *Sara* their sister.

Verf. 19. *wife* so called rather then the rest, because Jakob purposed to married her onely, and loved her best; see Gen. 29. 18. 30.

Verf. 20. *prince*: see Gen. 41. 45. The Greeke faith, *Priest of Heliopolis*. *Ephraim* Here the Greeke translation addeth these words: *And the sonnes of Manasse, whom his concubine Syrabore unto him, were Machir: And Machir begat Galaad. And the sonnes of Ephraim, Manasses brother, were Sutaam and Taam, and the sonnes of Sutaam; Edem*. This is not in the Hebrew of Moses; but was translated by the Greeke interpreters; from 1 Chron. 7. 14. 20. unto this place, by reason of that speech in Gen. 50. 23. that Ioseph saw his children to the third generation. And having added these five sonnes and nephews, they doe summe up all in verse 27. to be 75. *soules*, where the Hebrew hath but 70. and the new testament also allegeth that number, 75. in Act. 7. 14. following the Greeke, as it doth elsewhere for *Canaan*, in Luk. 3. as is observed on Gen. 11. 12.

Verf. 21. *Belah* in Greeke, *Bala*; he was the eldest of his sonnes, 1 Chron. 8. 1. *Becher* in Greeke, *Chobor* was not the second, but seemeth to be the fourth sonne, called *Nobah*, 1 Chron. 8. 2. neither is his name or family reckoned, in Num. 26. 38. but in 1 Chron. 7. 8. there is mention of his children. *Abbel* in Greeke, *Alphel*: hee was the second sonne by birth, 1 Chron. 8. 1. called also *Jediel*, 1 Chron. 7. 6. and is named as second in Num. 26. 38. *Gera* the Greeke translation addeth, and the sons of *Bala* were *Gera*. &c. which seemeth to be taken from 1 Chron. 8. 3. where one *Gera* is made son of *Belah*. But how Benjamin being himselfe young, should now have a sons ton, is hard to comprehend. Moreover in Num. 26. 38. there is no mention of *Gera*: neither was he Benjamin third sonne, but *Achra*, 1 Chron. 8. 1. called here *Echi*.

Naaman in Greeke, *Nocman*: in 1 Chron. 8. 4. one of this name is sonne to *Belah*; as the Greeke translation maketh this here: see also Num. 26. 40. *Echi* in Greeke, *Eigchem*: called also *Achram*, Num. 26. 38. & *Achrah*, the third son of Benjamin, 1 Chron. 8. 1. *Rah* but in this man, there is no mention in Num. 26. 38; but in 1 Chron. 8. 2. he seemeth to be named *Rapha*, the son of: who was father to *Palti*, one of the spies sent to view the land of Canaan, Num. 13. 10. who for his slanderous report, dyed with the rest, of a plague before the Lord, Num. 14. 26. 37. and so it may be, none of his family was left, to be reckoned in Num. 26. *Muppin* in Greeke, *Muppin*: called also *Shopham*, Num. 26. 39. and *Shuppin*, 1 Cron. 7. 11. *Huppim* called *Hupham*, Num. 26. 39. in Greeke, *Opheimim*. *Ard* The Greeke faith, *And Gera begat Arad*, in Num. 26. 40. *Arad* seemeth to be the sonne of *Belah*.

Verf. 22. *were borne* Hebr. *was borne*: so in Gen. 35. 26. *fourteen* the Greeke faith, *eighence*: by reason of that addition forementioned in v. 20. yet here faileth one in the summe. The Chaldee agreeth with the Hebrew.

Verf. 23. *sonnes* that is, *one Sonnes*, which was all P char

that Dan had. So in verſ. 7. *daughters*, for *one daughter*. Change of number is often in the Hebrew. *As tribes* of Benjamin. 1 Sam. 9. 21. *Septibres*, 2 Chron. 16. 14. *ſonnes for ſonne*, Gen. 21. 7. Num. 26. 42. 2 Chron. 24. 25. *theeves*, for one of them, Matth. 27. 44. Luk. 23. 39. 43. *aſſes*, Zach. 9. 9. for *an aſſe*, Matth. 21. 5. & *he ſate upon them*, Matth. 21. 7. for which in Mark. 11. 7. is written, *he ſate upon him*. *Chufim* called alſo *Shubim*, Num. 26. 42. In Greeke, *Aſom*.

24 Verſ. 24. *Iachziel*, &c. in Greeke *Aſel*, and *Gomni*, and *Iſachar*. *Silem*: or *Shillem*: called alſo *Sallum*, 1 Chron. 7. 13. in Greeke, *Sallum*.

26 Verſ. 26. *his thigh* [that is, *his body*; or *loynes*: of his ſeed: a moſt manner of ſpeech: ſo Exod. 1. 5. *ſexies and ſex*] ſo alſo the Greeke here is. This number, is beſide Iakob himſelfe, with whom they came.

27 Verſ. 27. *two ſoules*: theſe words the Greeke tranſlation doth mit: having added more in verſe 20. *came* underſtand, with Iofeph and his ſonnes who were there before. *ſeventie* [with Iakob and Iofeph in the funne. The Greeke tranſlateth, *ſeventie ſoules*; and ſo Stephen alſo geth the number, Acts 7. 14. the cauſe is before touched in verſe 20. The like is in Exod. 1. 5. But in Deut. 10. 22. the Lxxij. Greeke interpreters, as well as the Hebrew, have but 70 *ſoules*. Which manifeſteth the Hebrew text here to be exact; and the five to be added by the tranſlators. The Hebrew Doctors ſay, that *things beneath* do myſtically ſignifie *things above*; and theſe 70 *ſoules* ſignified the 70 *Angels* that are about *(Gods)* glorious throne, the *Preſidents* over the (ſeventie) nations. R. Menachem on Gen. 46. See alſo the notes on Deut. 32. 8. In that Abrahams ſeed, in 215 yeeres, were but 70. ſoules: it ſheweth the ſlow and ſmall increaſe of the church at the beginning. But in 215. yeeres more, they were multiplied to ſix hundred thouſand men, beſides women and children. Exod. 12. 37. Num. 1. 46. Hereupon Moſes ſaid; *Thy fathers went downe into Egypt, with 70. ſoules*: and now, *Iehovah thy God hath made thee, as the ſtars of heaven for multitude*. Deut. 10. 22.

28 Verſ. 28. *to informe* [or, *to teach*; that is, *that hee might informe* (or *teach*) him. And it may be underſtood, both that Iudas might informe Iofeph of his fathers coming; and eſpecially that Iofeph might informe and teach where Iakob ſhould abide at Goſhen, when there hee came; and ſo as the Chaldee tranſlateth it, *to prepare before him*. Like-wiſe *Theramus Ieruſalem* expoundeth it, *to prepare a place for him, wherein to dwell in Goſhen*. before him] that is, before himſelfe came to Goſhen: ſo the phariſaſome meaneth, as Gen. 30. 30. or 32. *his place*; that is, to meet him; ſo the Greeke tranſlateth, *beſide Iudas before him unto Iofeph, to meet him at Heropolis in the land of Ramelſes*.

29 Verſ. 29. *bound* [that is, *ordered and made ready*, (as the Chaldee expounds it): tying and coupling the horſes in it. ſo Exod. 14. 6. 1 King. 18. 44. The Greeke tranſlateth, *joined*. *preſented himſelfe* [or, *came*, *ſeene*, *appeared*]: this was to honour his father. The ſame word is uſed in the law, for mens *appearing* (or *preſenting themſelves*) unto the Lord,

Exod. 23. 17. *ſtill* [or yet; that is, *a good while*; and as the Greeke tranſlateth, *with much weeping*.

Verſ. 30. *let me dye* [that is, *I am willing to dye*. The Chaldee tranſlateth, *now though I ſhould dye, yet am I comforted, ſince I ſee thy face*. So Simon when he ſaw Chriſt, Luk. 22. 9. 30.

Verſ. 32. *ſheep-herds* or *feeders of ſheep*: ſo verſe 34. *men that feed cattell*: ſo the Greeke well explaineth the Hebrew phraſe, *men of cattell*, that is, which feed or nourish them: *grafers*. The Chaldee ſaith, *Lords* (or *poſſeſſors*) of *ſlockes*. So *men of the ground*, for an *husbandman*, Gen. 9. 20. Iofeph was not aſhamed of his kindred, and their baſe trade, before King Pharaoh though he knew their occupation was abominable in Egypt: verſe 33.

Verſ. 33. *worker* in Greeke, *work*: that is, *your occupation, or trade*. So in Gen. 47. 3. *an abomination*: therefore the Egyptians would not ſo much as eat with them: ſee Gen. 43. 32. This is the condition of Gods Church on earth; they are *made as the ſtils of the world*, the *off-ſcouring of all things*; 1 Cor. 4. 13. Even Chriſt himſelfe (the *ſhepherd of our ſoules*. 1 Pet. 2. 25) was the *reproach of men*, and *deſpiſed of the people*, Pſal. 22. 7. Ela. 53. 3.

CHAP. XLVII.

1. Iofeph preſenteth five of his brethren, 7. and his father before Pharaoh. 11. He giveth them habitation and maintenance. 13. The famine increaſing, Iofeph for cometh all the Egyptians money, 16. their cattell, 18. their lands to Pharaoh. 22. The Priests land was not bought. 23. He leaſeth the land to the Egyptians for a ſixt part. 28. Iakobs age. 29. He ſworeth Iofeph, to bury him with his fathers.

AND Ioseph came, and told Pharaoh; and ſaid, my father and my brethren, and their ſtockes and their herds, and all that they have, are come, out of the land of Canaan: and behold they are in the land of Goſhen. And he tooke ſome of his brethren, five men: and preſented them, before Pharaoh. And Pharaoh ſaid, unto his brethren, what are your workes? And they ſaid unto Pharaoh, thy ſervants are ſheepherds, both we, and alſo our fathers. And they ſaid unto Pharaoh, for to ſojourne in the land, we come: for there is no paſture, for the ſlockes, which thy ſervants have; for the famine is heavy, in the land of Canaan: and now, we pray thee, let thy ſervants dwell in the land of Goſhen. And Pharaoh ſaid, unto Ioseph, ſaying; thy father & thy brethren, are come unto thee. The land of Egypt, it is before thee; in the beſt of the land, make thou thy father and thy brethren to dwell: let them dwell, in the land of Goſhen; and if thou knoweſt, that there

bee among them, men of activitie: then appoint thou them rulers of cattell, over thoſe which I have. And Ioseph brought-in, Iakob his father; and made him ſtand, before Pharaoh: and Iakob, bleſſed Pharaoh. And Pharaoh ſaid, unto Iakob: how many are the dayes, of the yeeres of thy life? And Iakob ſaid, unto Pharaoh; the dayes, of the yeeres of my pilgrimages, are an hundred, and thirtie yeeres: few and evill, have bene the dayes, of the yeeres of my life; and they have not attained, unto the dayes of the yeeres of the life of my fathers, in the dayes, of their pilgrimages. And Iakob, bleſſed Pharaoh: and went out, from before Pharaoh. And Ioseph placed, his father and his brethren, and gave them a poſſeſſion, in the land of Egypt; in the beſt of the land, in the land of Ramelſes: as Pharaoh had commanded. And Ioseph nourished his father & his brethren, and all his fathers houſe: with bread, according to the little-ones. And there was no bread, in all the land; for the famine was very heavy: and the land of Egypt, & the land of Canaan, fainted, by reaſon of the famine. And Ioseph gathered up all the money that was found in the land of Egypt, & in the land of Canaan for the come which they bought: and Ioseph brought the money unto Pharaohs houſe. And the money was ſpent out of the land of Egypt, and out of the land of Canaan: and all the Egyptians came unto Ioseph ſaying, give us bread; and why ſhould we dye, in thy preſence: becauſe money faileth. And Ioseph ſaid, give your cattell; and I will give you, for your cattell: if money faile. And they brought their cattell, unto Ioseph; and Ioseph gave them bread, for horſes, and for cattell of the ſlocke, and for cattell of the herd, and for aſſes: and hee led them with bread, for all their cattell, in that yeere. And that yeere, was ended; and they came unto him, in the ſecond yeere, and ſaid unto him, we will not hide it from my Lord; how that money is ſpent, and the poſſeſſion of beaſts, (is come) unto my Lord: there is not left, before my Lord, ought ſave our bodies, and our land. Wherefore ſhall we dye before thine eyes; both wee and our land: buy us and our land, for bread: and wee will be, wee and our land, ſervants to Pharaoh; and give thou ſeed, that wee may live and not die, that the land be not deſolate. And Ioseph bought all the land of Egypt, for Pharaoh; for the Egyptians ſold, every man his field, becauſe the famine prevailed over them: and the land became Pha-

raohs. And the people, he removed them to cities: from one end of the border of Egypt, even to the other end thereof. Only the land of the priests bought he not: for the priests had an allowance from Pharaoh; and they did eat their allowance, which Pharaoh gave them; therefore, they ſold not their land. And Ioseph ſaid unto the people, behold, I have bought you this day, and your land, for Pharaoh: loe here is ſeed for you, and yee ſhall ſow the land. And it ſhalbe, in the revenue; that you ſhal give the ſixt part unto Pharaoh: and four parts ſhall be for you; for ſeed of the field, and for your meat, and for them that are in your houſes, & for meat for your little-ones. And they ſaid, thou haſt preferred us alive: let us finde grace in the eyes of my Lord; & we will be ſervants to Pharaoh. And Ioseph put it for a ſtatute, unto this day, over the land of Egypt, for the ſixt part unto Pharaoh: only the land of the priests, of them alone, was not Pharaohs. And Iſrael dwelt, in the land of Egypt, in the land of Goſhen; and they held poſſeſſion therein, and were fruitful and multiplied exceedingly.

AND IAKOB LIVED, in the land of Egypt ſeventeen yeeres: and the daies of Iakob, the yeers of his life, were an hundred & fortie yeers, & ſeven yeeres. And the daies of Iſrael drew nigh, to dye: & he called his ſonne Ioseph, and ſaid unto him; if now I have found grace in thine eyes, put I pray thee thy hand under my thigh: & thou ſhalt doe with me, mercy and truth; bury mee not I pray thee, in Egypt. But I will lye with my fathers: & thou ſhalt cary me, out of Egypt; and bury me, in their burying place: and hee ſaid, I will doe according to thy word. And he ſaid, ſwearing unto me; and hee ſware unto him: and Iſrael bowed himſelfe, upon the beds head.

Annotations.

Some [or part] the Greeke ſaith only, of his brethren.

V. 3. *your workes* [that is, *your occupation*. So Gen. 46. 33. *ſheepherds*.] Hebr. a *feeder of ſheep*, the ſingular being put for all, as Gen. 3. 2. or underſtand, every of them is a ſhepherd.

Verſ. 6. *before thee* [expolled unto, and free for thee. So Gen. 13. 9. and 20. 15. and 34. 10. of *activity* [or, *ability*, *power*, *promiſſe*. It implieth as well ſtiffneſſe of mind, as of body: and of prudence, diligence, valour, Exod. 18. 21. *rulers* [or *maſters*: *theſe which I have*] meaning either *ſheep cattell*,

11. *as the Greeke translath, ruler of my cattell: or shepherde (that is, ruler) which I have already.*

12. *Verf. 7. blessed that is, blessed him, with prayer for his welfare, and thanks for his bounty. So blessing is used for (saluting) 2 King. 4. 29. for praying Num. 6. 23. 24. for thanksgiving Mar. 26. 26. with Luk. 22. 19. Again, Iacob blessed Pharaoh when he went out, verse 10. that is, took his leave, commending him to God.*

13. *Verf. 9. pilgrimage: or sojourning, so hee calleth it, rather than life, both for his many removings from place to place, on earth; and for that we have here no abiding citie, Heb. 13. 14. and 11. 9. 13.*

14. *See before, in Gen. 23. 4. are 130. yeeres] his being in the third yeere of the famine, Gen. 45. 6. Ioseph being 30. yeeres old, 7. yeeres before the famine, Gen. 41. 46. sheweth that Ioseph was borne when his father Iacob was 91. yeeres old: which was the fourteenth yeere of his service to Liban, Gen. 30. 25. and 31. 41. and so Iacob was 77. yeere old, when hee was sent of his parents from the face of Esau and to get a wife in Mesopotamia, Gen. 28. 1. 2. 10. of my fathers] for Abraham lived 175. yeeres, Gen. 25. 7. Isaac 180. yeeres, Gen. 35. 28.*

15. *Verf. 11. placed] or seated, made to dwell. Ramesses] a citie in the land of Goshen in Egypt: mentioned after in Exod. 12. 37.*

16. *Verf. 12. nourished] or sustained, fostered with all things needfull: as he had promised, Gen. 45. 11. and after in Gen. 50. 21. Hereupon he is called the feeder and fower of Israel, Gen. 49. 24. The Greeke translath it estimeret, that is, hee gave them their measure of corne (or portion of meat.) A like word Sotomorie is used for a portion of meat in Luk. 12. 42. which seemeth to have reference unto this place.*

17. *according to the little one] that is, according to the number that was in their families, as well small as great. In this sense the Greeke translath, according to the bodies, that is, the number of their persons. See Gen. 50. 21. The Hebrew may also be Englished, to the mouth of a little one; meaning, as meat is put into a child's mouth, lovingly, tenderly, carefully.*

18. *Verf. 13. the land] the Chaldee expoundeth it, the people of the land, fainted, (or were wearied.) So the Greeke also translath it, fainted: other, ragged, as Prov. 26. 18.*

19. *Verf. 15. why] or for why? but and, is oft used in troubled and passionate speeches; see Genel. 27. 28.*

20. *Verf. 16. give you] to weete, bread, as the Greeke explaineth, & the next verie confirmeth meaning in exchange for their cattell.*

21. *Verf. 17. I shall live] that is, fed and nourished, as the Greeke interpreteth.*

22. *Verf. 18. the 2. yeere] namely after their cattell were sold: which was the sixt yeere of the famine. passion of beasts] that is, stocks and herds and other beasts.*

23. *Verf. 19. and our land weete, dye, that is, be destroyed and barren: as the Greeke explaineth it thus, therefore we dye not before thee, and our land be destroyed, buy me, &c.*

24. *Verf. 20. of Egypt] or, of the Egyptians; as the Greeke translatheth.*

25. *Verf. 21. removed] for made them passe, which was to change their right, and translate the proprietie of their land to Pharaoh, therefore the Gr. interpreteth, he brought them into bondage unto him for servants. Thargum Jerusalem givech another reason hereof, that the Egyptians should not divide the sonnes of Iacob that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 9. 25.*

26. *Verf. 22. the priests] or Primes: the original word significth both; as is observed on Gen. 41. 45. and 14. 18. But both Greeke and Chaldee here translath priests. an allowance] or constitution, statute, that is, a constituted portion of food, (their daily bread) assigned and allowed them. The Greeke translatheth it, a gift; the Chaldee a portion. See also Prov. 30. 8.*

27. *Verf. 23. in the revenue] that is, the increase, when it brings forth fruit: as the Chaldee explaineth, parts] Hebr. hands: in Chaldee parts: see Genel. 43. 34.*

28. *Verf. 25. let us finde grace] vouchsafe to deale in this businesse for us with Pharaoh. See this phrase, Gen. 33. 15.*

29. *Verf. 27. exceedingly] or, vehemently, very mightily: so God fulfilled his promise, Gen. 46. 3.*

Here beginneth the twelfth Section of the law, (and last of Genesis) called And (Iacob) lived. See Gen. 6. 9. This section hath but one letter to distinguish it, whereas the other have three. Hereupon some reckon but 33. Sections in the whole law, joining this with the former. But one R. Abraham, in Zeror Hammar, (speaking of this one letter, S, which standeth for Sethumath, that is, close, thinketh this to be a closed section, because (saith he) it is the key, and scale of this booke, yea of the whole law, and of all the Prophets, unto the dayes of Christ. For in Iacob's blessing (Gen. 49.) are shewed all the capivities of Israel, and the deliverance, until the Teacher of Justice come, as it is written, until Shilob come. And because the time of Christ's coming was unknown, and none could or should understand it: therefore this Section is continued with the former, without any great distinction: &c.

Verf. 28. 17. yeere] so long Ioseph nourished his father in Egypt, as Iacob had nourished Ioseph 17. yeere, at home: Gen. 37. 2.

Verf. 29. so dye] that is, that he must dye. See Gen. 23. 8. my thigh] to swear: with this rite, Abraham took an oath of his servantice Gen. 24. 2. doe with me mercy] or, deale mercifully (kindly) with me. See Gen. 24. 49.

Verf. 30. But I will live] or, when I shall lye downe (that is, sleepe) with my fathers, then thou shalt come, &c. burying-place] or, grave. This Iacob required, in faith, (as the Apostle observeth of Ioseph, Heb. 11. 22.) believing the promises made of God, for his seed to returne and inheric that land, which was a figure of their heavenly inheritance. Gen. 50. 24. 25. Hebr. 11. 9. 10. 14. 16. The Hebrew

Hebrew Doctors note of Iacob, that his whole body was buried in Canaan, of Ioseph, that his bones only were buried there, (Gen. 50. 25.) and of Moses, that neither his body nor his bones were buried; yet was he advanced above them all, when he was buried of God, no man knowing of his sepulchre, Deut. 34. 6. R. Menachem, and the Zohar on Gen. 47.

Verf. 31. bowed himself] namely unto God, with thankfulness, who had after other blessings given him, now this assurance by Ioseph's promise and oath, that hee should be carried into Canaan, the figure of the kingdom of heaven. Therefore this particular is related by Paul, as a testimony of Iacob's faith, Heb. 11. 21. the beds head] whereon he lay in his age and weakenesse, and on the head (or bolster) whereof, he rested himselfe, worshipping God. The like is said of David in his old age, that he bowed himselfe upon the bed, when hee blessed God, 1 King. 1. 47. 48. The Hebrew Mirah, a bed, the LXXI. interpreters, having a copie without vowels (Mith) did read it Mithib, which significth a staffe, and so translated it: whom the Apostle followeth, saying, on the top of his staffe, Heb. 11. 21. which might also well be, that hee helped himselfe, by leaning on his staffe, and resting on the bolster of the bed. Howbeit the two Chaldee Paraphrasts, and other Greeke versions (save that of the LXXI.) translate according to the vowelled Hebrew, bed.

CHAP. XLVIII.

1. Ioseph with his sonnes, visiteth his sick father. 2. Iacob strengtheneth himselfe to bleste them. 3. Hee repeatech the promise. 4. Hee adopteth Ephraim and Manasse Ioseph's sonnes, as his owne. 5. Hee releth him of his mothers grave. 6. Hee blesteth Ephraim and Manasse. 7. Hee preferreth the younger before the elder, though it displeaseth Ioseph. 8. Hee propheseth the Israelites returne to Canaan, and giveth Ioseph his portion therein.

And it was, after these things; that one said unto Ioseph; Behold thy father is sick: and he took his two sonnes, with him; Manasses and Ephraim. And one told Iacob; and said, behold thy sonne Ioseph, commeth unto thee: and Israel strengthened himselfe, and fate upon the bed. And Iacob said unto Ioseph; God almighty, appeared unto me in Luz, in the land of Canaan: and blessed mee. And said unto me; behold I will make thee fruitful, and multiply thee; and give thee to be an assembly of peoples; and will give this land to thy seed after thee; for an eternal possession. And now thy two sonnes, which were borne unto thee in the land of Egypt; before I came unto thee, into Egypt, they are mine Ephraim and Manasses, as Ruben and Simeon, had been mine. And thy begotten

issue, which thou shalt beget after them, shall be thine; by the name of their brethren, shall they be called, in their inheritance. And I, when I came from Padan, Rachel dyed by me, in the land of Canaan, in the way; when yet there was a little peece of ground, to come to Ephraim: and I buried her there, in the way of Ephraim, that is, Bethlehem. And Israel saw, the sons of Ioseph: and said, who are these? And Ioseph said unto his father; they are my sonnes, whom God hath given to me, in this place: and he said, take them I pray thee unto mee, and I will bleste them. And the eyes of Israel were heavy: for old age, he could not see; and hee brought them neere unto him; and he kissed them, and embraced them. And Israel said unto Ioseph; I had not thought to see thy face: and loe, God hath made me to see thy seed also. And Ioseph brought them out, from betweene his knees; and hee bowed himselfe on his face, to the earth. And Ioseph took them both, Ephraim in his right hand, toward Israels left hand; and Manasses in his left hand, toward Israels right hand: & brought them neere, unto him. And Israel stretched out his right hand, and put it upon Ephraims head; and he was the younger; and his left hand, upon Manasses head: hee prudently guided his hands; for Manasses was the first borne. And he blessed Ioseph, and said: the God, before whom my fathers, Abraham and Isaac, did walke; the God which fed me, since I was, unto this day. The Angel which redeemed mee, from all evill, bleste the lads: and let my name, bee called on them; and the name of my fathers, Abraham and Isaac: and let them increase like fish into a multitude, in the midst of the land. And Ioseph saw, that his father put his right hand, upon Ephraims head; and it was evill in his eyes: hee had belid-up his fathers hand, to remove it from on Ephraims head, unto Manasses head. And Ioseph said, unto his father, not for my father: for this is the first borne; put thy right hand, upon his head. And his father refused; and said, I know it; my sonne, I know it; hee also shall become a people, and he also shall be great: but truly, his younger brother shall be greater than hee, and his seed, shall be a plentie of nations. And hee blessed them in that day, saying, In thee, shall Israel bleste, saying; God put thee, as Ephraim; and as Manasses: and he put Ephraim, before Manasses. And Israel said, unto Ioseph; Behold I dye: and God will bee with you; and will returne you,

23 you into the land of your fathers. And I
doe give unto thee one portion above thy
brethren: which I have taken out of the
hand of the Amorite with my sword, and
with my bow.

24 *Annotations.*
T. *Heb. words* one said lot it was said:
to vend to.

25 *Ver. 9. in Lev.* called also *Reuben*: see Gen. 28.
13. 19. and 35. 6. *Ver. 14. give thee* that is, make of thee an assem-
bly, that is, a multitude: (see Gen. 35. 11. The Greeke
expounds it in *synagoga* (or *assembly*) of nations; the
Chaldee *synagoga*.)

26 *Ver. 14. And now on* as the Greeke translath,
Now therefore. From the former promises, he
groundeth his blessings on Iosephs children, as au-
thorized of God heretofore; and putteth them in
minde of returning to the promised land. *be-
fore; or, until* came: which the Greeke translath
before: so in Exod. 22. 26. *mine* as my
next children; and not my childrens children: so
these two he made heyres by adoption with Ia-
kobs sonnes; and Ioseph hath a double portion, the
first birthright being taken from Ruben, and given
unto him, Gen. 49. 3. 1 Chron. 5. 1. 2. and
of Ioseph 2. reckoned 3. two tribes, both in the
Prophecy & Evangelist, Num. 1. 32. 24. Rev. 7. 6.

27 *Ver. 6. name of Ioseph* brethren of Ephraim and
Manasse counted of their stocke and tribe, as if
they were their sonnes, not their brethren. For
children are usually called by their fathers name,
not by their brethrens. See after, ver. 16. So Ephraim
land; Manasses are adopted into Iosephs
place, as fathers of tribes: that if Ioseph had ever
begotten more children, they should have bene
reckoned as borne to Ephraim & Manasses, his sons.

28 *Ver. 7. Padan* or, as the Greeke hath it, *Meso-
potamia*; Syria: see Gen. 25. 20. This mention of
Rachels death, is to shew how bright the first
birthright came to Ioseph, her first borne, hee being
the eldest Iakobs first and most lawfull wife, Gen.
29. 18. &c.

29 *Ver. 10. a little piece of ground* a little way:
see Gen. 33. 16. *Ver. 14. and being them*, as the Greeke trans-
lath, see Gen. 13. 9. *and I will or*, (as the
Greeke) *I may besse*, viz. in the name and au-
thority of God: see Gen. 17. 4.

30 *Ver. 10. heavy* that is, *dimmes*; in Greeke, *beavy*
speight, the same word is used for cares; that are
heavy for sorrow, *Elia* 1. 2. Compare Gen. 27. 1.
Ver. 11. I will beget, as the Greeke
expounds it, *Lot* cannot deprive of thy share, and *lot*,
God hath reserved to thy selfe also.

31 *Ver. 11. betweene* brethren from with his byers, the
Greeke translath, *from the knees*; the Chaldee,
from betweene him. *be borne* in reverence and
thankfulness, for the former adoption, and fur-
ther blessing to be received. The Greeke saith, they
bowed downing his children also.

Ver. 14. *princely evident* for also the Chaldee
saith, *he wisely guided* the Greeke translath, *chang-
ing hands*. This signe of imposing hands on the
head, is after used in blessings and designations to
holy functions, Num. 2. 10. and 27. 18. 20. Deut.
34. 9. Act. 6. 6. 1 Tim. 4. 14. And as the right hand
is naturally more strong and honourable then the
left, (to which the scripture hath reference in
speech also of God; Exod. 17. 6. Mal. 1. 18. 16. and
110. 2.) to Iakob; (whose blessing was stronger
then his parents, Gen. 49. 26.) give him the stronger
and most honourable blessing to Ephraim; by this
signe of the right hand put upon him.

Ver. 15. *Ioseph* to weete, in his children, as the
words following manifest: therefore the Greeke
translath, *he blessed them*. So on the contrary,
Cham, was cursed in his youngest sonne Canaan,
Gen. 9. 24. And in 1 Chron. 4. 31. *whiles David*
reigned; that is, *Dauids sonnes*: *did walke* [did
please by faith, in their conversation and adminis-
tration: so the Greeke translath, *pleased*] the
Chaldee, *rejoiced*. See the notes on Gen. 5. 21. and
17. 1. *sed me* or, *both bene my pastor*: to David
celebrateth God by this grace, Psal. 23. 1. and 82.
2. *since I was* that is, as the Greeke explaineth
it, from your youth.

Ver. 16. *Angel* Christ, the Angel of the cove-
nant, Mal. 3. 1: the Angel in whom Gods name is,
Exod. 13. 20. 21. called here Iakobs Redeemer,
or Deliverer, which is the title of God, Psal. 139. 19.
Ela. 43. 14. and 47. 4. The Rabbinis acknowledge
this Angel to be God, sayings, *he mentions also*
Gods majesty (*Shachina*) *when he saith*, the Angel
that redeemed me. R. Menachem on Gen. 48. See
also Gen. 31. 11.

called that is, named on them,
let them bee called by my name; as my adopted
children, ver. 5. So Gods name is said to be called
on us, Deut. 18. 10. 2 Chron. 7. 14. 1. 9. that is,
we are called the *sonnes of God*, 1 Iohn 3. 1. and the
husbands name is called upon the wife, Ela. 4. 1. and
the Lords name, upon the citie Ierusalem, Dan. 9.
19. and upon the Temple, 1 King. 8. 43. 1. 7. 10.
11. *on them* or *in them*. But the Hebrewin,
is often used for upon; as Neh. 2. 12. Num. 13. 23.
and *banne*, in 2 Chron. 7. 21. is the same that
great mal, in 1 King. 9. 8. *increaseth like fish*
which multiply abundantly: therefore the Greeke
translath it, *multiply*: but the Chaldee addeth
expressly, *like the fishes of the sea*; implied in one
Hebrew word. According to this blessing, there
were of Ioseph by these his two sonnes, 85, thou-
sand and 260. men of warre in Moses time; a great
number then was of any other sonne of Iakob.
Numb. 26. 28. 34. 37. And the like blessing was
confirmed upon them by Moses, Deut. 33. 17.
and Iosua acknowledged them to be a great people,
Ios. 17. 17.

Ver. 17. *evil in his eyes* that is, *he displeased* him,
(as Gen. 18. 8.) that the younger should be preferred
above the firstborne: which notwithstanding was
often done by the counsell of God, as *Sam* had the
honour above *Iaphet*, Gen. 9. 22. and 9. 26. *Abrah-*
am above *Haran*, Gen. 11. 27. *Iakob* above *Ismael*,
Gen. 17. 18. — 24. and *Iakob* himselfe above *Ela-*
his

his elder, Gen. 25. 23. Also in Iakobs house, Iu-
dah and Ioseph, had preeminence above Ruben,
Simeon, Levi, Gen. 49. 1 Chron. 5. 1. 2. And e-
ven from the beginning, Kain the firstborne of
Adam, was reprobate, Gen. 4. to teach that mans
dignitie is not by workes, or nature; but by Gods
grace and election, Rom. 9. 7. 8. 11. 15. And this
action of blessing Iosephs sonnes, Iakob performed
by faith, Heb. 11. 21.

Ver. 19. *shall become* [Hebr. *shall be to a people*:
meaning, a father to a multitude. *shall be great*]
in Greeke, *shall be exalted*. *greater*] Therefore
when the Israelites were first numbered in the wil-
dernesse, Ephraim was reckoned before, and had
8300. men, more then Manasse, Numb. 1. 32. 33.
35. Also in camping about the Tabernacle of the
Lord, Ephraim had the standard, and was set be-
fore Manasse, Numb. 2. 18. 20. Howbeit in the
second mustering, (38. yeeres after) it was other-
wise for the numbers, Num. 26. 28. &c. Yet after
that againe, Ephraim had his preeminence, Deut.
33. 17. Of him came Iosua the conquerour of
Canaan, Num. 13. 9. 17. and Ieroboam King of
Israel: whereupon Ephraim is used for the name of
that kingdome, Ela. 7. 2. 9. 17. and 11. 13. and 28.
1. 1. 7. 15. Ezek. 37. 16. Hof. 5. 12. 13. and 9. 3.
11. *apientie* or *fulnesse*; that is, as the Greeke
translath, *a multitude*: so called for filling up a
number or place. So, *apientie of shepherds*, Ela. 31. 4.
that is, *a multitude*: and this phrase Paul useth in
Rom. 11. 25. *the plenty of the Gentiles*, that is, the
full multitude, and number of them. The Chaldee
saith *translath*, *his sonnes shall bee rulers among the*
peoples. Though Ephraim had thus the preemi-
nence, and a chiefe blessing above the sons of Is-
rael: yet it pleased God to afflict him, before all his
brethren; in that evill befell his house, and some of
his sons were slaine by the men of Gath (the Philis-
tines) for whom Ephraim mourned many daies,
1 Chron. 7. 20. — 23.

Ver. 20. *In thee* or, *By thee*, that is, taking thee
for an example; as the words following shew. So
Rachel and *Leah* are propounded for examples in
blessing, Ruth 4. 11. *Zedekias* and *Ahab*, in curs-
ing, 1er. 29. 22. *Israel* that is, my posterity
the Israelites: see Gen. 19. 37. and 34. 7.

Ver. 21. *God will be* the Chaldee expounds it, *the*
Word of the Lord will be your help the land of Ca-
naan, where Abraham, Iakob, & Iakob dwelt, the si-
gure of their heavenly inheritance, Gen. 12. 5. and
26. 3. and 37. 1. whereof Iakob putteth them in
minde, and prophesieth their returne thither.

Ver. 22. *doe give* bequeathing as by will and tes-
tament, that portion of the land to thee, that is, to
thy posterity: above thy brethren: for the first borne
was to have a double portion, Deut. 21. 17. & now
the first birth-right became Iosephs, 1 Chron. 5. 2.
and in the figurative description of Christs Church,
Ioseph hath two portions, Ezek. 47. 13. *portion* [the
Hebrew *Sachem* signifieth properly a *shoulder*,
Gen. 23. 2] it was also the name of a citie (and the
prince thereof), where Iakob bought a piece of
ground, Gen. 33. 18. 19. Here it is used (but with
reference to the name of the place,) for a *portion* of

ground, and so the Chaldee plainly expounds it,
one chiefe portion. And that place of *Sechem*, was the
inheritance of Iosephs sons the Ephraimites, Ios. 16.
1. &c. and 20. 7. Ios. 4. 5. and thither were Iosephs
bones carried out of Egypt, and buried, Ios. 24. 1. 25.
32. *have taken* that is, *shall take*; but spoken
prophetically, and in faith; (as unto us a *childe* is
borne, Ela. 9. 6. which was a prophetic of Christ.)
Thus Iakob disposeth of things to come, as already
possessed: whereupon his faith in this action is com-
mended, Heb. 11. 21. *the Amorite* that is, as
the Greeke translath, *Amorites*; which one name
is used generally for all the heathens that possessed
the land, Ios. 24. 8. Amos 2. 9. *my sword* that
is, the sword of my children; the Ephraimites; which
helped to conquer the land, and were a mighty
people in Iosua's time: see Ios. 17. 14. — 18. So my
armebolts, Ezek. 13. 18. that is, the *armebolts* of my
people: also my wombe, Ios. 3. 10. that is, my mothers
wombe. The Chaldee understood this *sword* and
wombe figuratively; translating, *by my prayer*, and *by my*
supplication.

CHAP. XLIX.

1. *Iakob* calleth his sonnes to besse them. 3. *The*
blessing of Ruben, 5. of Simeon and Levi, 8. of Iudas,
13. of Zabulon, 14. of Issachar, 16. of Dan, 19. of
Gad, 20. of Aser, 21. of Naphthali, 22. of Ioseph,
27. of Benjamin. 29. *Iakob* chargeth them about his
buriall in Canaan. 33. He dieth.

And Iakob called unto his sonnes; and
said, Gather your selves together,
that I may shew you; that which shall
becall you, in the latter daies. Assemble your
selves together and heare, ye sonnes of Ia-
kob: and hearken unto Irael your father.
Ruben, thou art my first-borne; my might,
and the beginning of my valour: the excel-
lencie of hyc-dignitie, and the excellencie of
strength. Vnstable as waters, excell not thou;
because thou wentest up, to thy fathers bedds:
then thou defiledst, my couch hee went-up
unto.

Simeon and Levi, brethren: instruments of
violent-wrong, in their joynourning habitati-
ons. My soule, come not thou into their se-
cret; my glory, be not thou united unto their
assembly: for in their anger, they killed a
man; & in their selfe-will, they houghed the
oxe. Cursed be their anger, for it was strong;
and their exceeding-wrath, for it was hard:
I will divide them in Iakob, and scatter them
abroad, in Israel.

Iudah, thou, thy brethren shall confesse
thee; thy hand, shall be in the necke of thy ene-
mies: the sons of thy father, shall bow down
themselves unto thee. Iudah a rening-lions
whelp: I from the prey, my sonne thou art
gone-up: he stouped-downe, he couched, as

10 a renting lion, and as a courageous lion, who shall rouse him up? The Scepter shall not depart from Judah; and the law-giver, from between his feet: until Shiloh come, and unto him, shall the obedience of peoples be.

11 Binding his ass-colt unto the vine, and the fable of his ass, unto the choyce-vine: hee walketh his raiment, in wine; and his covering in the blood of grapes. His eyes shall be red, with wine; & his teeth white with milke.

12 Zabulon, hee shall dwell, at the haven of the seas; and he shall be for an haven of ships; and his side, shall be unto Sidon.

14 Issachar, is a strong-boned ass: couching, betweene two-bounds. And hee law rest, that it was good; and the land, that it was pleasant: and bowed his shoulder, to beare; and was, a servant unto tribute.

16 Dan, he shall judge his people: as one, of the tribes of Israel. Dan shall be a serpent by the way; an adder, by the path: that biteth the horse heels; & his rider fall backward.

18 For thy salvation, I earnestly expect Iehovah.

19 Gad, a troupe shall with-troup-overcome him; and hee shall with-troup-overcome at the last.

20 Concerning Aser, his bread shall be fat; and he shall give dainties of a king.

21 Naphtali, is a hinder-loose: that giveth goodly sayings.

22 Ioseph, sonne of a fruitfull vine, sonne of a fruitfull vine, by a well: the daughters, each runneth over the wall. And the archers, grieved him bitterly, and shot, and hated him. But his bow, abode in strength; and the arms of his hands, were made firme: by the hands of the Mighty-one of Iakob: from thence the Feeder, the Stone of Israel: By the God of thy father, who shall helpe thee, and the Almighty, who shall blesse thee; with blessings of heaven, from above; blessings of the deep, that reach under; blessings of the breasts, and of the wombe. The blessings of thy father, doe prevaile, above the blessings of my progenitors; unto the utmost bound; of the celestiall hills: they shall bee, on the head of Ioseph; and on the crown-of-the-head; of the separated among his brethren.

27 Benjamin, he shall ravin as a wolfe; in the morning, he shall eat the prey: & at evening, he shall divide the spoile. All these, are the twelve tribes of Israel: and this is, that their father spake unto them, and blessed them; according to man, even according to his blessing; hee blessed them. And hee commanded them, and said unto them, I, and ye, are gathered unto my people; bury me, with my fathers:

in the cave, that is in the field of Ephron the Chethite. In the cave, that is in the field of Macpelah, which is before Mamre, in the land of Canaan: which Abraham bought, with the field, of Ephron the Chethite, for a possession of a burying-place. There they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebekah his wife; and there I buried Leah. In the purchase of the field, and of the cave that is therein, from the sonnes of Cheth. And Iakob made an end, of commanding his sonnes; and gathered-up his feet, into the bed: and he yielded up the ghost, and was gathered unto his peoples.

Annotations.

The latter daies [that is, the daies following, or time hereafter: Hebr. the posterity of daies: which phrase is often used for time to come; as Num. 24. 14. Deut. 4. 30. and 31. 29. Dan. 2. 28. and 10. 14. Prov. 31. 25. So that which is said in Act. 2. 16. it shall be the last daies; is in Ios. 3. 1. it shall be hereafter. The Chaldee translath it, the end of daies: the Greeke, the last daies: often it meaneth the daies after Christs coming, Eze. 2. 2, Heb. 1. 1.

Verf. 2. bearken] the Chaldee faith, receive instruction.

Verf. 3. might] or, able-strength: this word (Coch) significth that lively vigour, and native moisture, where by men are strong and lusty: Plal. 2. 16. Ios. 14. 11. as the next word valour, (Hebr. On) meaneth the framing of the body forcibly to effect a thing desired, of my valour] or, of my manhood; of my painefull strength: the first effect of the strength of my body. All the first borne are thus called. Deut. 21. 17. Plal. 78. 51. the Greeke translath it, the beginning of my children; that is, my first child. Such had naturall right to a double portion of all their fathers goods, Deut. 21. 17. the excellencie that is, most excellent in dignity (or preferment). Whereby the dignity of the priesthood, seemeth to be meant; as by strength following, is meant the government or kingdom. And so the Chaldee paraphrast explaineth it, thou shalt receive three portions; the first birthright, the priesthood, and the kingdom. The Ierusalem Thargum saith the same: adding this withall, and for the sake of my sonne Ruben; the first birthright is given to Ioseph, the kingdom to Iudah, and the priesthood to the tribe of Levi. And that the first borne were Priests, and governours: see Gen. 25. 31. of strength] or excellent strong. This word which properly significth hard or firme strength, is often applied to kings and kingdoms, which for the most part are gotten and maintained by strength; and the kings strength, is an honourable title of his Majesty; see Plal. 59. 4. and 110. 2.

Verf. 4. Vnsable] or Light; some conceive: this is alwaies used in the evil part, Iudg. 9. 4. Zoph. 3. 4. Fer. 23. 31. and implyeth both his sudden light affections,

which carried him to evil: and his sudden downfall from his dignity. excell not] that is, thou shalt not excell, but lose chine honour. So the Chaldee explaineth it, thou shalt not have profit, nor receive the excellent portion. he went up unto] the Greeke changeth the person, and translath, on which thou wentest up: also the Chaldee expoundeth it, when thou wentest up to my bed. Iakob as with indignation of the fact, turneth his speech from Ruben to his brethren. Such changes are often in the holy text, as Deut. 5. 10. that love me, and keepe his commandments; for which in Exod. 20. 6. is my commandments; And in Dan. 9. 4. thou keepest covenant towards them that love him: for, that love thee. So Mark. 11. 32. they feared the people: for with in Matt. 21. 26. is written, we feare. Otherwise we may read it thus, thou desidest my couch, it is gone up: that is, it is vanished away: meaning the excellencie which we should have had. For by desiring Bilhah his fathers concubine, he lost his birthright, Gen. 35. 22. 1 Chron. 5. 1. 2. To goe up, is sometime used for vanishing away, Exod. 14. 16. Jer. 48. 15.

Verf. 5. brethren] specially consociate in that evil deed of killing the Sychemites, Gen. 34. 25. and to brethren, not in nature only, but in conditions. See Gen. 10. 21. instruments] or weapons, to wett, they were: giving themselves and their members as weapons of unrighteousness unto sin, as Paul speaketh, Rom. 6. 13. meaning of their cruel fact forementioned, Gen. 34. 25. sojourn] or habitation] in the land of their sojourn, as saith the Chaldee paraphrast; where they being strangers, endangered the ruine of themselves and their fathers house, Gen. 34. 30. Or, their agreements, meaning the covenanted conditions made with the Sychemites, to consent unto them if they would be circumcised, which was with deceit, Gen. 34. 13. 15. &c. Thus also the Greeke may be understood, hairefts] is sometime used for a conditional covenant. Or, their swords: but the word is not to be found elsewhere.

Verf. 6. secret] that is, as the Greeke translatheth it, and Thargum Ierusalem, their counsell, their assembly. So David saith, the secret of evil doers, Plal. 64. 3. and Jeremy, the secret of mockers, Iere. 15. 17. that is, the assembly. Iakob here meaneth that neither should any, neither would he approve of their perfidy. glorie] or honour, hereby may be meant the tongue which is the glorie of man by speech, being good, and the contrary if it be evil, Iam. 3. &c. So my glory, Plal. 16. 9. is by the Apostle cited, my renown, Act. 2. 26. Otherwise it is a repetition of the former, my glory, that is, my scale.

4. man] Honor the King, and Sychem his son, with the men of the citie: Gen. 34. 25. 26. Therefore the Greeke translatheth it men: and Thargum Ierusalem, Kings and rulers. And the singular is often put for many, as the man of Israel fled, 1 Chron. 10. 1. that is, the men of Israel, 1 Sam. 3. 1. See also Gen. 3. 6. selfe-will] or pleasure. haughe] the Oxe] is the Greeke also translatheth it meaning that theyooke away and destroyed the oxen, and other beasts of the Sychemites, Gen. 34. 28. Oxe is

for Oxen, as Gen. 32. 5. Some (as the Chaldee) translateth, they pulled downe the wall: but Stor, (the word here used) is properly an axe or bull-and Saur a wall: neither was there mentioned any pulling downe of walls in Gen. 34. Therefore the Ierusalem Thargum expounds it of their selling of Ioseph who is likened to an axe, Deut. 33. 17. But that seemeth not to be intended here.

Verf. 7. I will divide] that is, I prophesie their division: to Ezekiel saith, when I came to destroy the citie, Ezek. 43. 3. Which was his foretelling the destruction. See also Hol. 6. 5. them in Iakob] that is, their posteritie among the children of Iakob: see Gen. 19. 37. This was accomplished, when Symeon had his inheritance in the middelt of the inheritance of Iudah, Ios. 19. 1. and was faine to seeke a larger possession, 1 Chron. 4. 39. 40. and Levi had his cities of habitation, among the other tribes, Ios. 21. 2. 3. &c. Howbeit, afterwards Levi, for their zeale aginst idolaters, (Exo. 32. 26. 28. 29.) had this their dispersion turned to a further blessing, while they were consecrated to teach Iakob Gods judgements, and Israel his law, &c. Deut. 33. 9. 10. and so had the priesthood in their tribe. Thus the Ierusalem Thargum also mentioneth, and saith likewise of the Simconites, that they were teachers of the Law in the Synagogues of Iakob; and the Levites, in the schools of the sons of Israel.

Verf. 8. thou] to wett, art to by name, and shalt bee so indeed: for Iudah significth Confession or Praise: and to his name hee hath reference, Praised, thou art called, and praise thee shall thy brethren. Thargum Ierusalem saith, Iudah, to thee shall all thy brethren confesse, and by thy name shall all the Iewes be called. See the notes on Gen. 29. 35. confesse] or (as the Greeke translatheth) praise: (hee: meaning that his brethren should acknowledge the dignity of the firstborne, in respect of the government, to be given unto him, and that Christ the King should come of him, 1 Chron. 5. 2. Heb. 7. 14. And when the rest of the house of Iacob compassed the Lord with lyes and deceit, Iudah is praized, for yet ruling with God, and being faithful with the saints, Hol. 11. 12. In Christ, this prophesie is chiefly fulfilled, as the particulars following shew: to him the Hebrew Doctors also doe apply it, as in Bresith ketannah (or their lesser Commentary) upon this place, it is said, Iudah was borne the fourth among the tribes, and in the fourth day were the lights created; and it is written of the Messias, His throne, as the Space before me: as the Moone, it shall be established for ever. Plal. 80. 37. 38. in the rock] that is, thou shalt beat downe and put to flight thy enemies, as the Chaldee explaineth it, thus thy hand shall prevaile aginst thy enemies, thy foes shall be scattered, they shall be turned backward before thee: and Thargum Ierusalem saith, thy hand shall overcome thee on thy enemies. The performance of this promise; David the first King of Iudah celebrateth, saying, thou hast given me the necke of my enemies, Plal. 18. 41. And after Iosuahs death, Iudah was the first that went up to fight for Israel aginst the Canaanites, and got the victory, Iudg. 1. 1. 2. 4. 8. &c. bow-downe] know-

knowledging the dignitie of this tribe above the rest. For this tribe was the foremost of all, in their marching through the wilderness, Numb. 10. 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Numb. 7. 11. 12. and foremost in battell against their rebellious brethren, Iudg. 20. 18. the first Iudge that saved Israel, was of this house, Iudg. 3. 9. and God chose this tribe, and David out of it, to settle the Kingdom of Israel in his stocke for ever, Psal. 78. 68. 70. 71. and 89. 20. 21. 28. 30. 36. 37. and to our Lord Iesus, who came of Iudah, all knees doe bow, Philip. 2. 10.

Verf. 9. *rening-lions whelp*] As there are sundry sorts of Lions, so they have sundry names, Iob 4. 10. 11. and above other the Lyon is a kingly beast, strong, Prov. 30. 30. bold, Prov. 18. 1. *fiout-hearted*, 2 Sam. 17. 10. and of a terrible countenance, 1 Chron. 12. 8. Such are fit to be kings armes, and twelve such were flayes for the steps of King Solomons throne 1 Chron. 9. 18. 19. This kind here mentioned, is greedy to reare his prey and thereof hath his name, [Psal. 17. 12. being a prophesie of the valiant worthies that should come of Iudah, & make a prey of their enemies: as *Othaniel*, Iudg. 3. 9. 10. *David*, 2 Sam. 8. and especially *Christ*, called the *Lion of the tribe of Iudah*, Rev. 5. 5. *couches*] lay downe to rest, after hee hath taken the prey: this was fulfilled when after Davids conquest, all Israel had rest under Solomon, 1 King. 4. 25. and after Christs victorie, he went upon high, and sate him downe at the right hand of God, Psal. 68. 19. Mark. 16. 19. 1 Cor. 15. 25. Balaam used such similitudes, speaking of the valiant acts of Israel, Num. 23. 24. *couragious* or *harty-lion*, named *Labi*, of *lab*, an *harty*. By these three is signified the growth of the Kingdom of Iudah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphrasteth thus, *He shall have dominion in the beginning and in the end, the kingdom of the house of Iudah shall be magnified: for from the judgement of death, thou hast rid thy people, O my people: he shall rest and dwell in strength, as a Lyon, and as a couragious-lion, and there shall be no kingdom that shall rise him.*

Verf. 10. *The Scepter*] Or *The tribe*. The Hebrew *Scepter* (whence the Greeke word *septron*, and English *scepter* is derived,) signifieth a staffe or rod, and is by Moyses applied to the tribes of Israel, (wherof see the 16. and 28. verses following:) and so the Greeke interpreters, doe often translate *Scepter* for *tribes*, *tribes*, 1 Sam. 10. 19. 20. 21. 1 King. 11. 32. 35. 36. &c. The prophesie is of Iudahs tribe to continue distinct, untill Christs coming; whereas the other ten tribes were scattered and confuted by their captivity, 2 King. 17. out of which they returned not, as the tribe of Iudah with Benjamin did from Babylon, Ezra 1. 5. It may also imply the power of government which should be in this tribe: for *Scepter*, *septron*, sometime to meaneth, Psal. 45. 7. And so the Greeke here translateth it, *a Prince*; and the Chaldee one *the house of dominion*; and Thargum Ierusalem, *Kings shall rise out of the house of Iudah*. And

elsewhere the scripture saith, of Iudah came the Governor, 1 Chron. 5. 2. *law-giver*] or *statute-maker*, writer of decrees: a title of government, given sometime to God himselfe, Eiaij 33. 12. (sometime to the governors set of God, Numb. 21. 18. So the Greeke here translateth it, *Governor*: and in reference to this prophesie, God saith, *Iudah my law-giver*, Psal. 60. 9. *his feet*] that is, *borne of*, and *brought up by him*: for so this phrase meaneth, Deu. 28. 57. and 33. 3. the feet being sometime used for the whole leg or thigh, which word was used before Gen. 46. 26. and so the Greeke here translateth, *one of his thighs*. *Shiloh*] by interpretation *The prosperer*, the *Safe-maker*: or *His home*; (to weer, of a virgin) that is, *Christ*, who was to spring out of Iudah, Heb. 7. 14. This the Chaldee paraphrast confirmeth, saying, *That hath dominion shall not be taken away from Iudah, nor a Scribe from his childrens children, until the Christ come, whose the Kingdom is, and him shall the peoples obey*. The Ierusalem Thargum also saith, *Kings shall not cease, from the house of Iudah; nor Doctors that teach the law, from his childrens children, until the time that the King Christ doe come, whose the kingdom is, and all kings of the earth shall be subject unto him*. Likewise in *Brishith rabba*, upon the word *Shiloh* it is said *this is the Christ*: and R. D. Kimchi, (in the *roth Shil*) expoundeth it *his home*, and faith it is a prophesie of *David*, or of the *Christ*. The Hebrew hath an unusual manner of writing, implying his son, and her son, as a prophesie that he should bee of Mary the Virgin, of the lineage of Iudah. *obediencie*] or *gathering of peoples*, that is, the peoples (Iewes and Gentiles) shall gather unto, and obey Christ. This the Chaldee paraphrasts both confirm: the Greeke also to like effect, *hee shall be the expectation of nations*. Compare Eia. 11. 10. Rom. 15. 12. Eia. 41. 4. Mat. 12. 21.

Verf. 11. *asse-cole*] or *young-asse*: great men used to ride upon such, Iudg. 10. 4. and 12. 14. and 5. 10. to bind such to the vine, seemeth to meane great store of vines, which should be in the land of Iudah, (as was in Engeddi, and other places, Song. 1. 13. Iol. 15. 62.) that men should tye their asses to them, as to other common trees that grow in every field. The Chaldee paraphrast by this vine, understandeth figuratively *Ierusalem*, and by the asse-cole the people of Israel; and thus expoundeth it, *Israel shall dwell round about his citie, the peoples shall build his temple, & the just men shall be round about it, and the doers of the law in the doctrine thereof*. This also may be referred to Christ, the King, who being just and meeke, came riding into Ierusalem upon an asse-cole, Zachar. 9. 9. Ioh. 12. 14. 15. Mat. 21. 2. 5. 7. figure of the people of the Gentiles, brought unto Christ for him to ride upon; and by this prophesie of Iakob, were to beecied unto him and his Church, (compared unto the vine, Ioh. 15. 1. Eia. 5. 7.) where they should be filled with the gospel of his love, and gifts of his spirit, better then wine, Song. 1. 3. Ephel. 5. 18. And so the Ierusalem Thargum applyeth this to Christ, saying, *How faire is the King Christ, that shall spring up of the house of Iudah! He shall gird his loynes, and shall*

shall grow forth to warre against his enemies, &c. Likewise in *Brishith Rabba* speaking of this place it is said, *he shall be as they when the Christ shall come to save Israel, he shall make ready his asse, and ride upon him, and spurs unto Israel with poverie*. (the *scale*) *Hebrew*, *the son of his asse*, that is, *his young asse*: see the notes on Gen. 18. 7. *washeth his raiment*] an other figurative promise of wine to bee plentiful as water; that he may wash his clothes in it: or, of a glorious victory that Iudah and Christ should get over his enemies, as in Eia. 63. 1. 2. 3. his conquest is set forth by such a parable. And in Revel. 19. 13. hee is clothed with a garment dipt in blood; and in Revel. 14. 20. his judgment on the enemies, is the treading of a wine-press. And so the Ierusalem Thargum doth explain it, saying, *Hee shall kill kings and Princes, making the rivers red with blood of their staine, and the hills white, with the fat of their mighty men: his garments shall be embrewed in blood, and he like to one pressing clusters of grapes*. blood] that is, juice of grapes, which for the red colour is called blood: so Deut. 32. 14.

Verf. 12. *red with wine*] another signe of plenty offered, for the drinking of much wine maketh red eyes, Proverb. 23. 29. 30. hereby also the plenty of spiritual blessings in Christ is signified: Prov. 9. 1. 1. 2. Eia. 25. 6. and 55. 1. So Thargum Ierusalem applyeth it, saying, *How beautiful are the eyes of the King Christ to look upon; more then fine wine, that he beholdeth not with them unchast copulations or murders of innocents. His teeth are excruciated in the law, that he eateth not with them iniquities and robberies. His mountaines shall be red with vineyards and vinepresses: his hills shall be white with flocks of sheepe, and flocks of sheepe*. Other of the Iew Doctors, reckon Iudah for the seventh patriarch, thus; 1. *Abraham*, 2. *Iakob*, 3. *Iakob*, 4. *Reuben*, 5. *Simeon*, 6. *Levi*, 7. *Iudah*: and they compare him with the seventh (that is, the Sabbath) day. At Iudahs birth it is sayd of his mother, *shee layed from bearing*, Gen. 29. 35. at the Sabbath day, it is said of God, *he rested and was refreshed*, Exod. 31. 17. Of Iudahs joy, *Iudah thou, thy brethren shall confesse thee*, Gen. 49. 8. (and, this time I will confesse the Lord Gen. 29. 35.) and of the Sabbath, it is good to confesse unto the Lord. Psal. 118. 2. Of Iudah it is said, *from the prey, my feet were gone up*, Gen. 49. 9. the prey signifieth his food, as if hee should say, *thou art gone up from doing even the worke for the life, as if of the Sabbath it is said, in it thou shalt not doe any worke*, Exod. 20. 10. Of Iudah it is said, *he stouped downe, hee couched as a Lyon*, &c. Gen. 49. 9. and of the Sabbath, *abide ye every man in his place*, Exod. 16. 29. Of Iudah it is said, *binding his asse-cole unto the vine*, Gen. 49. 11. as if he should say, *binding him from his worke: of the Sabbath it is sayd, that thine oxe and thine asse may rest*, Exod. 23. 12. Of Iudah it is said, *he washeth his raiment in wine*, Gen. 49. 11. which signifieth the sanctifying of the day which is with wine, signifying the property of judgement, and therefore the Scepter was given him, as the Scepter shall not depart from Iudahs eye. And as Iudah was the fourth of the tribes of Israel: so the Sabbath is the fourth of

the common tribes, (Exod. 20.) R. Menachem, in Gen. 49. 12. *Zabulon*] he though hee was younger then Issachar, Gen. 30. 18. 20: yet Iakob gives him the blessing before him: to also doth Moyses, Deut. 33. 18. and his loc befell him in his hand, before Issachar, Iof. 19. 10. 17. *Issachar*] his borders were both to the maine sea westward, and to the sea of Galilee Eastward: see his portion, Iof. 19. 10. &c. Eiaij 9. 1. The Chaldee Paraphrast expoundeth it, *hee shall subdue provinces with ships, and shall cate the good things of the sea*, &c. Moyses giveth him a blessing, to *rejoyce in his going out*, or, treading, Deut. 33. 18.

Verf. 14. *Iron bones*] Hebrew, *asse of bones*, that is, *bone, hard, strong*. two bounds] or *set limits*, borders: so the Chaldee paraphrast also expoundeth it; and Thargum Ierusalem more plainly thus, *Issachar shall be a strong tribe, and his border shall be in the midst betweene two borders*. So also the Greeke translateth, *amidst the inheritances*. Others expound it, *betweene two burdens*; such as are layd on asses backs.

Verf. 15. *rest*] this may bee a note of their slothfulness: in respect whereof others are blamed, for sitting still betweene the two bounds, (or burdens) Iudg. 5. 16. Howbeit Moyses biddeth them *rejoyce in their tents*, Deut. 33. 18. And the Ierusalem Thargum expoundeth it, *hee shall be the house of the sanctuary, that is proclaimed rest, therefore is a good*, gathering this sense (as I suppose) from Moyses words, *they shall call the people unto the Lords mountaine*, &c. Deut. 33. 19. Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this the time when *Thola* of Issachar judged Israel, in whose time Israel had rest, Iudg. 10.

Verf. 16. *judge*] an allusion to *Dan*s name, *Dan Iadin*: the *Iudger* shall judge: see Gen. 30. 6. This prophesie was fulfilled in *Samson*, of his posteritie, who judged Israel, Iudg. 15. 20. So the Chaldee paraphrast explaineth it, *Of the house of Dan shall a man be chosen and rise up: in whose daies his people shall be delivered*, &c. But the Ierusalem Thargum nameth him, saying, *this is Samson* *sonne of Manoah*, the tribes] This name Tribe is borrowed from the Latine word *Tribus*, used for a stocke or kindred that descend from one father. For Romulus the founder of Rome, divided the multitude of his subjects into three parts, which hee named thereof Tribes, (as theweth *Poppon*, *Latin de Rom. Magistrat.*) But in the Hebrew a tribe is here called *Stebet*, that is, a *steepe*, *rod*, or *septer*, (as is before couched, verse 10.) and elsewhere *Matzeb*, which is also a *rod* or *steepe*; either because they grew as rods and branches out of one root: Israel, as is particularly mentioned of Ioseph verse 22. or because their names were written upon twelve rods, Numb. 17. 2. &c. And this *judging* as one of the tribes, is so spoken, because each stocke or tribe, had one chiefe head and Prince, ruler of the same. Numb. 1. 4. 18. and God raised up Iudges and defenders of Israel out of many several tribes, as the booke of Iudges sheweth. Wherefore the

Scripture

28 Verſ. 28. *the twelve tribes*] that is, heads and authors of twelve tribes (or kindreds) that came of Iſrael : whereof ſee alſo Gen. 3. 22. and 49. 16. Therefore the Greeke ſaith *the twelve ſonnes of Iakob* even according to, &c.] that is, *with ſuch a bleſſing as was meet for every of them*, as Gods ſpirit did alſo.

29 Verſ. 29. *my people*] to my holy fathers, by death, as the 33. verſe ſheweth : ſee alſo the notes on Gen. 25. 8. of Ephraim bought of him, as the next verſe ſheweth. See Gen. 23. 9. 10. &c. and 47. 30.

31 Verſ. 31. *buried Leah*] of her death and buriall, there was no mention before : neither of Rebe- kahs. Theſe five, and Iakob himſelfe the ſixt, buried in one grave, the fiſt letters of all their names, are contained in that one name of Iſ- RAEL.

32 Verſ. 32. *In the purchaſe*] or underſtand, *The purchaſe* was bought. But the Greeke addeth the word *ju*.

33 Verſ. 33. *his feet*] this ſeemeth to denote his quiet betaking of himſelfe to his reſt : his former geſture, might bee for reverence to the word of God, which in theſe bleſſings hee uttered : as before hee is noted to have bowed himſelfe, Gen. 47. 31.

CHAP. L.

1. Ioseph weepeth for, and embalmeth his father.
4. He getteth leave of Pharaoh, to goe to bury him.
7. The funerall ſolemnized by the Elders of Egypt: and by Ioseph and his brethren. 13. Iakob is buried in Macpelah. 15. Iosephs brethren ake him forgive- neſſe. 19. He conſecrate them. 22. His age. 23. He ſeeeth the third generation of his ſonnes. 24. Hee prophetiſeth unto his brethren, of their returne into Canaan. 25. Hee taketh an oath of them, to carry his bones. 26. Hee dieth, is embalmed, and cheſted in Egypt.

1 **A**nd Ioseph fell upon his fathers face; and wept upon him, and kiſſed him.
2 And Ioseph commanded his ſervants the Phyſicians, to imbalme his father : and the Phyſicians imbalmed Iſrael. And four- tie dayes were fulfilled for him; ſo, are ful- filled, the dayes of the imbalmed : and the Egyptians wept for him, ſeventie dayes.
3 And the dayes of his weeping, were paſſed; and Ioseph ſpake, unto the houſe of Pha- raoh, ſaying : I know, I have found grace, in your eyes; ſpake I pray you, in the eares of Pharaoh, ſaying. My father made me ſwear ſaying; Loc I, dye : in my grave, which I have digged for me, in the land of Canaan; there ſhalt thou bury mee : And now, let me goe up I pray thee, and bury my father,

and I will come againe. And Pharaoh ſaid; Go-up, and bury thy father, as he made thee ſwear. And Ioseph went-up to bury his fa- ther : and with him, went-up all the ſervants of Pharaoh, the elders of his houſe : and all the elders, of the land of Egypt. And all the houſe of Ioseph; and his brethren, and his fathers houſe : onely their little-ones, and their ſlocks, and their herds, they left in the land of Goſhen. And there went up with him, both charrets and horſemen : and it was, a very great company. And they came, unto the threshing-floor of Atad; which was beyond Iordan; and they waited there, with a very great and heavy wayling: and he made a mourning, for his father ſe- ven dayes. And the inhabitants of the land, the Canaanites, ſaw the mourning, in the threshing-floor of Atad; and they ſaid, this is a heavy mourning, to the Egyptians: therefore the name of it was called, The mourning of the Egyptians; which is be- yond Iordan. And his ſonnes, did unto him; ſo, as he had commanded them. And his ſonnes carried him, into the land of Canaan; and buried him, in the cave of the field of Macpelah; which Abraham bought, with the field, for a poſſeſſion of a burying place, of Ephron the Chethite, before Mam- ree. And Ioseph returned into Egypt, he and his brethren : and all that went-up with him, to bury his father : after, he had buried his father. And Iosephs brethren ſaw, that their father was dead; and they ſaid; Ioseph will peradventure hate us : and rendering will render, unto us, all the evill, which wee have rewarded him. And they com- manded (ſome) unto Ioseph, ſaying : thy father did command, before hee dyed, ſaying. Thus ſhall ye ſay unto Ioseph, I pray thee forgive now, the trespaffe of thy brethren and their ſinne, for they rewarded thee evill; and now, we pray thee forgive, the trespaffe of the ſervants, of the God of thy father : and Ioseph wept, when they ſpake unto him. And his brethren alſo went, and ſet downe before him : and ſaid; Behold we be to thee, for ſer- vants. And Ioseph ſayd unto them, feare not; for, am I in the place of GOD? And you, ye meant againſt mee evill : God meant it unto good; for to doe, as it is this day, to ſave-alive much people. And now, feare ye not; I will nourish you, and your lit- tle ones; and hee comforted them, and ſpake, unto their heart. And Ioseph dwelt in Egypt; hee, and his fathers houſe : and Ioseph lived, an hundred and ten yeeres. And Ioseph

Ioseph ſaw, unto Ephraim; ſonnes, of the third generation : alſo the ſonnes of Machir, ſonke of Manaſſes; were borne, upon Iosephs knees. And Ioseph ſaid, unto his bre- thren; I dye : and God, viſiting will viſit thee; I dye : and will, make you goe-up out of this land unto the land, which he ſware to Abra- ham, to Iſaac, and to Iakob. And Ioseph, made the ſonnes of Iſrael ſwear, ſaying, God viſiting will viſit you; and yee ſhall carie up my bones, from hence. And Ioseph dyed, an hundred and ten yeeres old : and they im- balmed him, and hee was put in an arke, in Egypt.

Annotations.

1 **P**hysicians] in Greeke *embalmers*. *imbalme* which was, with myrrh, aloes, and other spices, that the dead bodies might not ſinke, or putrefie, Ioh. 19. 39. 40. lo laying them as in a bed of ſweet odours, 2 Chron. 16. 14. and this with the ſolemnities of his buriall, was to doe Iakob honor at his death, as 2 Chron. 32. 33. and to keepe his body ſweet, for buriall in Canaan : beſides further myſtic of the reſurrection which incorruption in Chriſt, who was alſo imbalmed himſelfe, Mark. 14. 8. Ioh. 12. 7. and 19. 40. Of the Egyptian manner of imbalming and burying in ages following it is ſaid by hiſtoriographers, that they *took out the bowels of the dead, cleaned them, and waſhed them with wine of dates, and after that againe with odours : then filled they the bowels with pure myrrh beaten, and Caſſia, and other odours (except frankincenſe) and ſowed them up. After this they ſeaſoned the corps hidden in nitre ſeventy daies, not longer. After ſeventie daies, they waſhed the corps, and wrapt it in fine linnen cloth gummed, which gumme the Egyptians often uſed in ſtead of glew, &c. The Nitre conſumeth the fleſh, and leaveth onely the ſkin and bones of the dead perſon. Herodotus, in Euterpe.*

Verſ. 5. *I dye*] or, *am dying* : ſee Gen. 47. 29. 39. 2. *diſſed*] or, *bought*, as the word ſome- times ſignifieth, Deut. 2. 6.

Verſ. 7. *all the ſervants*] that is, a great multitude of them : ſo Mar. 3. 5. *all Iudæa* : that is, *very ma- jors* or Senators; that is, *governours, officers, counſellors*, as Ezek. 7. 26. joy- ned therewith *Princes*, Plal. 105. 22.

Verſ. 9. *very great*] Hebrew, *vehemently heavie, or weighty*; which the Greeke tranſlatech a great campe, (or company.) So a weightie people, 1 Kings 3. 9. is by the Hebrew text elſewhere expounded, *agreat people*, 2 Chron. 1. 10.

Verſ. 10. *Atad*] by interpretation a *bramble*, Plal. 8. 10. It ſeemeth this ſtore was beſet with brambles, and thereof had the name. *beyond* in the iſſide of Iordan; for Moſes when hee wrote theſe things, was on the outſide, in the wilder- neſſe; Deut. 1. 1. and 3. 25. *ſeven dayes*] ſo

long they were by the law of God uncleanſe by the dead, whoſe ever touched the ſame; Numb. 19. 21. ſo long alſo the Jewes cuſtome after was to mourne, as *Maimony* ſheweth in *Miſn*. Tom. 4. treat. of Mourning, chap. 1. and *Ben Syrach* ſaith, *Seven daies doe men mourne for him that is dead*, Ecclie. 22. 12. There was alſo a leſſer degree of mourning, which dured thirty dayes, that the Hebrew doctors gathered from Deut. 21. 13. *ſhe ſhall beſeale her father and her mother a month of daies*: thoſe thirtie daies, they might not trim the haire of their head or beard; nor weare white new garments, nor marrie : and the like. *Maimony* ſheweth, ch. 6.

Verſ. 11. *inhabitants*] Hebrew, *inhabitants* in Greek *Canaanite*. See Gen. 10. 16. *heavy*] in Greek great, as before in verſe 9. *was called*] Hebrew he (that is, every one) called: (ſee the notes on Gen. 16. 14. *The mourning*] Hebr. *Abel Mizraim*.

Verſ. 15. *peradventure*] or, *it may be*. The guilty conſcience cauſeth feare, Levit. 26. 36. *rewarded him*] that is, *done of our owne accord* un- to him.

Verſ. 16. *commanded*] that is, *ſent* ſome of their meſſage to Ioseph : and after, went themſelves; verſe 18. The word *command*, is eſſentially to procure a thing to be done : as God *commandeth* his bleſſings and mercies, by effectuall ſending them; Plal. 42. 9. and Levit. 25. 21. Deut. 28. 8. where the Greeke tranſlatech *ſend*. Here, the Greeke expoundeth it, *they came unto Ioseph, and ſaid*.

Verſ. 17. *of the God*] by this ſpe ech, they ſeem, becho to inflame their repentance, and faith to obtaine mercy at Gods hand; and uſe a reaſon to obtaine the like at Iosephs. For if we forgive men their trespaffes, our heavenly Father will alſo forgive us, otherwiſe not, Mar. 6. 12. 14. 15. Wherefore it is ſaid, *forgive one another, even as God for Chriſts ſake forgive you*. Ephel. 4. 32. But the He- brew Doctors obſerve a difference betweene damage to our neighbour in his goods, and hurts, or injurie to his perſon, (which here was Iosephs cauſe.) They ſay : *hee that doth his neighbour damage in his goods, when hee hath paid that which hee ought to pay, atonement is made for him. But he that hurteth his neighbour, although hee gave unto him (for ſatisfaction) the ſilver thing, (namely, 1. damage it ſelfe, as when eye muſt bee given for eye, tooth for tooth, 2. for the ſmart, 3. for his healing, 4. for his reſtoring from his labour, 5. for his ſhame or diſhonour, of which ſee the notes on Exod. 21. 19.) yet atonement is not made for him : yet hee ſhould ſacrifice (to God) all the Rams of Nebaith, (Eſay 60. 7.) yet atonement is not made for him, nor his iniquitie forgiven, until hee requiſit it of him that was hurt, and hee doe forgive him. *Maimony* in *Miſneh*, Tom. 4. treat. of Hurts and damages, chap. 5. §. 9.*

Verſ. 21. *unto their hearts*] that is, *friendly, comfort- ably, and which pleaſed them* : as, that which came into Solomons heart, 2 Chron. 7. 11. is ex- pounded, that which hee was pleaſed to do, 1 King. 9. 1. See alſo the notes on Gen. 34. 3. Here Ioseph

light is an example of lenitie, and readinesse to forgive; and to doe good for evill, as Christ reacheth all: Matt. 5. 44. So the Hebrew canons say, *It is unlawfull for him that is hurt, to be evill and not to forgive: this is not the way of the seed of Israel. But when hee that did the hurt, doth request it, and aske grace of him, once or twice, and bee knoweth that hee comes from his sinne, and repenteth of his evill: hee shall forgive him, according to his said treat. of Flare and damage, ch. 5. S. 10.*

23 Ver. 23. *third generation*] or *third sonnes*. So was his blessing begun to bee accomplished, Gen. 49. 22. and 28. 19. borne] that is, brought up: Of Machir, see Num. 32. 39.

24 Ver. 24. *visiting*, &c.] that is, *will surely visit*, meaning in mercy: See Gen. 21. 1. This was a reification of his faith in Gods promises; as is written, by faith Joseph at his ending, made mention of the departure of the sonnes of Israel, and gave commandments concerning his bones, Heb. 11. 12. The land of Canaan, was a signe of their heavenly inheritance, as before is shewed, on Gen. 12. 5. & 17. 8. Heb. 11. 13. 14. 16. and there Christ rising from

the dead, should bee the first fruits of them that slept, by whom the resurrection of the dead (which Joseph expected) was to come, 1 Cor. 15. 20. 21. 22. And there many bodies of the Saints which slept arose, and came out of the graves, after Christs resurrection: Matt. 27. 52. 53.

Ver. 25. *from hence*] or, *from this place*: the Greeke addeth *with you*. This charge was fulfilled, when at their going out of Egypt, Joseph took the bones of Joseph with him, Exod. 13. 19. which afterward were buried in Sechem, Iakob's purchase, and Joseph's sonnes heritage, Ios. 24. 32. Stephen sheweth that the other Patriarchs (the sonnes of Iakob,) were buried also in Sychem in the land of Canaan, Act. 7. 16.

Ver. 26. *old*] Hebrew, *sonne of 110. yeeres*. Gen. 5. 32. The same was the age of Iesus (or Iosuah) when he dyed; the conqueror of Canaan, and one of Joseph's seed: Ios. 24. 29. *an arte* or *chist, coffin*: to be ready, at their removal all out of Egypt. This death of Joseph, (whereat the first book of Moses endeth,) was after the creation of the world, 2369. yeeres.

ANNO-

ANNOTATIONS Vpon THE SECOND BOOKE OF MOSES. CALLED EXODVS:

WHEREIN, BY CONFERRING THE HOLY Scriptures, comparing the Chaldee and Greeke versions, and other records of the Hebrewes: MOSES his Words, Lawes and Ordinances, are explained.

BY HENRY AINSWORTH.

P. SAL. 103. 7.

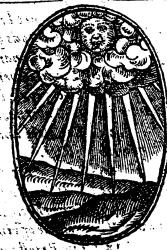
The Lord made knowne his wayes unto Moses: his acts, unto the sonnes of Israel.

ACTS, 7. 38.

This is that Moses, which was in the Church in the wilderness, with the Angel; which spake to him in the mount Sina, and with our fathers: who received the lively Oracles, to give unto us.

JOHN, 1. 17.

The Law, was given by Moses: but Grace and Truth, came by Iesus Christ.



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The Summe of Exodvs.

The second booke of Moses sheweth the increase and oppression of Israel in Egypt: the sending of Moses to deliver them: the tenne plagues of God upon Egypt: the bringing out of Israel with strong hand: the leading of them through the sea, where Pharaoh was drowned: the safe conducting of them in the wilderness: the Covenant betwene God and them at Mount Sina, where he gave them Lawes and Iudgements and Statutes; ordaining a Priesthood, for his service; and erected a Tabernacle, for to dwell therein among them.

More particularly.

I Israel increase, are oppressed in Egypt, and their sons drowned. Chap. 1
Moses his birth, education, pietie, and persecution. 2
Moses keeping sheepe, seeth a vision; and is sent to deliver Israel. 3
He is confirmed by signes, is sent with Aaron to Pharaoh and Israel. 4
Pharaoh resisteth, and vexeth Israel: they cry out of Moses, and grieve him. 5
God incoureth Moses, and sends him again to Israel and Pharaoh. 6
Moses worketh miracles; and is resisted by Pharaohs sorcerers. 7
Egypt is plagued, with Frogs, Lice, and Flies. Pharaoh is hardened. 8
More plagues of Murrain, Boils, and Haile: yet Pharaoh resisteth. 9
Plagues of Locusts, and Darknesse: Pharaoh is more hardened. 10
Egypt is appointed to the spoile: all their first-borne sheweth to die. 11
The Passover is kept: the first-borne of Egypt slaine: Israel departeth. 12
Their first-borne are sanctified to God: he conducteth Israel, with a pillar. 13
Pharaoh pursueth Israel: they passe through the sea, where Pharaoh is drowned. 14
Israel singeth Gods praise. They murmur for water, and have it sweetened. 15
They murmur for bread: God feeds them with Quails, and Manna. 16
They murmur for water, and have it from the Rocks. They overcome Amaleck. 17
Ietro meeteth Moses. Officers are set over Israel. 18
Israel is sanctified to receive Gods fiery Law at Sina mount. 19
God giveth the morall Law, with terreur: all Israel is afraid. 20

Judiciall lawes, concerning the bodies and lives of men. Chap. 21
Lawes concerning goods and chattels. 22
More lawes concerning justice; and religious duties. 23
The covenant of the law is approved and confirmed with sacrifice. 24
God commandeth to make an Arke, a Table, and a Candlestick. 25
To make a Tabernacle wherein they should be placed. 26
To make a brazen Altar: and Court of the Tabernacle. 27
To make priestly garments for Aaron and his sonnes. 28
To consecrate the Priests, and Altar: to sacrifice daily. 29
To make the golden Altar, the brazen Laver, anointing oile, and perfume. 30
The workmen of the Tabernacle: the Sabbath: and Tables of stone. 31
Israels Idolatry: for which God would have destroyed them. 32
They are brought to repentance. Moses would see Gods glory. 33
The covenant is renewed: Moses face shineth, and is veiled. 34
The people bring gifts, for the making of the Tabernacle. 35
Bezaleel and Aboliab, make the Tabernacle itselfe. 36
The Arke, Table, Candlestick, golden Altar, oile, and perfume are made. 37
The brazen Altar, Laver, and Courts. The sum of the offerings. 38
The Priests garments are made. All the worke is approved. 39
The Tabernacle is set up, and anointed: and filled with Gods glory. 40

Israel multiplieth. Exodvs. I. Pharaoh oppresseth them. 3



THE SECOND BOOKE OF MOSES, CALLED EXODVS.

CHAPTER I.

1, The number of the sonnes of Israel that went into Egypt. 7, Their great increase after Josephs death. 8, Their oppression by a new King. 12, Their multiplication notwithstanding their bitter service. 15, The King commandeth the men children to be killed at the birth: 17, but the midwives fearing God, doe save them alive. 20, and are blessed of God for it. 22, Pharaoh commandeth all the men children to be cast into the river.



Now these are the names, of the sonnes of Israel, which came into Egypt: every man and his houle, came; with Iakob. Reuben, Simeon, Levi, and Iudah. Issachar, Zabulon, and Benjamin. Dan, and Naphtali, Gad, and Aser. And all the souls, that came out of the thigh of Iakob, were seventy soules: and Ioseph was in Egypt. And Ioseph dyed, and all his brethren; and all that generation. And the sons of Israel, were fruitfull, and increased abundantly, and multiplied, and waxed mighty, most exceedingly: and the land was filled, with them.

And there arose up a new King, over Egypt, which knew not Ioseph. And he said, unto his people: behold, the people of the sonnes of Israel, are more and mightier than we. Come on, let us deal wisely with them: lest they multiply; and it be, when there fall out warre, then they be added also unto our enemies; and warre against us, and goe up out of the land. And they set over them taskemasters, to afflict them with their burdens: and they built for Pharaoh, treasure-cities; Pithom, and Raames. And as they afflicted the, so they multiplied, & so they

increased: and they were yrked, because of the sonnes of Israel. And the Egyptians, made the sons of Israel to serve with rigour. And they made their lives bitter, with hard service, in mortar, & in bricks, and in all service, in the field: at their service, wherein they made the serve, was with rigor. And the king of Egypt said, to the midwives of the hebrew women: of which the name of one, was Shiphrah; and the name of the other, Puah. And he said, when ye do the midwives office, to the hebrew women; & see them, upon the stools: if it be a son, then ye shall kill him; and if it be a daughter, then the shall live. But the midwives, feared God; and did not as the King of Egypt spake unto them: but saved alive, the men-children. And the King of Egypt; called for the midwives, and said unto them; why have ye done this thing: and have saved alive, the men-children? And the midwives said, unto Pharaoh; because the hebrew women, are not as the Egyptian women: for they are lively; and doe bring forth, ere the midwife come in unto them. And God dealt well, with the midwives: and the people multiplied, and waxed very mighty. And it was, because the midwives feared God; that he made them houses. And Pharaoh commanded, all his people, saying: every sonne that is borne, ye shall cast him into the river; and every daughter, ye shall save alive.

Annotations.

Booke of Moses [so our Lord Christ calleth it, in Mark. 12. 26. See the first annotations on Genesis. Exodus] a Greeke word, signifying Departing.

knew not this word is used both for knowle
and understanding with the mind, & for ack
ledging & regard with the affections: both w
might be in this King, Eccle. 2. 19. Ps. 31. 8.
2. 8. Chaldec expoundeth it thus, *whilst*

Verf. 16. *fooles*] a peculiar round seat for wor
in travel; the Hebrew word is not used elsewhere
but in Ier. 18. 3. for a *wheele* or *frame* which
ters werke upon. The Greeke translaterh not
word but the sense, saying, *and they bee about*

Verf. 22. *all his people* [so from secret oppression
proceeding to open tyranny; evil intreating
fathers, making their babes to be cast out, that
might not be forced alive, Act. 7. 19. which thou
Israel's sinne didst defend, Ezek. 20. 5. 7. 8. yet
after repayed to the Egyptians, in turning the
rivers of their river into blood, and slaying all
firstborne, Exod. 7. 20. 21. and 12. 29. 30.
that is borne] namely to the Hebrewes (or Iewes
the Goshites and Chaldees dost extrefie.

er of Levi. And the woman conceived, and bare a sonne: and the saw him, that he *was* a goodly child, and he hid him three moneths. And he could not longer hide him; and thereooke for him, an arke of bulrushes, and dawbed it with slime, and with pitch: and the parthe childe, therein; and putt in the flags, by the rivers brink. And his sister stood, afarre off: to know, what should be done to him. And the daughter of Pharaoh came downe, to walke at the river; and her maidens walked, by the rivers side: and she saw the arke, among the flags; and sent her handmaid, and rooke it. And she opened it, and saw the child; and beheld, the Babe wept: and she had compassion on him; and said, This is *one* of the Hebrewes children. And his sister said, to Pharaohs daughter: Shall I goe, and call to thee, a woman a nurse of the hebrew *women*: that she may nurse the child for thee? And Pharaohs daughter said to her, Go; and the maid went; & called, the childes mother. And Pharaohs daughter said to her. Take this child away, and nurse it for me, and I will give thee thy wages; and the woman tooke the child & nursed it. And the child grew great, and she brought him unto Pharaohs daughter; and he was to her, for son; and she called his name, Moses; and she said, because I drew him, out of the water. And it was, in those dayes; when Moses was grownen great, that hee went-out unto his brethren, and saw their burdens; and he saw an Egyptian man, smiting an Hebrew man, *one* of his brethren. And hee looked that way, and that way; and saw, that there was no man; and he smote, the Egyptian; and hid him, in the land. And he went-out the second day, and beheld, two Hebrew men, strove-together: and he said to the wicked one, wherefore smitest thou thy neighbour? And hee said, who made thee a man a prince and a judge, over us? sayest thou *this*, to kill me, as thou killest the Egyptian? And Moses feared, and said, surely, the thing is knowne. And Pharaoh heare this thing; and he sought to kill Moses: & Moses fled from the face of Pharaoh: & dwelt in the land of Midian, and hee lied downe by a well. And the Priest of Midian, had seven daughters; and they came and drew water, and filled the troughs; water, their fathers flocke. And the shepherds came, and drove them away: & Moses stood up, and saved them; & watered their flocke. And they came, & begat children, and hee married one. And he begat children: and hee saved his father-in-law, and hee saved his wife, and hee saved his children.

CHAP. II.

8. *Moses is borne, and hidden three moneths :*
 9. *then in an Arke he is cast into the fflux.* 5. *He is*
 10. *found, and brought up by Pharaohs daughter, at her*
 11. *own lanne.* 11. *He looketh on his bretherens wrongs,*
 12. *and sleight an Egyptian.* 13. *He reproveth an Hebrew*
 14. *that wrangled his neighbor.* 15. *Hee fleeth for feare of*
 16. *his life, into Midian.* 17. *recometh the Priest's daughter*
 18. *servant, the violence of the shepherds.* 21. *He dwelleth*
 19. *with the Priest, and marrieth Zipporah his daughter.*
 20. 22. *He is born to begetheth Ger'son.* 12. *God re-*
 21. *turneth his face, and*

AND there went a man, of the house
of Levi : and he took the daughter

19 some so soone, to day? And they sayd, an Egyptian man, delivered us out of the hand of the shepherds: and also drawing drew water for us, and watered the flocke
20 And he sayd unto his daughters, and where he? wherefore now have ye left the man? call him, that he may eate bread. And Moses was content, to dwell with the man: and he gave Zipporah his daughter, unto Moses.
22 And he bare a sonne, and he called his name Gershom: for he sayd, I have been a stranger, in a forraigne land. And it was, after those many dayes, when the King of Egypt was dead; and the sonnes of Israel sighed, for the servitude, and cryed-out; that their cry came up unto God, for the servitude.
24 And God heard, their growning; and God remembered his covenant, with Abraham, with Isaac and with Iakob. And God looked upon the sonnes of Israel: and God knew them.

Annotations.

1 **A** Man named *Aram*, the sonne of Kohath, the sonne of Levi: Exod. 6. 16. 18. 20. To this religious family, rather then any other, God now appeared: which mercy is remembered in 1 Sam. 2. 27. *sooke* to wife, Exod. 6. 20. the daughter, named *Ischebed*, sister unto Kohath, and next daughter to Levi: aunt unto Aram her husband, Exod. 6. 20. Numb. 26. 59. So Thargum Ierusalem saith, *hee sooke Ischebed his aunt, to him to wife*. Such marriages with their neere kindred, were afterwards forbidden, when the tribes and families were multiplied: Levit. 18. 12. *a sonne* this was not their first child, for *Maria* a daughter, and *Aaria* a sonne were both borne before him: 1. Verfe 4. Numb. 26. 59. Exod. 7. 7.
2 *Verfe 2. a goodly child*, or *sayes proper child*, to the Apostle (following the Greeke version) translated it, in Hebr. 11. 13, the Hebrew being *good*, meaning in forme and beauty, as Gen. 24. 16. had Stephen addeth *goodly* (or *faire*) to God: Act. 20. that is, *exceeding faire*, or having *divine beauty* and *goodliness*: and there be of the Jew Doctors, which write to the like effect, that hee had the forme of an Angel of God: *Pirke R. Eliezer* chap. 48. And heathen writers make mention also of his beautifull personage, *Iustin. biff. 6. 36*. This Moses was, by the father, the seventh generation from Abraham; (as Enoch was the seventh from Heber;) and considering his minuts upon Egypt, and his lawes unto Israel, hee may be likened to that *manchild*, who was *reared up with a Greek* from Rev. 12. 5. together with his father; there-

fore the Greeke translated they bid. And Paul saith, *By faith Moses was bid of his parents three months, because they saw hee was a goodly child, and they were not afraid of the kings commandment*, Heb. 11. 23. This bidding was in his owne fathers house, Act. 7. 20. in the year from the creation of the world, 2433.

Verfe. 3. *longer* or *any more*: by reason they dwelt mixed with the Egyptians, Exod. 3. 22. and the kings commandment was strait, and dangerous to transgress, Exod. 1. 22. Heb. 11. 23. *ark* for *coffin*, whereof see Gen. 6. 14. Thus Moses, as Noe, was saved in an arke from drowning: what that figured, see Gen. 6. 15. &c. *but rustles*:] a thing there growing, of which the Egyptians used to make light bores and vessels to go upon the waters, Elay, 18. 21. *flage* or, *sea weeds*, or *sedge*: such as grew by that river, and in the red sea, and other seas; Ion. 2. 5. Hence the Red sea had the name, see Exod. 10. 19. *brinke* Hebr. *lip*.

Verfe. 4. *his sister*] named *Maria*, or *Miriam*, of whom see Exod. 15. 20. Numb. 26. 59. *food* or, *set her selfe to stand and looke*; or *spied* (as the Greeke translated it) to learne what should befall him.

Verfe. 6. *for the child* or, *for him*, (namely) the child. *had compassion* or, *mercifully spared him*: see this word in Gen. 19. 16. *Hebrews* of the Israelites were called, of *Heber*: see Gen. 14. 13. and 39. 14. The Chaldee translated it *Iewes*: 10. after verfe 7. 11. 13. &c.

Verfe. 7. *a woman a nurse* an Hebrew phrase, the word *woman* may in English be omitted: as the word *man*, in verfe 11. 14. See Gen. 13. 8. & 38. 1.

Verfe. 10. *for a sonne* adopted to be as her owne child, and trained up in all the wisdom of the Egyptians; Act. 7. 21. 22. *Moses* in Hebrew *Moshe*, but the Greeke of the new Testament writeth him *Moses*, and *Moses*, Mar. 19. 8. Act. 7. 20. 35. 37. his name signifieth *Drawen-out*: What name his parents had given him before is not recorded. *I drew*, Hebrew, *Moshe*, of this, the child had his name: and it is not used againe in Scripture, but in Davids case, who saith of God, *he drew me out of many waters*, Psal. 18. 17. waters, signifying troubles.

Verfe. 11. *grown great* both in yeeres, and in authority, being full forty yeeres old; and mightie in words and in deeds: Act. 7. 23. 22. Therefore in those dayes, may hee read, *After those dayes*: as in verfe 22. *went-out*:] it came into his heart to visit his brethren the sons of Israel, Act. 7. 23. and hee after this, renounced his honours and pleasures in Pharaohs Court, and associated himselfe to Gods afflicted people: for *by faith*, hee refused to be called the sonne of Pharaohs daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season; esteeming the reproach of Christ, greater riches then the treasures in Egypt, for he had refused unto the recompense of the reward, Heb. 11. 24. 25. 26. *for* *these* *and* *the* *Greeke* *translated*, considered their labour in Chaldee their friends.

Verfe. 12. *smote*] *chastis* killed him, (as is shewed on Gen. 14. 17)] *to defending* and *avenging* his oppressed brethren, supposing that his brethren would have under stood, from that God by his hand would deliver them: but they under stood not. Act. 7. 24. 25. And because his calling was not yet manifested, he did this action secretly, and hid the Egyptian in the sand. From this action of Moses, the Jew Doctors did gather a law, that if an heathen smote an Israelite, he was to die. *Maimony in Misnech*, tom. 4. treat. of Hurt and damage, chap. 5. 3. 3.

Verfe. 13. *the second day*] the day next after the former, Act. 7. 26. to prosecuting diligently the worke which God had secretly called him unto, to the wicked one] *charis*, to him that did the wrong, as the Greeke translated it; and Stephen approved the same, saying, *The next day hee slewed himselfe unto them as they strove*, and earnestly exhorted them unto peace, saying, *Sirs, ye are brethren, why doe ye wrong one to another*? Act. 7. 26.

Verfe. 14. *he* that did his neighbour wrong, hee thrust Moses away; Act. 7. 27. *a man a prince* or, *constituted thee a prince*; omitting the word *man*, as Stephen (following the Greeke version) doth. See also Gen. 13. 8. This refusal of Moses, by one, is imputed to the rest of the Israelites, Act. 7. 35. And God for their unthankfulness, withdrew Moses from them 40. yeeres, before he sent him againe to deliver them: as verfe 23. *sayest thou* to wit, in thy heart (as Gen. 27. 41.) that is, *intendest thou, thinkest thou, or wilt thou kill me* as the Greeke translated it; and to Stephen also directed it, Act. 7. 28. And other scriptures have the like phrase, 2 Sam. 21. 16. *the Egyptian* the Greeke addeth, *yesterday*, and so it is in Act. 7. 28. *the thing* Hebrew, *word*. *At this word*: So in the verfe following.

Verfe. 15. *sted* at this saying Act. 7. 29. Of this first departure, as well as of the second, some doe understand that speech of the Apostle; *By faith Moses left Egypt, not fearing the wrath of the king: for hee endured, as seeing him who is invisible*, Heb. 11. 27. *dwelt* or, *sojourned*, namely as a stranger, Act. 7. 29. and so here in verfe 22. and Exod. 12. 40. *Midian* or *Midiam*, as the Greeke calleth it, or *Madian*, as in Act. 7. 29. a people that came of *Madian* the sonne of Abraham, Gen. 25. 2.

Verfe. 16. *Prince* or, *Prince*, as the Chaldee translated it, *the first of the Greek* prince: See Gen. 41. 45. *father* the Greeke addeth his name *Ischur*, that is, *Ischur*, as Exod. 3. 1.

Verfe. 17. *them*] the daughters, as the Greeke version plainly sheweth: but the Hebrew here and after is masculine, as if it were *them men*, which some understand to be the shepherds that looked to the flocke, and to these women: but the Hebrew putteth sometime one gender for another: see the notes on Exod. 1. 21. *saved* in Greeke delivered their daughters. Compare this fact of Moses, with Iakobs, Gen. 29. 9. 10.

Verfe. 18. *Reguel* in Greeke, *Raguel*: hee was a Madianite, father to *Elisab* or *Leisra* the next father of the daughters: Num. 10. 29. All grandfathers and mothers are called *father* in Kin. 14. 3. & 10. 2. & 13. 3. *soone so soon* Heb. *hastened to come*.

Verfe. 19. *drawing drew*] that is, *drew readily and enough* the Greeke saith, and drew for us.

Verfe. 20. *now* or, at this time, it being solate. The Greeke translated it; thus.

Verfe. 21. *was content* or *began*; as the word is Englished, Deut. 1. 5. The Greeke omitteth it, saying, *And Moses dwelt with the man*: and the Holy Ghost often omitteth the like, as some Evangelists say of Iesus, *he began to say*, Luke. 12. 1. Mark. 13. 5. another writeth, *Iesus said*, Mark. 16. 6. and 24. 4. *he began to cast out*, Mark. 11. 15. that is, *he cast out*, Mat. 21. 12. *he began to cry*, Mark. 10. 47. that is, *he cried*, Luke 18. 38. *they began to beseech*, Mark. 5. 17. that is, *they besought him*, Mark. 8. 34. and sundry the like. *gave Zipporah* to wife, as the Greeke addeth; and calleth her *Zemphora*, as the letter *m*, is often put in such Greeke names as *Abbakuk* the Prophet, is *Ambakum* in Greeke, Ab. 1. 1. to Chium, Amos 5. 26. is *Remphan*, Act. 7. 43. the interpreters mistaking *R* for *C*. and interpreting *At*. And in the Hebrew, *Berodach*, 2 King. 20. 12. is called also *Merodach*, Eia. 39. 1. that such change of letters, should not seeme strange unto us. Concerning this wife of Moses, his sister and brother afterwards spake against him, Num. 12. 1. where she is called a *Cousin*.

Verfe. 22. *Ger-shon* by interpretation, *A desolate stranger*; the reason whereof followeth. Here the Greeke addeth, *And hee conceived againe, and bare a second sonne*; and he called his name *Eliezer*, saying, *for the God of my father is my helper, and hath delivered me from the hand of Pharaoh*. This addition is borrowed from Exod. 18. 4.

Verfe. 23. *after those many dayes*] that is, as Stephen openeth it, *when forty yeeres were expired*, Act. 7. 30. Exod. 7. 7. So the Hebrew Doctors also reckon the time: they say *Moses was a leviours shepherd 40. yeeres*; and the wilde beasts spoiled not his sheepe, but they were fruitful and multiplied, greatly. *Pirke R. Eliezer*, c. 40. Thus Moses had lived 40. yeeres in Pharaohs court; was 40. yeeres a stranger & shepherd in Midian; and after this, he fed Gods people Israel 40. yeeres, Act. 7. 36. Deut. 8. 2. and 34. 7. Here the Hebrew *In*, is rightly translated in Greeke *After*, as it elsewhere also plainly signifieth, Numb. 28. 26. So in the new Testament, *Mark 13. 24. in those dayes*, that is, after this, as is explained, Math. 24. 29. after the tribulation of those dayes. So in Dan. 2. 44. *In* (that is, *After*) the dayes of these Kings, *was dead*] both the King, and all other that sought Moses life, Exod. 4. 19. *servitude* or, *bondage*: in Greeke works: which, as appeareth, continued though the King was dead. The Chaldee addeth, *servitude which was hard upon them*. *came up* or *ascended* up to heaven. This their misery, and Gods mercy in relieving them, is often mentioned; and was by the Israelites remembered in their land, every yeere, Deut. 26. 6. 7. 8. Num. 10. 16.

Verfe. 24. *covenant*] whereof see Gen. 15. 14. and 26. 13. and 46. 4. which God is said to remember (after the manner of men) when hee sheweth care, of performance. See Gen. 8. 1.

V. 25. *know*] namely their servants, as is expressed in

in Exod. 3. 7. or, knew them, in their sorrows, that is, *cared for them*; *as knowing* often significeth. Plal. 31. 8. and v. 6. Prov. 12. 20. The Greek translated it, *hee was known unto them*. The Chaldee, *he said by his word, that he would deliver them*.

CHAP. III.

1. *Moses keepeth Iethro's flocks.* 2. *God appeareth to him in a burning bush.* 3. *He sendeth him to deliver Israel.* 4. *The Name of God is declared.* 5. *His message to Israel.* 6. *And to the king of Egypt.* 7. *The kings resistance.* 8. *Egypt's plagues.* 9. *Israel's departure with rich spoils.* 10. *are foretold.*

AND Moses was feeding the flocke of Iethro his father in law, the Priest of Midian: and he led the flocke behind the wilderness, and came to the mountaine of God, to Horeb. And the Angell of Iehovah appeared unto him, in a flame of fire, out of the midst of a bramble-bush: and hee saw, and beheld the bramble-bush burned with fire, and the bramble-bush was not consumed. And Moses said, I will turne aside now, and see this great sight, why the bramble-bush is not burnt. And Iehovah saw that hee turned aside to see, and God called unto him out of the midst of the bramble-bush, and said, Moses, Moses, and hee said, Loe here I am. And hee said, Draw not nigh hither, put thy shoes from off thy feet, for the place the which thou standest upon is holy ground. And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iakob: and Moses hid his face, for he feared to look upon God. And Iehovah said, Seeing I have seene the affliction of my people which are in Egypt, and have heard their out-cry because of their task-masters, for I know their sorrows. And I am come downe to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milke & honey, unto the place of the Canaanite, and the Ghetite, and the Amorite, and the Pherezite, and the Evite, and the Iebusite. And now behold, the out-cry of the sonnes of Israel is come unto me, & I have also seene the oppression wherewith the Egyptians oppress them. And now come, and I will send thee unto Pharaoh, and bring thee forth my people the sonnes of Israel out of Egypt. And Moses said unto God, Who am I, that I should goe unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt?

And he said, Certainly I will be with thee, and this shall be unto thee a signe that I have sent thee, when thou hast brought forth the people out of Egypt, yee shall serve God at this mountaine. And Moses said unto God, Behold, when I come unto the sonnes of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I am, that I am: and he said, Thus shalt thou say unto the sonnes of Israel, I am, hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the sonnes of Israel, Iehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Iakob, hath sent mee unto you: this is my name for ever, and this is my memoriall to generation and generation. Goe and gather together the Elders of Israel, and say unto them, Iehovah, the God of your fathers hath appeared unto mee, the God of Abraham, of Isaac and of Iakob, saying, Visiting I have visited you, and that which I have done to you in Egypt. And I have said, I will bring you up, out of the affliction of Egypt, unto the land of the Canaanite, and the Chethite, and the Amorite, and the Pherezite, and the Evite, and the Iebusite, unto a land flowing with milke and honey. And they shall hearken to thy voice: and thou shalt come, thou and the Elders of Israel, unto the King of Egypt; and thou shalt say unto him, Iehovah the God of the Hebrews hath met with us, and now let us goe, wee beseech thee, three daies journey into the wilderness, that wee may sacrifice to Iehovah our God. And I doe know that the king of Egypt will not grant you to goe, nor by a mighty hand. And I will send out my hand, and smite Egypt, with all my marvels, which I will doe in the midst thereof, and after that he will send you away. And I will give this people grace in the eyes of the Egyptians, and it shall be, when you goe, yee shall not goe empty. But every woman shall aske of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and garments; and yee shall put them upon your sons, and upon your daughters, and yee shall spoile the Egyptians.

Annotations.

[Iethro] in Greeke Iakob: hee was also named Haleb, and was the son of Raguel (Gen. 29. 16.) Exod.

Exod. 18. Num. 10. 29. Iudg. 4. 11. He is called *Angell*. Exod. 4. 18. Now God taketh Moses (as *Angell* and hee did David) from the folds of fleece, to besee Iakob his people, and Israel his possidion, Plal. 78. 70. 71. and 77. 21. *prince* in the Chaldee, *prince*. See Exod. 2. 16. The sonne succeeded in his fathers office, for it is likely that Raguel was now dead, this being 40. yeres after Moses his coming thither, Exod. 2. 21. Act. 7. 39. *behinde* to the backe side: the Greeke saith, *under the wilderness*, the Chaldee, *to a place of good pasture in the wilderness*. A wilderness (so named of going wild, that is, *afray* therein) as is shewed on Gen. 21. 14. was a place where cattell used to be fed, as here and Luk. 15. 4. 1 Sam. 17. 28. *mount of God* so called, because it was great and high, as Plal. 36. 7. and was sanctified of God, by his appearing there now, ver. 5. and after when God came down upon it, to give his law, Ex. 18. 5. and 19. 3. 17. 18. So in 1 King. 19. 8. The Chaldee call it, *the mount where the glory of the Lord was revealed*. *Horeb* or *Choreb*: which significeth *Drinnesse* (for this wilderness was waterlesse, Deut. 8. 15.) it was called also *mount Sinai*, Act. 7. 30. Exod. 19. 1. 18. of the *bramble-bushes* there growing: or of this vision there appearing.

Ver. 2. *Angell* This was *Christ*, who in ver. 6. callt himselfe the *God of Abraham*; named an *Angell*, as before in Gen. 48. 16. therefore Moses blessing Israel, mentioneth the good will of this *Angell* in the bush. Deut. 32. 16. where the Chaldee paraphrast addeth, *him whose habitation is in heaven*; meaning God. And other Rabbines acknowledged as such; R. Menachem, upon Exod. 3. saith, *this Angell, in the opinion of some of our Rabbines, was Michael, and therefore hee saith, the Angell of the Lord, and saith not the Angell of God, signifying the condition of mercie*. See also the notes on Gen. 32. 24. where *Michael*, is shewed to bee *Christ*. Againe, R. Menachem there alledgeth; *this Angell is that Angell the Redeemer, which said to Iakob, I am the God of Bethel: this is he* (of whom it is said) *and the Angell of his presence* (saith) Gen. 48. 16. and 31. 11. 13. *Eia. 63. 9. bramble-bush* In Hebrew *Seneh*, wherupon the mount, and wilderness is called *Sinai*, of the flore of brambles that grew there: or of this bush and vision. So in *Pirkei R. Eliezer*, c. 41. it is said, *from the beginning of the world, this mount was called Horeb: and when God appeared unto Moses, out of the midst of the bramble-bush, of the name of the bramble* (*Seneh*) *it was called Sinai*. *consumed* Hebr. *eaten up*, in Greeke, *burne up*: fire is usually said to eat, that is, to consume, Lev. 6. 10. The flame is said to burne up the mountains, trees, &c. Plal. 83. 15. Joel 1. 19. and is therefore used to signifie great afflictions from the hand of God, *Eia. 30. 30. Lam. 2. 3.* But here God (who is called a *consuming* fire, Deut. 4. 24.) consumed not the bush, (a figure of the Church of Israel, afflicted in Egypt) but dwelleth with good will therein, as Moses mentioneth the good will of him that dwelt in the bush, Deut. 23. 16. And so hath promised to Israel, *when thou walkest through the fire, thou shalt not be burnt, neither shall the flame*

kindle upon thee. *Eia. 43. 2.* This God himselfe openeth to Moses, in ver. 7. 8. and it agreeth with that vision shewed to Abraham, in Gen. 15. 13. 17. And the Hebrew Doctors so understood this vision, saying, *God dwelt in the bramble-bush: and the bramble-bush was affliction & anguish, & al thorn: and briars. And why dwelt hee in the midst of affliction and anguish? but because hee saw Israel in great affliction, he also dwelt with them in the midst of affliction, to confirme that which is said* (in *Eia. 63. 9.*) *In all their affliction, it was afflicted*. *Pirkei R. Eliezer*, c. 40.

Ver. 3. *great sight* or, *vision*: wherast Moses wondered, and drew neere to consider it. Act. 7. 34. *not burnt*: [the Jerusalem Thargum addeth, *is greene and not burnt*.

Ver. 4. *unto him*) and what God said unto him, the same he hath spoken to us; as our Lord himselfe explaineth it, *Have ye not read, that which was spoken unto you by God?* Mat. 22. 31. 32. And although God spake, thus to Moses, yet hee writing these things for the Church, it is said, that *Moses shewed* them, and he called the Lord, the God of Abraham: Luke 20. 37.

Ver. 5. *thy shoes*) the putting off of shoes, was used for a signe of giving up ones right unto another, Deut. 25. 9. Ruth 4. 7. also for a signe of mourning and humiliation, Ezek. 24. 17. 23. 2 Sam. 15. 30. *Eia. 20. 2. 4.* and consequently of sanctification before God; putting off uncleanness, as the change and washing of other garments also signified, Gen. 35. 2. Ex. 19. 10. Eccles. 4. 17. Plal. 119. 101. Ephes. 6. 15. All which may be implied in this precept, that Moses in all humility and holiness, should now resigne up himselfe unto God, and service of him. The like was commanded Iosua, Ios. 5. 15. By Stephens relation, GOD had manifested himselfe by the words following in the next verse, before he commanded this thing: see Act. 7. 32. 33. From this precept unto Moses, the Iewes gathered a general rule, that *whoever standeth in the holy place, must put off his shoes*: *Pirkei R. Eliezer*, c. 40. So from that precept in Lev. 19. 30, *ye shall reverence my sanctuary*, they conclude, that this belongeth to the reverence of it, that no man come in there, *with his shoes on his feet*. *Maimon* in *Beit habchirab* (or *Temple*) c. 7. 5. 1. *is holy ground* Hebr. *is ground of holiness*: sanctified by the presence and apparition of God, who maketh the heavens, earth, and places where his glory is revealed, to be holy, and reverently to be respected of his people, Plal. 20. 7. and 48. 2. Ios. 5. 15. Gen. 28. 16. 17. 2 Chron. 8. 11. So the mount whercon Christ was transfigured, is called the *holy mount*, 2 Pet. 1. 18. Therefore death was threatned to all that came into the holy place of the tabernacle, where God appeared; except such, and so sanctified, as the law did appoint, Lev. 16. 2. 3. &c.

Ver. 6. *I am*) The word *am*, is added by the Holy Ghost, in Matth. 22. 32. though for brevity sake, it is omitted here in the Hebrew, and also in the Greeke, Mark. 11. 26. and often thoroughout the Scriptures. *thy fathers*) the Holy Ghost expoundeth this, *thy fathers*: Act. 7. 32. and the words

This was another humble gesture, used in reverence and thanksgiving; as Gen. 24. 26. Exod. 12. 29. 1 Chron. 29. 10. 2 Chron. 29. 30. Nehem. 8. 6. There were also two other gestures of honour, *knelling*, 1 Chron. 6. 13. and *bending* (or *bowing*) of the body, 2 Chron. 29. 29. and these three are all mentioned in Plal. 95. 6. They differed one from another: the *bending of the head* was the least, and it was the bowing down of the face only. The *bending of the body*, was when the whole body was bent downward; the face towards the knees. *Knelling*, was upon the knees, a gesture commonly known. *Bowing of themselves* (or *worship*) was with falling down upon their face on the ground, their hands and feet displaced. Wherefore that which one Evangelist calleth *worshipping*, Matth. 8. 2. another calleth *falling on the face*, Luk. 5. 12. So the Hebrew cannos also distinguish them, saying, The *bending of the body*, *spoken of in any place, is towards the knees*, (the bowing of all the joints of the back-bone, so that he maketh his body as a bow:) the *bending of the head, is with the face* (or countenance) downward: the *bowing of ones self* (or *worshipping*) is the displaying of hands and feet, till hee bee prostrate with his face on the earth. *Maimon in Tagnanib*, treat of Prayer, c. 5. S. 12. 13. Here the Israelites shewed by these gestures, their reverence to Gods word, and thankfulness: the Hebrew Doctors (as in the *Zohar* upon this place) say, that the *bending of the head with the face toward the ground, was for to escape judgement; and the bowing of themselves* (or *worshipping*) *was for to obtaine mercy*: and that the *bending of the head, was before the worshipping*, according to the mystrie of the *Sin-offering before the Burnt-offering*. The order of which sacrifices may be scene in Exod. 29. 14. 18. Lev. 8. 14. 18. and 14. 19. 20. and 15. 15. and 61. 11. 15. 24.

CHAP. V.

Moses and Aaron doing their message to Pharaoh; he resisteth and rebuketh. 5. The Israelites take increased sorrow. 14. Their officers beaten. 15. Their complaints rebuked. 19. They cry out upon Moses and Aaron. 22. Moses complaineth unto God.

AFTERWARD, Moses and Aaron went in, and said unto Pharaoh; Thus saith Iehovah; the God of Israel, *Send away my people*: that they may keep a feast unto me in the wilderness. And Pharaoh said, Who is Iehovah, that I should obey his voice, to send away Israel? I know not Iehovah neither, will I send away Israel. And they said, The God of the Hebrewes hath met with us: *Let us goe: we pray thee, three daies journey into the wilderness, and sacrifice unto Iehovah our God*: lest he fall upon us with pestilence, or with the sword. And the king of Egypt said unto them,

Wherefore doe ye Moses and Aaron, cause the people to cease from their workes? Get ye to your burthens. And Pharaoh said; Behold, the people of the land now are many, and ye make them to rest from their burthens. And Pharaoh commanded, in that day, the task-masters of the people, & their officers, saying, Yee shall not any more give straw to the people, to make bricke, as heretofore: let them goe & gather straw for themselves. And the tale of the bricke, which they did make heretofore, you shall lay upon them; you shall not diminish ought thereof; for they be idle, therefore they cry out saying, Let us goe and sacrifice to our God. Let the work be made heavy upon the men, and let them labour therein, and let them not regard vaine lying words. And the task-masters of the people went out, & their officers, and said unto the people, saying; This saith Pharaoh, I will not give you straw. Goe ye, take your straw where you can find it; yet not ought of your worke shall bee diminished. And the people was scattered abroad thorow all the land of Egypt, to gather stubble in stead of straw. And the task-masters hastened saying, Fulfill your workes, every daies task in his day, as when there was straw. And the officers of the fomer of Israel, which Pharaohs task-masters had set over them, were beaten, saying, Wherefore have yee not fulfilled your appointed task to make bricke, both yesterday and to day, as heretofore? And the officers of the sonnes of Israel came, and cried out unto Pharaoh, saying, Wherefore doest thou thus to thy servants? There is no straw given unto thy servants, and they say to us, make bricke: and behold, thy servants are beaten, and it is the sinne of thy people. And he said, ye are idle, ye are idle: therefore yee say, let us goe, and sacrifice to Iehovah. Now therefore, goe worke, for straw shall not be given you; yet shall ye deliver the tale of bricke. And the officers of the sonnes of Israel did see them in evil, saying, Ye shall not diminish ought from your bricke, every daies task in his day. And they lighted upon Moses and Aaron, standing to meet with them, as they came forth from Pharaoh. And they said unto them, Iehovah looke upon you, and judge, because you have made our labour to stinke in the eyes of Pharaoh, and in the eyes of his servants; to give a sword into their hand, to slay us. And Moses returned unto Iehovah, and said, Lord, wherefore hast thou done evil to this people; where-

23 wherefore is it that thou hast sent me? For since I came to Pharaoh, to speake in thy name, he hath done evil to his people; and delivering thou hast not delivered thy people.

Annotations.

1 Send away] let goe out of thy servitude: see the notes on Exod. 4. 22. *keepe as fast*] The first signification of the Hebrew word *chagag*, is to dance; 1 Sam. 30. 16. br. to turne round, Plal. 107. 27. and secondly it is applied to keeping a feast religiously, which was with eating, drinking, dancing, and mirth, Iudg. 11. 19. 21. Deut. 16. 15. figuring out our spiritual joyes for redemption by Christ, 1 Cor. 5. 8. Nah. 1. 5. This should Israel have celebrated to the Lord; but they performed it to an idoll, the worke of their owne hands, Exod. 32. 6. 19. Act. 7. 41. Among the heathens, they observed also such rites, sacrificing to their Gods, with dances, &c. *Sophocles in Electra*, *Plutarch in Thebo*.

2 Ver. 2. Who is Iehovah] The Chaldee paraphrase, The name of the Lord is not revealed unto mee, that I should obey his word, &c. Such an answer God foretold, that he would give, Exod. 3. 19. *I know not*] againe the Chaldee turneth it, the name of the Lord is not revealed unto me.

3 Ver. 3. hath met] See Exod. 3. 18. The Greeke translatheth, hath called us. *journey*] or way: see Exod. 3. 18. *fall upon*] or meet us, as ver. 20. and Gen. 32. 1. but when there is added the sword, or the like, it signifieth falling upon, as Iudg. 8. 20. 21. *pestilence*] or *mortalitie*. The Greeke and Chaldee translate it here and oftentimes, *death*. So the Holy Ghost putteth death, for the pestilence, in Rev. 6. 8. from Ezek. 14. 21. The Hebrewes (who had orders for fasting and prayer in time of pestilence) seeme also not to reframe to that contagious sickness, which wee commonly call the *pest* or *plague*; but count all extraordinary and continued mortalitie, the pestilence; if it be among five hundred strong men, that three die in three daies one after another; and so in all number above that. Their words are; What is the Pestilence (Deber)? A cite wherein are five hundred footmen, (that is, strong and luly men, as Exod. 12. 37.) if there goe out of it (that is, be buried) three dead men in three daies one after another, loe, this is Deber (the pestilence.) If they goe out in one day, or in four daies, it is not the pestilence. If there be in it a thousand, and there goe out of it six dead men in three daies one after another, loe, this is the pestilence: if they goe out in one day, or in four daies, it is not the pestilence. And so (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this cite. *Maimon in Misnah* in Tagnanib (or treat of fasting) chapter 2. S. 5. *sword*] this signifieth warre, Mich. 4. 3. and as the Greeke and Chaldee translate it, slaughter: the Apostle joyneth

both in one, mentioning the slaughter of the sword, Hebrewes 11. 37. it was one of Gods sware sore judgements, wherewith hee used to chastise his people for their sins, Ezek. 14. 17. 21. And northe Egyptians only, but Israel might also have these plagues, for their idolatry in Egypt, Ezek. 20. 7. 8. Which therefore they sought to turne away, by humiliation and sacrifice to GOD in the wilderness. And it is a rule among the Iewes, to fast and pray in the time of warre; yea though it be (as they say) the sword of peace: as when heathens make war with heathens, and they passe by the place of Israel; although there bee no warre betwixt them and Israel; yet this is a distress, and they humble themselves for it: for it is said, and the sword shall not passe through your land, (Leviticus 26. 6.) It is a general rule, that the sight of warre is a distress. *Maimon in Tagnanib*, chap. 2. S. 4.

4 Ver. 4. cease, as free, and at liberty:] the Greeke translatheth, doe ye turne away the people. The Ministers of God are charged by Pharaoh, as authors of sedition among his subjects. So were Christ and his Apostles, Luke 23. 2. 5. Acts 24. 5. *your burdens*] The Chaldee saith, your service, the Greeke, every one of you to his workes.

5 Ver. 5. of the land] meaning the Israelites in the land: therefore the Greeke explaineth it thus; bold now this people is multiplied on the land.

6 Ver. 6. taskmasters of the people] or, exaltors among the people; but both Greeke and Chaldee translate it of: and so Moses speaketh in ver. 10. *officers*] the Greeke translatheth them Scribes: so in ver. 10. 14. and usually.

7 Ver. 7. any more give] The Hebrew, add to give. Here the word of GOD caused afflictions to increase. And in Israel wee may see a figure of our calling, (for all these things hapned unto them for types, 1 Corin. 10. 11.) they first had the word or promise, which caused them to beleve, Exodus 4. 30. 31. then followeth affliction, greater then ever before; which almost discouraged them, Exodus 5. 21. — 23. after that came their deliverance with great glory; for which they sang the praises of GOD, Exodus 13. and 14. and 15. So by the word preached, the Church of Christ was gathered, Acts 2. 41. &c. Then followed great perfection, Acts 8. 1. and 9. 1. and 12. 1. &c. Against which they were confirmed in grace, by expectation of glory in the Kingdom of God, Acts 14. 22. And this is the continual course of the Gospell; 1 Thel. 1. 6. 10. and 2. 14. and 3. 2. 3. 4. 2 Thelal. 1. 4. 5. 6. 7. 1 Peter 1. 3. — 9. and 4. 12. 13. &c. heretofore] Hebr. yesterday, and the third day before: see Gen. 31. 2. to after, ver. 8. 14. &c.

8 Ver. 8. idle] or, lazie: see ver. 17. and sacrifice] or, let us sacrifice; which manner of speech noteth their importunity; but the Greeke supplieth the word and. So alter, ver. 17.

9 Ver. 9. labour] or, doe, that is, be doing, or busie themselves; and to the Chaldee faith, let them busie themselves therein; and not busie themselves in idle words: So in Matthew 20. 12. *theis lais* Bb 3

have done; (that is, have laboured) but one house. Likewise in Exod. 3:14-5, where doing, is used for working. The Greeke here translateth it care.

Verfe 13. *taske*. Heb. word, or thing, which the Greeke translateth *quere words, vanity and falsehood*, are used one for another; as is noted on Exod. 20:7.

Verfe 13. *taske*. Heb. word, or thing, which in this case, was their appointed task. So verse 19.

Verfe 14. *of the sonnes of Israel* (that is, which were Israelites; and the Greeke explaineth it thus, the *scribes of the lineage of the sonnes of Israel*). The *task-masters* therefore, were Egyptians; the officers were Israelites, appointed to oversee and hold the people to worke; as the 15 and 16 verses also manifest: they were oppressed and beaten; so the bondage was great, and universall. *saying* that is, and *said* unto; by Pharaohs task-masters. An Hebrew phrase, whereof see the annotations on Gen. 2:3 and 6:2.

Verfe 16. *it is the sinne, &c.* [or, sinne is laid upon thy people: it may be understood of the Egyptians, as if the sinne or fault were theirs; and so the Chaldee explaineth it, *Thy people sinneth against them*; that is, against thy servants the Israelites. Or, sinne (and so, punishment) is laid upon thy people, as the Israelites, without cause: and so the Greeke translateth, *wilt thou therefore wrong thy people? Sinne*, is often used for punishment. See Gen. 4:7.

Verfe 19. *them in evil* that is, both themselves, (as the Greeke translateth it) and the people over whom they were; to be in an evil case. *saying* understand from verse 13, and 18. the *task-masters*, and the king also *saying*; or, after it was said: see verse 14.

Verfe 20. *lighted upon* that is, met with as unlooked for; *fell upon* them, with hard words: as verse 21. It is the word used before, in verse 3 and Gen. 28:11.

Verfe 21. *judge* the Chaldee faith, be avenged. An intemperate speech, and an example of great infirmity; imputing the cause of their troubles, to Gods ministers; forgetting their former faith and thankfulness. Exod. 4:31. *to think* that is, the Greeke explaineth it, to be *abhorred*; see Gen. 34:30. *to give* it, and *have given*: as, *to hold the strike*, 1 Chro. 13:9. is expounded, and held it, 2 Sam. 4:6.

Verfe 23. *deliverings* show, &c. that is, *thou hast met all deliverances*; nor shewed any likelihood as yet thereof. And here Moses himself bewaileth the remnants of his former infirmity. Exod. 4:10:32.

CHAP. VI.

1. God committeth Moses, renewing his promise by his name Iehovah; 2. and remembrance of his covenant; 3. He sendeth him with the comforters unto Israel; 4. but they becomen unfaithful. 18. He sendeth him againe to Pharaoh, though Moses is unwilling. 19. The genealogie of Ruben, 25. of Simeon.

18. of Levi, of whom came Moses and Aaron. 23. A repeating of Moses mission to Pharaoh, and his exception against it.

AND Iehovah said unto Moses; Now shalt thou see what I will doe to Pharaoh; for by a strong hand shall hee send them away, and by a strong hand shall he drive them out of his land.

AND God spake unto Moses, and said unto him, I am Iehovah. And I appeared unto Abraham, unto Isaac, and unto Iakob, by (the name of) God Almighty: but by my name Iehovah was I not knowne to them. And also, I established my covenant with them, to give unto them the land of Canaan, the land of their sojournings, in the which they sojourned. And also, I have heard the groaning of the sons of Israel, whom the Egyptians keepe in servitude; and I have remembered my covenant. Therefore say thou unto the sonnes of Israel; I am Iehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their servitude, and I will redeem you with a stretched out arme, and with great judgments. And I will take you to me for a people, and I will be to you a God, and yee shall know that I am Iehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, which I did lift up my hand to give it to Abraham, to Isaac, and to Iakob: and I will give it to you for an heritage, I am Iehovah. And Moses spake so unto the sonnes of Israel: but they hearkened not unto Moses, for anguish of spirit, and for hard servitude. And Iehovah spake unto Moses, saying, Go in, speake unto Pharaoh King of Egypt, that he send away the sonnes of Israel, out of his land. And Moses spake before Iehovah, saying, Behold, the sonnes of Israel have not hearkened unto mee; and how shall Pharaoh heare mee, and I am of uncircumcised lips: And Iehovah spake unto Moses and unto Aaron, and gave them a charge unto the sonnes of Israel, and unto Pharaoh the king of Egypt, to bring forth the sonnes of Israel out of the land of Egypt. These be the heads of their fathers houses: the sonnes of Ruben the first-borne of Israel; Enoch and Phallu, Hezron and Carmi; these be the families of Ruben. And the sonnes of Simeon; Iemuel, and Iam

min and Ohad, & Iachin, & Zohar, & Saul, the sonne of a Canaanitess; these are the families of Simeon. And these are the names of the sonnes of Levi, according to their generations; Gershon, and Kohath, and Merari; and the yeeres of the life of Levi were an hundred seven and thirtie yeeres. The sons of Gershon, Libni & Shimei, according to their families. And the sonnes of Kohath; Amram, and Ishar, and Hebron, and Vzziel; and the yeeres of the life of Kohath were an hundred three and thirtie yeeres. And the sons of Merari, Mahali & Mushi: these are the families of Levi, according to their generations. And Amram tooke Ischebed his aunt unto him to wife, and she bare to him Aaron and Moses: and the yeeres of the life of Amram were an hundred seven and thirtie yeeres. And the sonnes of Ishar, Korah and Nephthi, and Zichri. And the sonnes of Vzziel; Misacl and Elisaphan, and Sithri. And Aaron tooke Elisabet, daughter of Amminadab, sister of Naasson, unto him to wife, and shee bare unto him Nadab, and Abihu, Eleazar, and Ichamar. And the sonnes of Korah; Assir and Elkana, and Abiasaph: these are the families of the Koraites. And Eleazar sonne of Aaron, tooke unto him one of the daughters of Putiel, unto him to wife, and she bare unto him Phinehas: these are the heads of the fathers of the Levites, according to their families. This is that Aaron and Moses; unto whom Iehovah said, Bring out the sonnes of Israel from the land of Egypt, according to their armies. These are they which spake to Pharaoh King of Egypt, to bring out the sonnes of Israel from Egypt; these Moses, and Aaron. And it was, in the day when Iehovah spake unto Moses, in the land of Egypt: That Iehovah spake unto Moses, saying, I am Iehovah: speake thou unto Pharaoh King of Egypt, all that I speake unto thee. And Moses said before Iehovah, Behold, I am of uncircumcised lips; and how shall Pharaoh hearken unto me?

Annotations.

1. *By strong hand* that is, by force and constraint, 2. *God* is compelling him thertoe by his judgments; see verse 6. and Exod. 3:20. This was fulfilled Exod. 12:31, 32, and 13:3, 9. celebrated always since Deut. 6:21, 22, and 26:7, 8. Psal. 136:10, 11, 12, 13, 20, 21. Dan. 9:15.

Here beginneth the fourteenth Section or Lecture of the Law: called of the beginning of the third verte; And I appeared, See Gen. 6:9, and 28:10.

Verfe 1. *Almighty* for *Almighty*; see Gen. 17:1. The Greeke translateth, *being them God*. The two titles here expressed, *El, God*; and *Shaddai, Almighty*; are not used in Scripture till Abrahams time, and in speech to him, Gen. 14:18. and 17:1. name *Iehovah*: [which name denoteth both Gods being in himselfe, and his giving of being unto (that is; the performance of) his word and promises; as is observed on Gen. 2:4. in which latter respect he here faith, he was not knowne to their fathers by this name; (or as the Greeke and Chaldee translate, he manifested not, nor make knowne this name.)] They being sustained by faith in Gods almighty power, without receiving the thing promised, Act. 7:5. Heb. 11:9, 10. But now their children should receive the promise, and so have full knowledge and experience of Gods power and goodness, and of the efficacy of that his name *Iehovah*, which therefore they sung to his praise, upon their full deliverance from the Egyptians, Exod. 15:3. So upon performance of further promises or judgements, he faith, they shall know him to be *Iehovah*, Elay 49, 23, and 51:6. and 60:16. Ezek. 28:22, 23, 24, 26, and 30:19, 25, 26. And Christ in whom all Gods promises are yea and Amen, 2 Cor. 1:20. having fulfilled all things for our redemption, manifesteth himselfe by this name in the interpretation thereof, as that he is *Alpha and Omega, the beginning and the ending, the Lord who is, and who was, and who is to come, even the Almighty*: Revel. 1:8, 17, 18. Otherwise neither Abraham, nor Isaac, nor Jacob was without the knowledge of this name *Iehovah* altogether; for by it also in part, God revealed himselfe to them; as Gen. 15:7, 8. and 26:24, 25. and 28:13. But as the glorious manifestation of the Law, is said to have no glory, in respect of the excellent glory of the Gospel, 2 Cor. 3:10. so this is spoken by comparison here. The Jewes of a long time, were not used this name, but for it they reade *Adonai*, that is, *Lord*. One of themselves hath written thus; *Why doe the Israelites pray in this world, and are not heard? Because they know not the plaine name* [of God, which is Iehovah] *in the world to come; [the word] of the Messiah, God will make it knowne unto them, and then they shall be heard. Iakob, in Psal. 91. This testimony is true upon them, not for the found of the letters, but for the want of faith in Christ, who is called Iehovah our Justice: Ierem. 23:6. when they shall be converted unto him, God will heare them, Ioh. 16:23.*

Verfe 4. *established* [or, created] *sinne* and *force*: see Gen. 6:18. this was done to Abraham, with expresse limitation of the time of Israels release out of Egypt, Gen. 15:13, 18. [sojournings] on peregrinations, pilgrimage: see Gen. 17:8. and 26:3, and 35:27.

Verfe 6. *the burdens*: the Greeke faith, *from the power: the Chaldee, from amidst the tribulation of the servitude of the Egyptians*: so in verse 7, 11. This mercy

mercy is remembered in Plal; 81:7. *firstborn* *son* [that is, *lifted up on high*], as both the Gr. and Chaldee doe explaine it: and it significth Gods might, and open manifestation, with continuance of the same againe Egypt, *the* redemption of Israel were fully performed, Deut. 4:34. 2 King. 17:36. Elay 9:12, 17:38.

Ver. 7. *A God* [or, *for a God*]: this was the covenant with Abraham: see Gen. 17:7.

Ver. 8. *lift up my hand*: that is, *swear*: as the Chaldee explaineth it, *I swear by my word to give it*: Of this signe see Gen. 14:22. Hereof is that speech, *Iehovah hath sworn with his right hand*, &c. Elay 62:8. *will give it* under which figure, eternal life in heaven was implied also to the faithful; as is noted on Gen. 12:5, which Paul confirmeth in Heb. 11:10. 16. and the Hebrew Doctor say of this, that it signified the *Ierusalem* that is above, *R. Menachem* on Exod. 6.

Ver. 9. *anguish* [Hebrew, *shortness*], that is, *anger*, *griefe* and *discouragement of spirit*: that they could not patiently endure their troubles: the Greeke translatheth it, *pusillanimity*, or *feebleness of minde*. So the *short of spirit*, is opposed to the man *flow to wrath*, Prov. 14:29. and *shortness of spirit* in Job was *trouble* and *discouragement*, Job 21:4. Alike phrase is, of *shortness of soule*, whereof see Numb. 21:4. And this griefe and discouragement of Israel was to great, that they wished rather to bee left alone than they might serve the Egyptians, than to have any further proceeding in this business, Exod. 14:12. *servitude* [or *bondage*], which was upon them, as the Chaldee addeth: the Greeke translatheth for *hard work*. And this was the outward cause, added to their inward discouragement and little faith.

Ver. 12. *of uncircumcised lips* [Hebrew, *superfluous*, (or *uncircumcised*) of lips]: that is, as the Gr. translatheth, *not eloquent*; as the Chaldee faith, of *an heavy speech*, the same which Moses complained before, in Exod. 4:10. but figuratively spoken: as having *uncircumcised lips*, that is, many *superfluous words*, or *unsatisfied*: and so unfit to speake to the King. So Esaias complained of polluted lips, Elay 6:5. Of this word *superfluous*, see Gen. 17:11. Ver. 13. *unto* that is, as the Greeke addeth, *to give unto*, *to bring forth*: that is, that they might bring forth; [or ver. 27. see the notes on Gen. 6:19. Thus Gods worke and faithfulness were not hindered by mens unfaithfulness: neither was Israel saved for their owne righteousness, who from the first to the last, showed themselves rebellious, as Moses after telleth them, Deut. 9:4-5:6:7:24.]

Ver. 14. *bands*: that is, as the Greeke translatheth, *chief governors*, or *captains*. This gencalogie following is to shew the natural stocke of Moses and Aaron Levites, ver. 16. 27. and the time of Israels deliverance, according to Gods promise, ver. 16. 18. 20. *Enoch* [Hebrew *Enoch*]: in Greeke *Enoch*, see Gen. 40:9. &c.

Ver. 16. 137. *years*: This mans age with his father ver. 18. and Nephews, ver. 20. serve for the opening of that speech concerning Israels predestination, Ex. 1:1-40. see the notes there.

Ver. 10. *his name*: that is, *his fathers sister*; as faith the Chaldee paraphrase in the *Malorites Bible*: but the Chaldee set out by Arias Mont. hath, *the daughter of his fathers sister*; and the Greeke faith, *the daughter of his fathers brother*: neither of them well; for she was the daughter of Levi, Exod. 2:1. and so sister to Aarons father.

Ver. 21. *Korah* [he proved a rebell against Moses, Numb. 16:1. &c.]

Ver. 22. *Phineas* [of him and his two] sonnes mention is made in Levit. 10:4. where he is called *Aarons uncle*.

Ver. 23. *Elisaber* [the Greeke writeth this name, and the new Testament, Luk. 1:5. and so we in English: the Hebrew foundeth it *Elisheba*], She was of the tribe of Iudah, being the Prince Naatons sister, Numb. 2:3. 1 Chron. 2:3-10. *Nadab* and *Abihu* [they died before the Lord by a fire, Levit. 10:1-2. *Elazar*] hee succeeded his father Aaron in the high priesthood: Numb. 20:25-26. &c. Of the priests that were of him and his brother *Ishamar*, see 1 Chron. 24.

Ver. 25. *Phineas* [of him, see Numb. 25:7. &c.]

Ver. 26. *their armies* [or, *their hosts*]: that is, not confusedly, but their ordered troops, being increased to many thousands, and called the *hosts of the Lord*, Exod. 12:37-41. and 7:4. They were after ordered according to their tribes, Numb. 10:14-15. &c. Of the word *host*, or *army*, see Gen. 2:1.

Ver. 27. *to bring*: that is, *that they might bring*, as ver. 13.

Ver. 30. *of uncircumcised* [Greeke of a small voice] Chaldee of an heavy speech, see before ver. 12. and Exod. 4:10.

CHAP. VII.

1. *Moses is made Pharaohs God, and Aaron his Prophet.* 3. *Pharaohs heart should bee hardened against their words and signes.* 6. *Moses and Aaron doe as they are bidden.* 7. *Their age.* 10. *Aarons rod is turned into a Serpent.* 11. *The Sorcerers doe the like.* 13. *Pharaohs heart is hardened.* 14. *Moses is sent againe unto him with word and signe.* 15. *The waters of Egypt are turned into blood.* 21. *The fishes dye.* 22. *The Magicians doe the like miracle, whereupon Pharaoh is hardened still.*

AND Iehovah said unto Moses; See, I have made thee a God to Pharaoh, and Aaron thy brother shall bee thy Prophet. Thou shalt speake all that I command thee; and Aaron thy brother shall speake unto Pharaoh, that he send the sonnes of Israel out of his land. And I will harden Pharaohs heart, and will multiply my signes and my wonders in the land of Egypt. And Pharaoh shall not hearken unto you: and I will lay my hand upon Egypt, and will bring forth mine armies, my people the sonnes of Israel

Israel, out of the land of Egypt, by great judgements. And the Egyptians shall know that I am Iehovah, when I stretch forth my hand upon Egypt: and I will bring out the sonnes of Israel from among them. And Moses and Aaron did as Iehovah commanded them, so did they. And Moses was four-score yeeres old, and Aaron fourscore and three yeeres old, when they spake unto Pharaoh. And Iehovah sayd unto Moses and unto Aaron, saying; When Pharaoh shall speake unto you saying, Give a wonder for you, then thou shalt say unto Aaron, take thy rod, and cast it before Pharaoh, it shall be (turned) to a dragon. And Moses and Aaron went in unto Pharaoh, and they did so as Iehovah had commanded: and Aaron cast his rod before Pharaoh, and before his servants, and it was (turned) to a dragon.

And Pharaoh also called the wise men, and the forcerers; and they also, the magicians of Egypt, did with their enchantments so. And they cast down every man his rod, and they were turned to dragons: and Aarons rod swallowed up their rods. And Pharaohs heart waxed strong, and hee hearkened not unto them, as Iehovah had spoken. And Iehovah said unto Moses; Pharaohs heart is heavy; he refuseth to send away the people: Go unto Pharaoh in the morning; loe, he goeth out unto the waters, and thou shalt stand to meet him by the rivers brinke: and the rodde which was turned to a serpent shalt thou rake in thy hand. And thou shalt say unto him; Iehovah the God of the Hebrews hath sent me unto thee, saying, Send away my people, that they may serve mee in the wilderness: and behold thou hast not heard hitherto. Thus faith Iehovah; in this thou shalt know that I am Iehovah: behold, I smite with the rod which is in my hand upon the waters which are in the river, and they shall bee turned into blood. And the fish which is in the river, shall dye, and the river shall stinke, and the Egyptians shall bee wearied to drinke the waters of the river. And Iehovah said unto Moses, Say unto Aaron, take thy rod, and stretch out thy hand upon the waters of Egypt; upon their streames, upon their rivers and upon their ponds, and upon every gathering together of their waters, and they shall be blood; and there shall be blood in all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did as Iehovah commanded; and he lift up the rodde, and smote the waters which were in the river, in the eyes

of Pharaoh, and in the eyes of his servants, and all the waters which were in the river were turned to blood. And the fish which was in the river dyed, and the river stunk, and the Egyptians could not drinke the waters of the river, and there was blood in all the land of Egypt. And the magicians of Egypt did so by their enchantments: and the heart of Pharaoh waxed strong, and hee hearkened not unto them, as Iehovah had said. And Pharaoh turned, and went into his house; and hee set not his heart to this neither. And all the Egyptians digged round about the river for waters to drinke, for they could not drinke of the waters of the river. And seven daies were fulfilled, after that Iehovah had smitten the river.

Annotations.

Made [or, given thee for a God]: that is, one to whom the word of God shall come, and by whom it shall be made knowne unto Aaron, and so to Pharaoh. This reason Christ rendereth of the like speech, Ioh. 10:35. The Chaldee, for God, translatheth a master; see Exod. 4:16. *Prophet* [to speake for thee, (as the next verse manifesteth)] the Chaldee faith, *thy interpreter*: before, God called him his mouth, Exod. 4:16. A Prophet hath the name of speaking or interpreting Gods word: see the notes on Gen. 20:7. Thus God confirms Moses, against his fears, Exod. 6:12-30.

Ver. 2. *speake* [the Greeke addeth, to him, meaning Aaron, as Exod. 4:15.]

Ver. 3. *harden* [as before he said, he would make strong: Exod. 4:21. wonders] or, *persuading*, *miracles*, for to draw men to beleeye and obey, as Deut. 13:1. 2. Ioh. 4:48. Rom. 15:18-19. By such God beareth witness to his word preached, Heb. 2:4. and they portend, either good, 2 Chron. 32:24. or evill, Deut. 6:22. and 28:46. yet can they not perfwade any without the speciall grace of God, Deut. 29:2-3:4.

Ver. 4. *lay* [Hebrew, *give my hand*], which the Chaldee expoundeth, *lay my powerfull plague*: [or ver. 5. armies] or hosts: see Exod. 6:26. The Greeke translatheth, *with my power*.

Ver. 7. *old* [Hebrew, *some of 80 yeeres*, of which phrase see Gen. 5:32. By this it appeareth, Moses had beene 40 yeeres in the land of Madian; as Stephen avoucheth, Act 7:30. See Exod. 2:23.]

Ver. 9. *a wonder* [or, *persuading*, *miracle*], that I may know ye are sent of God: see ver. 3. The Greeke addeth, *a signe* or *a wonder*, [thy rod] because Aaron now used it: before it was Moses rod and Gods: Exod. 4:2-20. *a dragon* [that is a great serpent: and therefore in ver. 25. it is called a serpent, as also before in Exod. 4:23. So the Devil is called the dragon the old serpent, Rev. 12:9. and Pharaoh himselfe, with his Egyptians, are called dragons,

dragons, Ezek. 29. 3. Psal. 74. 13. But this wonder was a signe of their destruction; if they obeyed, not: for the delatation of a Countrey is signified, by the dwelling of dragons there, Mil. 1. 3. Ely 13. 20. 22. Psal. 44. 20. See also the notes on Exodus 4. 3.

Ver. 11. *wise men*] *Philosophers*: of these [see Genesis 4. 18. *forerunners*], or: *witches*: such as do bewitch the senses and minds of men, by changing the formes of things to another hue. And from the Hebrew *Cashaph*, (which hath the signification of *changing or turning*) the Greekes have formed their word *Bacina*, and the Latines *Fascio*, which is to *bewitch*: & it is used for unlawful devillish Arts and Artizens, such as Gods Law condemneth, and punisheth with death, Deut. 18. 10. Exod. 22. 18. and applied to false teachers, and their crafts, Gal. 3. 1. Rev. 18. 23. & these Egyptian forerunners, were types of seducers, who *rustle the truth*, as *Lamnes* and *Lambres* withstood *Moses*, here 2 Tim. 3. 8. where Paul setteth downe the names of the chiefe of these forerunners, as they were kept in the Jewes private records, For so to this day, in their *Babylonian Thalmud*, trait. *Menachoth*, chap. 9. they shew how *Iohanne* and *Mamme*, chiefe of the forerunners of Egypt, withstood and mocked *Moses*, saying, *thou bringest straw into Aphyraim*. (as water into the sea;) *for they thought, he did his miracles by sorcery*, whereas the land of Egypt was full of forerunners. This *Mamme*, was also an Amoritish name, Gen. 13. 18. called in Greeke *Mambree*: and by Paul *Lambres*, in 2 Tim. 3. 8. where the Syriacke writeth *Lambres*: the plague before hee brought it, to let him in mercie: but useth the time present, *I smite*, (or, *am smiting*): to signifie judgement to befall him. So Exod. 8. 2.

Ver. 18. *he wearied*]: both by *digging round about the river for waters*, as ver. 24. and being grieved and loathing the waters turned to blood, which they shall not be able to drinke, as in ver. 21. and so the Greeke here translateth, *they shall not be able to drinke*. And this plague being threatned to the Egyptians onely: it is to be thought, the Israelites in Gosen were free from this, as from other plagues following, Exod. 8. 22. and 9. 26. and 10. 23. And so the Hebrew Doctors say, *the plague of blood, was blood to the Egyptians, and water to the Israelites*: *R. Eliu* in *Sepher reshoth chochmah*, treat. of *Love*, ch. 7. Here God proceedeth in his worke, from signes and wonders, to plagues and punishments: whence hee bringeth upon Egypt before the Israelites were let goe out of their bondage, (as there are seven plagues, wherewith the spirituall Egypt of Antichrists church is smitten, in Revelar. 18.) These ten plagues, the Hebrew Doctors summe up in tenne letters, the first of all their names, בְּחָרָב עָרִשׁ בְּחָרָב עָרִשׁ, whereby they mean,

so figures of the *signes* and *lying wonders*, that Antichrist worketh, 2 Thesal. 2. 9. whose Church is called *Egypt*, Revel. 11. 8. *their rods*] that is, their dragons made of rods: or, if they were all turned to rods againe, it was the greater miracle. But by comparison with Exod. 4. 4. it is most likely it was a serpent till Aaron tooke it into his hand againe. And here *Moses* and *Aaron* do overcome *Lamnes* and *Lambres* at the first, in that wherein they most excelled: so they that are of God, overcome Antichrist; for greater is he that is in them, than he that is in the world, 1 Ioh. 4. 3. 4.

Ver. 13. *waxed strong*] or *hard*: both by his own impenitency, Rom. 2. 5. and Gods just worke in him, Exod. 4. 21.

Ver. 14. *heavy*] by reason of the hardnesse of it: and to unfit to be lifted up unto the obedience of my word. This heavinesse when it is spoken of eyes, eares, hands, heart, or the like, signifieth the dullnesse and unfittnesse to do that which man ought: Gen. 48. 10. Zach. 7. 11. Exod. 17. 11. Luk. 21. 34. And this in Pharaoh is after said, both to be done of himselfe, Exod. 8. 32. and of God, Exod. 10. 1.

Ver. 17. *I smite*]: Aaron it was that smote ver. 19. but God by *Moses* commanded it: therefore he principally smote, and the rod is said to bee in his hand. The Scripture sometime explaineth this; as, he called, Matt. 20. 23. that is, he commanded *that* called, Mar. 10. 49. and he gave, Mar. 15. 45. that is, he commanded to be given, Matt. 27. 58. See also the notes on Gen. 39. 22. and 48. 22. And God foretelleth the plague before hee brings it, to let him in mercie: but useth the time present, *I smite*, (or, *am smiting*): to signifie judgement to befall him. So Exod. 8. 2.

Ver. 18. *he wearied*]: both by *digging round about the river for waters*, as ver. 24. and being grieved and loathing the waters turned to blood, which they shall not be able to drinke, as in ver. 21. and so the Greeke here translateth, *they shall not be able to drinke*. And this plague being threatned to the Egyptians onely: it is to be thought, the Israelites in Gosen were free from this, as from other plagues following, Exod. 8. 22. and 9. 26. and 10. 23. And so the Hebrew Doctors say, *the plague of blood, was blood to the Egyptians, and water to the Israelites*: *R. Eliu* in *Sepher reshoth chochmah*, treat. of *Love*, ch. 7. Here God proceedeth in his worke, from signes and wonders, to plagues and punishments: whence hee bringeth upon Egypt before the Israelites were let goe out of their bondage, (as there are seven plagues, wherewith the spirituall Egypt of Antichrists church is smitten, in Revelar. 18.) These ten plagues, the Hebrew Doctors summe up in tenne letters, the first of all their names, בְּחָרָב עָרִשׁ בְּחָרָב עָרִשׁ, whereby they mean,

Blood: Frogs: and Lice: a Mixed swarme: Murraine that beaſts annoy: Boiles: Haile: and Locusts: Darknesse thick: and First-borne all destroyed. Ver. 19. *gathering together*] that is, place of gathering, as the Chaldees expounds it: the word

which is used in Gen. 1. 10: and implicke lakes, pools, pits, ditches, and wells: as after is explained in the end of this verse. See also Levit. 11. 36. *wells*] this word is expresse in the Chaldees, and is necessarily implied in the Hebr. as *above*, 2 Sam. 8. 4. for a *hollowed charre*, 1 Chron. 18. 4. the *first*, Mat. 16. 17. for the *first day*, Mar. 14. 12. and many the like.

Ver. 20. *he lifted up*] the Greeke explaineth it, *Aaron lift up his rod*. *to blood*: as the Egyptians had shed the blood of the children of Israel, drowning them in the river, Exod. 1. 22. so in this first plague, God rewardeth that, by turning their waters into blood, which R. Menachem, (on this place) saith, *signified mercy turned unto them by judgement*. So upon the spirituall Egyptians, (by whose sinne, the third part of the sea became blood, and of other waters, became *wormwood*: Revel. 8. 8. 11.) there be the like plagues, from the phials (or cups) of Gods Angels, as are here, by the rod of Gods messengers: their sea, rivers, and fountains becoming blood: they having shed the blood of Saints and Prophets, and God giving them blood to drinke, for they are worthy: Revel. 16. 3. 6. Of this plague the Psalmist also speaketh, Psal. 78. 44. and 105. 29. Contrariwise, God blesseth his people, by turning for them, the rocks to rivers and fountains of waters, Psal. 78. 15. 16. and 114. 8. and giving them the *water of life* to drinke, Ioh. 4. 10. 14. Rev. 22. 1. 17.

Ver. 21. *dead*]: so in Antichrists see, every living soule dyeth, Revel. 16. 3. as by their impietie, they had caused the third part of such to dye before, Revel. 8. 9. Contrariwise, in the holy land, corrupt waters are healed, the creatures in them live, and fish are multiplied, Ezek. 47. 8. 9. *stank*] whereas the waters of Egypt served them for drinke, Ierm. 2. 18. (there being no raine in the Countrey, Deut. 11. 10. 11.) God turning them to stinking blood, and killing the fish: the plague was the more grievous. For *fishes* were their common food, Numb. 11. 5. the flesh of many beaſts, they through superstition would not eat, of Exodus 8. 26. so that which the Prophet after threatneth, was now upon them; *The fishes mourned*, and all they that cast angle into the brooke lamented: and they that spread nets upon the waters loynified, Ely 19. 8.

Ver. 22. *did so*] as before in verse 11. They could by incantments increase their owne plagues; but not ease themselves: see Exodus 8. 7. 8. But where had they water to turne into blood? either they found some by digging about the river, ver. 24. or they had some fetched from another place, as Gosen (see the notes on v. 18.)

Ver. 23. *that is*] the Greeke saith, *was burdened*: see ver. 13.

Ver. 24. *that is*] that is, regarded not, nor cared for this wondrous plague: so the setting of the heart signifieth the mind to regard, Exod. 9. 21. Prov. 22. 17. 2 Sam. 12. 9.

CHAP. VIII.

21. God threatneth Pharaoh, if hee send not Israel away, to plague his Realme with frogs. 5. Aaron stretcheth out his hand, and (the second plague) frogs come out of the waters over all the land. 7. The Magicians doe the like. 8. Pharaoh saith to Moses. 12. And Moses by prayer removeth the frogs away. 15. Pharaohs heart is hardened. 16. The third plague: dust is turned into lice, on man and beaſt. 18. The magicians could not doe so; yet Pharaoh is hardened. 20. God threatneth the fourth plague; swarms of flies upon the Egyptians. 22. exempting Israel in Gosen. 24. The land is corrupted with the swarms. 25. Pharaoh inclineth to let the people goe. 30. Moses by prayer removeth the swarms away. 32. Pharaoh is hardened againe.

AND Iehovah said unto Moses; Goe in unto Pharaoh, and say unto him, thus saith Iehovah, send away my people, that they may serve me. And if thou refuse to send them away, behold, I smite all thy border with frogs. And the river shall abundantly bring forth frogs, and they shall come up, and enter into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people; and into thy ovens, and into thy troughs of dough. And the frogs shall come up upon thee, and upon thy people, and upon all thy servants. And Iehovah sayd unto Moses, Say unto Aaron, stretch forth thine hand with thy rod, over the streames; over the rivers, and over the ponds, & cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. And the Magicians did so with their incantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called for Moses and for Aaron, and said, Intreat ye Iehovah that he may take the frogs from me, and from my people; and I will send away the people; that they may sacrifice unto Iehovah. And Moses said unto Pharaoh, Glorie over me, when I shall intreat for thee, and for thy servants, and for thy people, to cut off the frogs from thee and from thy houses onely in the river: they shall remaine. And he said to morrow: and he said (be it) according to thy word, that thou maist know that there is none like Iehovah our God. And the frogs shall depart from thee, and from thy houses; and from thy servants, and from thy people: onely

word,) and for the hurt which they did to the people and land which was corrupted, or, (as the Greeks faith) *defiled* by them.

Veri. 26; not meet: [or, not right, as being *not appointed* of God; who called into the wilderness, Exod. 3. 18: The Greeke translatheth, *it cannot be done*: the abomination: that is, the beast which the Egyptians doe worship, and doe abhorre to kill, or to see killed for sacrifice; And the sentence twice repeated, may imply two senses. 1. Shall we sacrifice to our God such things as the Egyptians sacrifice? that would bee abomination to the Lord. 2. Or shall we sacrifice such things as God requireth? that would be an abomination to the Egyptians: The Greeke translatheth plurally, *abominations*; & the Chaldee explaineth it thus; *for the beast which the Egyptian worshipping, we shall offer for sacrifice: Ioe, shall we sacrifice the beast which the Egyptians worship, &c.* The Scripture often calleth the Gods and *services* of the heathens, *abominations*; as Deut. 7. 25. and 12. 30. 1. & 2 King. 23. 13. Ezra. 9. 1. Ely. 44. 19. Now the principal sacrifices of the Hebrews, were Oxen and Sheep, Gen. 15. 9. and all sheepe-keepers were an *abomination* to the Egyptians, Gen. 46. 34. for (as humane writers doe record) they that kept in the Temple of Iupiter Thebanus, or dwelt in that province (in the land of Egypt) they all abstained from sheepe, and sacrificed goats: and those Theban Egyptians killed no rammes, but combed their boy's and had an image of Iupiter with a rammes face. Likewise the Egyptians might sacrifice no cowes, because they were consecrated unto Isis; whose image also they had, like a woman with cowes horns; and all the Egyptians revered cowes above all of other cattle; as witnesseth Herodotus in his historie, booke 2. and other writers likewise like things of them: as Plutarch in his booke of Isis and Osiris. *will they not flout us?* meaning, *doubtleffe they will.* Therefore the Greeke translatheth, *we shall be smitten*; and the Scripture it selfe often resolveth such questions, by affirmations: as is shewed on Gen. 4. 7. and 12. 9.

Veri. 27. *shall say*: for they knew not how they should serve the Lord, till they came thither, Exod. 10. 26. The Greeke translatheth, *hath said*, referring it to that general precept, in Exod. 9. 13. Veri. 28. *not remove your face*: [or, not in any case remove face: Hebrew, *removing face, not remove face*: of which phrase, see Gen. 2. 17. inread 30.] Greeke, *pray ye therefore for me unto the Lord*: meaning that the plague might bee taken away, as veris 8. and 29. So Simon Magus requested the prayer of Peter, Act. 8. 24.

Veri. 29. *that the mixed people may* or as the Greeke translatheth, *and the mixed people shall depart*: for these two phrases are used indifferently, as one Evangelist writeth, and the inheritance shall be ours, Mark. 12. 7. another faith, that the inheritance may be ours, Luk. 20. 14. See also the notes on Gen. 27. 4. and 2. 12. Herein Moses sheweth great faith, that his prayer should be granted, *any more deceive* [Heb. *and to deceive; or, mock*; as the word signifieth, 1 Kin. 12. 27. this he said, because he had

Pharaoh and Moses spake the words to the heavens, and bewailed their hardness, and laid blame breaking forth upon him, and upon him again. And the Egyptians could not stand before Moses, because of the boy; but the boy was upon the Magicians, and upon all the Egyptians. And Jehovah made among the heart of Pharaoh, and he hearkened not unto them, even as Jehovah had spoken to Moses. And Jehovah said unto Moses, Rise early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah, the God of the Hebrews: Send away my people, that they may serve me: for at this time I will send all my plagues into thy land, and upon thy servants, and upon thy people: that thou mayst know that there is none like me in all the earth. For now I stretch my hand, and I have smitten thee and thy people with the pestilence; and thou hast benevolent off from the earth. But in very deed, for this have I raised thee up, for to show in mine power, and that my name may be declared in all the earth. As yet shalt thou fight thyself against my people, that thou wilt not send them away. Behold, I will rain about six times to morrow, a very heavy hail, such as hath not been the like in Egypt since the day it was founded, even until now. And now lend and speedily gather thy cattell and all that thou hast in the field: every man and beast which shall be found in the field, and shall not be gathered into the house, the hail shall even come down upon them, and they shall die. Hee that feared the word of Jehovah, amongst the servants of Pharaoh, made his servants and his cattell fly into the houses. And hee that set not his heart unto the word of Jehovah, he left his servants and his cattell in the field. And Jehovah said unto Moyses, Stretch forth thine hand towards the heavens, and there shall be hail in all the land of Egypt, upon man and upon beast, and upon every herbe of the field in the land of Egypt. And Moses stretched forth his rod towards the heavens, and Jehovah gave voices, and hail, and fire went upon the ground: and Jehovah rained hail upon the land of Egypt. And there was hail, and fire catching it self among the haile, very heavy, such as there was not the like in all the land of Egypt, since it was a nation. And the haile smote in all the land of Egypt, all that was in the field, from man even unto beast: and the haile smote every herbe of the field, and brake every tree of the field.

33 *Verf. 33. haile ceased*] This sheweth the effect of Moses faith and prayer: the Apostle noteth the like of Elias, who prayed, and it rained not on the earth by the space of three yeeres and six moneths: and he prayed againe, and the heauen gave raine. Iam. 5. 17. 18. This is written for our comfort, for they were men, *subject to like passions as we are.* The same is to be observed in Exod. 10. 18. 19. and the other plagues which Moses by prayer took away.

34 *Verf. 34. made heauie*] that is, *obstinate and hard.* See Exod. 7. 14.

35 *Verf. 35. mazed strong*] was made fast and hard: see Exod. 4. 21. *by the hand*] that is, by the *minister or prophete* of Moses, who had signified so much before, *verf. 20.* So Gods word came by the hand of Haggai, Hag. 1. 1. *by the hand of Malachi,* Mal. 1. 1. and *by the hand of all the Prophets,* 2 King. 17. 13. that is, by them as his ministers and instruments. And the hand of the Lord, sometime is the spirit of prophesie, 2 King. 3. 15.

CHAP. X.

1. God sheweth Moses wherefore he hardened Pharaohs heart. 3. Locusts are threatened to bee sent. 7. Pharaoh, moved by his servants, inclineth to let Israel goe, but changeth his minde. 12. The eighth plague, Locusts come upon Egypt. 16. Pharaoh confesseth his sinne, asketh forgiveness, and desireth Moses prayer. 19. The Locusts are taken away, and Pharaohs heart is hardened. 21. Darknesse, the ninth plague, is sent upon Egypt. 24. Pharaoh would send Israel away, but stay their castell. 25. Moses refuseth to leave a host behind. 27. Pharaoh is hardened, and forbiddeth Moses, on paine of death, to see his face any more.

D D D

1 **A**ND Iehovah said unto Moses, Goe in unto Pharaoh, for I have made heauie his heart, and the heart of his seruants, that I may let these my signes in the midst of him. And that thou maist tell in the eares of thy sonne, and of thy sonnes sonnes, the things which I have wrought in Egypt, and my signes which I have put amongst them, and that ye may know that I am Iehovah. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith Iehovah, the God of the Hebrewes, How long wilt thou to humble thy selfe before mee? Send away my people, that they may serue mee: For if thou refuse to send away my people, behold, I bring to morrow the Locusts into thy coast. And they shall cover the eye of the earth, and thou shalt not be able to see the earth: and they shall eat the residue of that which is

escaped, which remaineth unto you from the haile, and shall eate every tree which groweth for you, out of the field. And they shall fill thy houses, and the houses of all thy seruants, and the houses of all the Egyptians, which thy fathers, and thy fathers fathers have not seene, since the day that they were upon the earth, unto this day: and he turned himselfe, and went out from Pharaoh. And Pharaohs servants said unto him, How long shall this man be a snare unto us? send away the men, that they may serue Iehovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought againe unto Pharaoh; and hee said unto them, Goe serue Iehovah your God: who and who, are they that shall goe? And Moses said, We will goe, with our yong and with our old, with our sonnes and with our daughters, with our flocks and with our herds, will we goe, for we have a feast of Iehovah. And he said unto them, Let Iehovah be so with you, as I will fend away you, and your little ones: see to it, for evill is before your faces. Not so, goe now ye men, and serue Iehovah, for that you did request: and he drove them out from Pharaohs presence. And Iehovah said unto Moses, Stretch out thy hand over the land of Egypt, for the Locusts, that they may come up upon the land of Egypt, and eate every herbe of the land, all that the haile hath left. And Moses stretched out his rodde over the land of Egypt, and Iehovah brought an East wind upon the land, all that day, and all the night: the morning was, and the East wind brought up the Locusts. And the Locusts went up over all the land of Egypt, and rested in all the coasts of Egypt, exceeding heauie; before them there were no such Locusts as they, and after them shall no such be. And they covered the eye of all the earth, and the land was darkned; and they did eate every herbe of the land, and all the fruit of the trees, which the haile had left; and there remained not any greene thing in the trees, or in the herbes of the field, in all the land of Egypt. And Pharaoh hastened to call for Moses and for Aaron; and he said, I have sinned against Iehovah your God, and against you, And now forgive I pray thee my sinne, onely this once, and intreat ye Iehovah your God, that he may take away from me this death only. And he went out from Pharaoh, and intricated Iehovah. And Iehovah turned a vehement strong sea wind, and tooke away the Locusts,

and fastened them to the red sea: there remained not one Locust in all the coast of Egypt. And Iehovah made strong the heart of Pharaoh, and hee sent not away the sonnes of Israel. And Iehovah said unto Moses, Stretch out thy hand toward the heavens, and there shall bee darknesse over the land of Egypt, that one may feeble the darknesse. And Moses stretched out his hand toward the heavens, and there was obscure darknesse in all the land of Egypt three daies. They saw not any man his brother, neither rose they any man from his place, three daies: but to all the sonnes of Israel there was light in their dwellings. And Pharaoh called unto Moses, and said, Goe yee, serue Iehovah; onely let your flocks and your herds be stayed: let your little ones also goe with you. And Moses said, Thou also shalt give into our hand, sacrifices and burnt-offerings, that we may doe sacrifice to Iehovah our God. And our cattell also shall goe with us, there shall not an hoofe be left, for thereof shall wee take to serue Iehovah our God, and we know not with what we shall serue Iehovah, untill we come thither. And Iehovah made strong the heart of Pharaoh, and hee would not send them away. And Pharaoh said unto him, Get thee from mee, take heed to thy selfe, seemy face no more, for in the day thou seest my face, thou shalt die. And Moses said, Thou hast spoken well: I will not see thy face againe any more.

Annotations.

1 **H**ere beginneth the sixteenth Section of Lecture of the Law, see Gen. 6. 9.

1 *Verf. 1. for I know, though I have made heauie, that is, hardened:* see Exod. 7. 14. *of him*] of Pharaoh and his servants: therefore the Greeke translatheth it, them; saying, *that these signes may hereafter come upon them.*

2 *Verf. 2. thou]* this also meaneth Moses and the Israelites, as after he saith, *ye,* and so the Greeke translatheth here. And in Deut. 6. 20. 22. Moses wilch Israel to tell their sonnes, *of the signes and wonders, great and evill,* which the Lord had brought upon Egypt. The like is in Psal. 78. 5. 6. 7. &c. *the things]* the Chaldee saith, *the miracles.*

3 *Verf. 3. Hebrewes]* in the Chaldee Iewes, *humble thy selfe]* The Greeke translatheth, *how long wilt thou not reverence me?*

4 *Verf. 4. Locusts]* or Grasshoppers: the Hebrew is *Locusts* generally for a multitude of Locusts; (as tree, for trees, Gen. 3. 2.) And the originall *Arbeh,* hath the denomination of a multitude, because their nature is to be many together, as Prov. 30.

27. the Locusts have no king, yet goe they forth all of them by heapes: and huge multitudes are therefore resembled to Locusts, Ier. 46. 23. Iudg. 6. 5.

5 *Verf. 5. the eye]* put for the whole face, or *upmost part of the earh,* which is (seene with the eye: as the Greeke translatheth it, the sight, or supercillies. The Chaldee explains it, of hiding the sight of the sunne from the earth: so in verf. 15. Humane writers testifie, that the great Locusts flie, and make great noise with their wings, as if they were birds, and doe darken the Sunne. Plinie, booke 11. chapter 29. that which is escaped] Hebr. the escaping, or, evasion.

6 *Verf. 6. bouces]* the Locusts are reported to gnaw all things, even the doores of houses: Plinie, booke 11. chapter 29. Some of the Hebrewes write, that these Locusts did not onely hurt the fruits of the earth, but men also; as the author of the booke of Wisdom, c. 16. verf. 9. faith, *the birings of Locusts and of flies, killed them; neither was there found any remedy for their life.*

7 *Verf. 7. servants]* the nobles and counsellors of Egypt. *a snare]* that is, a destruction, by the plagues that he bringeth vpon us. This word, *snare,* usually signifieth the meanes of destruction; as Exod. 23. 33. Ios. 23. 13. 1 Sam. 18. 21. which here the Egyptians impute unto Moses; whereas *a snare* is in the translation of an evill man, Prov. 29. 6. *knowest thou]* the Greeke interpreteth it, or wouldst thou know?

9 *Verf. 9. we have]* Hebr. *to us* is: whereby is meant *we have;* as is noted on Genes. 12. 16. The word *is,* is supplied here in the Greeke version. *saith of Iehovah]* so called, because it was commanded by him, Exod. 5. 1. and was to be kept unto him; as the Chaldee expounds it, *a feast before the Lord;* and as elsewhere it is said, *a feast unto Iehovah,* Exod. 32. 5.

10 *Verf. 10. so with you, &c.]* It is an imprecation or curse, because he purposed not to let them goe; but as God forced him to send them away, so turned he his curse into a blessing to them, Exod. 12. 30. 31. and 13. 21. 22. The Chaldee paraphraseth, *the Word of the Lord, so be your help.* Here Satan, who had before taught the death of Israels Infants; Exod. 1. seeketh to retaine them at left in bondage; and when he cannot hinder the redemption of the whole Church, yet to hinder it in part. So in Revel. 12. 13. — 17. when the Dragon could not hurt the woman; he maketh warre with the remnant of her seede. *cuil]* this word is used both for sinne, and for the punishment of the same, as Ierem. 18. 8. *if they turne from their evill, I will reverse of the cuil that I thought to doe unto them.* Both may be here implied by Pharaoh, but the latter chiefly; threatening more affliction, if they left not off their intended course. The Chaldee expoundeth it thus: *see how the evill which you thinke to doe, steech before your faces.* *he drove]* that is, Pharaoh drove, or caused them to be driven out of his presence. Or, *he drove,* is put for *they were driven* (see the notes on Gen. 16. 14).

11 *Verf. 13. over the land of Egypt]* the Greeke expoundeth it, *towards beanes.* *the east winde,* which is a strong and violent winde, with it God drove

1. I have lacked the key, Exodus 12. 21. and by it his judgements are often signified, Gen. 41. 7. Plume 48. 8. Eger. 27. 8. Ezech. 19. 12. Jer. 18. 17. 2. *Locusts* for *Gophaphins*, and with them caterpillars also, as David, the web in Psal. 105. 34. 35. and 78. 46. They are of Gods heavy judgements upon sinners, Deut. 28. 38. 1. King. 8. 37. and unto this eighth plague of Egypt, the army of Antichrist is resembled, that tormented men, Rev. 9. 3. 5. 7. &c. 3. Ver. 14. *heavy*, both grievous for the hurt they did, and for the multitude of them; as the Greeke explaineth it, *many*. *such*.] Yet great judgements upon Israel, as mentioned by Locusts, Joel 1. 2. 3. 4. and by humane writers it is said, that in India there are some of three foot long : Plinie, *booke 11. chapter 29.* 4. Ver. 15. *the eye*,] the face, as verse 5. *darkened*,] that is, hid and defaced; and as the Greeke tranlateth, *corrupted*. 5. Ver. 17. *death*,] that is, deadly plague; so 2 King. 4. 40. *death* is in the pot. 6. Ver. 19. *sea wind*,] that is, west winde, as the Chaldee explaineth in the Greeke saith, *from the sea*. For the maine tea lay westward : see Gen. 12. 8. *fastened*,] *or, pitched them in*, the Greeke and Chaldee tranlateth *cast* them. but the word meaneth, that they were to throwe in, as there to remaine and live, no more; as when a tent or other thing is pitched and fast nailed. After this manner God often destroyed Locusts in other places, being taken up by tempests with the winde, they fall into seas or lakes, saith Plinie, b. 1. c. 29. *red sea*,] *or, worded sea*; called in Hebrew, *the sea Suphy*; which word signifieth *edge*, *or sea-weeder*, that grew therein, and whereof it seemeth it had the name : see Exod. 23. 1. 2. 5. The Holy Ghost in Greeke calleth it, *Erythran*, the *Red sea*, Act. 7. 36. Heb. 11. 29. either of the red land of that sea, or red mountaine by it, or of one *Erythra* a king, as *Strabo* writeth in his 16. *book*. But the Latines called it *Rubrum mare*; that is, the *Red sea*, Plinie Hist. b. 13. c. 25. *Rom. Adela*, b. 3. *chap. 7.* and by that name it is usually knowne in their parts of the world. In this sea, Pharaoh hid his life with his armie, were afterward drowned, Exod. 14. 7. 8. 9. Ver. 20. *made strong*,] that is, *hardened*, as the Greeke tranlateth, see Exod. 4. 21. 10. Ver. 21. *before hand*,] for as the Gr. tranlateth, *as there had been*. Ok, this plague also, God warneth not Pharaoh before hand; see Ex. 8. 16. that one may see how he hardened his heart, as Pharaoh, or every one that is so hardened, as the Gr. tranlateth it, *palpable darkness*, which at may be felt with the hand, for the darkness is so heavy. The Hebrew word signifieth *darkness*, as in Job. 16. 26. sometime on the contrary to take away, or remove, Exod. 13. 22. and in Hebrew, the Chaldee paraphrase here is, *as if it were a darkness of the night is removed*, as if it were a darkness of the night should be turned to day. 11. Ver. 22. *obscure darkness*,] Hebr. *darkness of darkness*,] that is, most obscure, *darkness* and *darkness*. The Greeke explaineth it by three words, *darkness*, *darkness*, *darkness*, *darkness*, *darkness*, *darkness*. This ninth

plague, David celebrateth, in Psal. 105. 28. and unto it, the fifth plague of the spiritual Egypt is compared, Rev. 16. 10. where the kingdom of the beast is full of darkness, and men gnaw their tongues for paine. A righteous judgement of God upon those that oppressed his people, the lights of the world, Marth. 5. 14. and rebelled against the light; as Job 24. 15. 1. Ver. 23. *sun not*,] neither by sunne or stars from above, neither by fire beneath, had they any light. So, the light of the wicked shall be put out, and the spark of his fire shall not shine, the light shall be dark in his tabernacle, Job 18. 5. 6. from his place,] *or, from under him*; the Greeke tranlateth, *from his bed*. Thus in them the saying was fulfilled, the wicked shall be silent in darkness, 1 Sam. 2. 9. was lights,] so they had been freed from former plagues, see Exod. 9. 26. and God prometh like mercie to his Church by the Gospel, saying, *Arise thou, be enlightened, for thy light is come*, &c. *darkness* shall cover the earth, and grosse darkness the peoples, but Iehovah shall arise upon thee, &c. Elay. 60. 1. 2. Ver. 25. *doe sacrifice*,] *or, offer*. The word *sacrifice*, here understood, is elsewhere exprest, as in 1 King. 12. 27. and when the word *doe* (or *made*) is joyned with sacrifices, as in this place, it signifieth to offer, as Levit. 9. 7. 22. and 16. 9. Exodus 29. 36. 39. 41. 42. Ver. 26. *not an house*,] *not any thing*, saith the Chaldee. Thus Iakob went before out of Melophtania into Canaan, with all his cattell and substance, Gen. 31. 18. And Moses constance to keep the commandment of God unto the smallest things, in every particular, is an example of the obedience which wee all owe unto the Lord, and from which no persecution or tyranny should stay us. And the not leaving of an house behinde, signified their full departure out of Egyptian bondage, leaving nothing to tempt or occasion them to returne thither againe : which God after forbade them, Deut. 17. 16. and 28. 68. Hof. 9. 3. Ver. 27. *made strong*,] that is, *hardened*, as the Greeke tranlateth. See Exod. 4. 21. would not,] *or, was not persuaded, consented not to send them*, notwithstanding all these plagues. This word is not used in all this historie, until now : it setteth forth Pharaohs wilfulness. 1. Ver. 28. *no more*,] Hebr. *add not to see*; so in the verse following. Here Pharaoh is enraged against Moses, and more fully manifesteth his hardness of heart : unto whom Moses answereth, with no lesse courage and faith in God, *not fearing* (as Paul saith) *the wrath of the king, but indurging* (as seeing him to be invincible, Heb. 11. 27). Therefore ere hee went out of his presence, he denounceth the last plague, (in the chapter following) and departed, never seeing him more. As Pharaoh by all these plagues, is not bettered, but worse hardened : so when the beasts throne and kindome is darkened, they gnaw their tongues for paine, and blaspheme the God of heaven, because of their paine and their forces, and repent not of their death, Rev. 16. 10. 11. Ver. 29. *well*,] *or right* : the Greeke tranlateth, *as thou hast said*. So it was not an approbation of Pharaohs

Pharaohs evill speech; but a signification that it should come to passe. Wherein Moses shewed great faith in God, that courage against the king, *while he was he feared not*, as the Apostle observeth in Heb. 11. 27. For before his departure, hee threatned the last plague, and goeth out very angry, Exod. 11. 4. 8.

CHAP. XI.

1. God, message to the Israelites, to borrow jewels of their neighbours the Egyptians. 2. Moses threatneth Pharaoh with the death of all the first-borne in Egypt. 3. Pharaohs heart is hardened still. 4. And Iehovah said unto Moses, Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards hee will send you away from hence : when hee shall send you away, he shall thrusting thrust you out from hence altogether. Speake now in the eares of the people, & let every man aske of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And Iehovah gave the people grace in the eyes of the Egyptians: also the man Moses was very great in the land of Egypt, in the eyes of Pharaohs servants, and in the eyes of the people. And Moses said, thus saith Iehovah, About midnight will I goe out into the midst of Egypt. And every first-borne in the land of Egypt shall die, from the first-borne of Pharaoh that sitteth upon his throne, even to the first-borne of the bond-woman, that is behinde the mill, and every first-borne of beasts. And there shall bee a great crye in all the land of Egypt; such as there hath been none like it, nor shall bee like it any more. But against any of the sons of Israel shall not a dogge move his tongue, against man or beast, that ye may know how Iehovah marvellously severeth between the Egyptians and Israel. And all these thy servants shall come downe unto mee, and bow downe themselves unto me, saying, Goe out thou, and all the people that is at thy feet; and after that, I will goe out: and hee went out from Pharaoh, in heart of anger. And Iehovah said unto Moses; Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh : and Iehovah made strong the heart of Pharaoh, and he sent not away the sons of Israel out of his land.

Annotations.

1. *Said*,] *or, had said*, before he went last unto Pharaoh, being called, Exod. 10. 24. therefore ere he departed out of his presence, hee denounceth this last plague, as appeareth by the 8. verse following, *thrusting thrust*; that is, *earnestly and hastily thrust*, as came to passe, Exod. 12. 31. 23. The Greeke tranlateth, *with all rejection hee shall reject* (or cast you out); and as the Chaldee saith, *with full rejection*. 2. Ver. 2. in the eares;] The Greeke addeth, *privily*, the people; the Israelites. *his neighbour*;] an Egyptian; this was signified at the first Exod. 3. 22. *jewels*,] *or, vessels, instruments*, of all sorts. These they borrowed, but never restored; Gods extraordinary commandment was their warrant, as it was unto Abraham for the killing of his sonne, Gen. 22. and it was a recompence of their labours, wherewith they had served the Egyptians. 3. Ver. 3. *grace*;] that is, *favour*, Hebr. *the grace of the people*; which the Greeke tranlateth, *grace to his people*; see the notes on Exod. 3. 21. and Gen. 39. 21. 4. Ver. 4. *said*,] to Pharaoh, before hee went out of his presence, verse 8. and Exod. 10. 29. *I goe out*;] the Chaldee saith, *I will be revealed*; this God did by his Angell that destroyed them, Exod. 12. 23. And this going out, as the like phrase of *passing through*, in Exod. 12. 12. is meant for evil unto Egypt : unto which the Scriptures elsewhere have reference, as in Amos 5. 17. *I will pass through thee, saith the Lord*. 5. Ver. 5. *on his throne*;] that is, *which shall reigne after him* : the Chaldee explaineth it, *which shall sit upon the throne of his kingdom*. And the holy text explaineth it selfe, as his throne, 1 Chron. 17. 12. is the throne of his kingdom. 2 Sam. 7. 13. and to sit on the throne, is to reigne in stead of another, 1 Kin. 3. 6. with 2 Chron. 1. 8. and a man upon the throne, 1 King. 9. 5. is expounded to be a ruler, 1 Chron. 7. 18. *behinde the mill*;] *or, after the mill stones*; that is, in prison grinding at the mill, as is explained in Exod. 12. 29. Iudg. 16. 21. Eia. 47. 1. 2. and she is said to be behinde, *or after*, for thrusting it before them, as they wrought. 6. Ver. 7. *move*;] that is, they shall not have the least let or disturbance. See like in Ios. 10. 21. The dog signifieth the wicked, Psal. 22. 17. 21. that such should not move their tongue, is according to that saying, *Iniquitie shall stop her mouth*, Job 5. 16. Plinie 107. 42. *severeth*;] Greeke, *glorifies*; (see Exod. 8. 22). 7. *S. servants*;] the Counsellors, Nobles, Courtiers. These compelled by the plague, should bow down to Moses : to greatly would God honour his servant. So God prometh his Church, that Kings and Queenes should bow downe thereto, with their face towards the earth, &c. Elay. 49. 23. *as thy feet*,] following thee the Greeke tranlateth it, *whom thou ledest*; the Chaldee, *with thee*, *beat*;] *or, inflammation of anger*. Though Moses was a very meeke man, above all the men that were upon the earth,

earth, Numb. 13. 3. yet now in the Lords cause, With whom Pharaoh had so often mocked, he is very wroth, and so the king and see doe part, angry each with other, as Exod. 10. 28. And such is the end of the ministry of Moyses law, unto all kind hearted sinners, Rom. 2. 5. and 4. 15. Vnto this we may apply that saying of Paul, By faith Moyses sawe Egypt, not fearing the wrath of the king, for he endured, as seeing him who is invisible, Heb. 11. 27. Ver. 16. made strong that is, as the Greeke expoundeth it, hardened. Herein the unsearchableness of Gods judgements is to be considered; for as those whom he loveth, he loveth unto the end, Ioh. 13. 1. and putteth his feare in their hearts, that they shall not depart from him, Ierem. 32. 40. so the wicked (whom his soule hateth, Psal. 11. 5.) he hardeneth their heart from his feare, Eisy. 63. 17.) that though hee doe many miracles before chem, yet they beleeve not; neither can they beleeve, because hee hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and he should heale them, Ioh. 12. 37. 39. 40. So after their hardnesse and impenitent hearts, they treasure up unto themselves wrath against the day of wrath, Rom. 2. 5. and God willing to shew wrath, & to make his power knowne, endureth with much long-suffering the vessels of wrath, fitted to destruction, Rom. 9. 22. Of which Pharaoh is a most memorable example, appointed of God for this, that hee might shew his power in him, and that Gods name might be declared throughout all the earth, Exodus 9. 16. Romanes 9. 17.

CHAP. XII.

1. The month wherein Israel went out of Egypt, is made the first month. 3. A commandment to prepare a Lambe for the Passeover. 11. The manner of eating the Passeover. 15. Unleavened bread must be eaten seven daies. 22. The blood of the Lambe must be sprinkled on the doore posts. 29. All the first-borne of Egypt are slain. 31. The Israelites are driven out of the land. 35. They spoile the Egyptians. 37. They journey to Succoth. 43. The ordinance of the Passeover, and who they are that may eat the same.

AND Iehovah said unto Moyses, and unto Aaron, in the land of Egypt, saying: This month shall be unto you the head of months: it shall be unto you the first of the months of the yeere. Speake ye unto all the congregation of Israel, saying: In the tenth of this month, that they take to them, every man a lambe according to the house of their fathers, a lambe for an house. And if the house be too little to be for a lambe, then shall he, and his neighbour the next unto his house, take according to the number of the soules, every

man according to his eating, yee shall make your count for the lambe. A lambe perfect, a male of the first yeere, shall be to you; yee shall take it of the sheepe or of the goates. And it shall be by you kept up, untill the fourteenth day of this month; & the whole Church of the congregation of Israel shall kill it, between the two evenings. And they shall take of the blood, and give it upon the two side-posts, and upon the upper doore-post, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and with unleavened cakes, and with bitter herbs they shall eat it. Yee shall not eat of it raw, or foddren at all in water, burnt with fire, the head thereof, with the legs thereof, and with the purtenance thereof. And yee shall not let ought remaine of it untill the morning; and that which remaineth of it untill the morning, yee shall burne with fire. And thus shall yee eat it: with your loynes girded, your shoes on your feet, and your staffe in your hand; and yee shall eat in haste; it is Iehovahs Passeover. And I will passe through the land of Egypt in this night, and will smite every first-borne in the land of Egypt, from man even unto beast: and against all the gods of Egypt will I doe judgements, I Iehovah. And the blood shall bee to you for a signe upon the houses where you are, and I will see the blood, and will passe over you, and the plague shall not bee upon you to destruction, when I smite the land of Egypt. And this day shall bee unto you for a memoriall, and yee shall festively keepe it a feast to Iehovah; throughout your generations shall yee festively keepe it, by an everlasting statute. Seven daies shall yee eat unleavened cakes, even in the first day, yee shall cause the old leaven to cease out of your houses: for whosoever eateth leavened bread, even that soule shall be cut off from Israel, from the first day untill the seventh day. And in the first day there shall be unto you a convocation of holinesse, and in the seventh day a convocation of holinesse: nor any worke shall be done in them; but that which shall be eaten of every soule, that onely shall be done of you. And yee shall observe the (feast of) unleavened cakes, for in this selfe-same day have I brought forth your armies out of the land of Egypt: and yee shall observe this day throughout your generations, by an everlasting statute. In the first (month) in the fourteenth day of the month, at the evening, yee shall eat unleavened cakes, untill the one and twentieth day of the month at the evening.

Seven

Seventh daies, old leaven shall not be found in your houses; for whosoever eateth that which is leavened, even that soule shall be cut off from the congregation of Israel, be he of the stranger, or of the home-borne of the land. Any leavened thing yee shall not eat: in all your habitations yee shall eat unleavened cakes. And Moses called for all the Elders of Israel, and said unto them, Draw out, and take to you lambes, according to your families, and kill the Passeover. And yee shall take a bunch of hyssope, and dip it in the blood that is in the bason, and strike on the upper doore-post, and on the two side-posts, with the blood that is in the bason: and you, yee shall not goe forth any man out of the doore of his house, untill the morning. For Iehovah will passe through to smite the Egyptians, and will see the blood on the upper doore-post, and on the two side-posts: and Iehovah will passe over the doore, and will not give the destroyer to come in unto your houses to smite. And yee shall observe this thing for a statute to thee, and to thy sonnes for ever. And it shall be, when ye are come in unto the land which Iehovah will give you, even as hee hath spoken, then yee shall keepe this service. And it shall be, when your sonnes shall say unto you, What is this service to you? Then ye shall say, It is the sacrifice of the Passeover, to Iehovah, who passed over the houses of the sonnes of Israel in Egypt, when hee smote the Egyptians, and delivered our houses: And the people bended downe the head, and bowed themselves. And the sonnes of Israel went and did, even as Iehovah had commanded Moyses and Aaron, so did they. And it was, that at midnight Iehovah smote every first-borne in the land of Egypt, from the first-borne of Pharaoh that sat on his throne, unto the first-borne of the captive that was in the prison house, and every first-borne of beasts. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; & there was a great cry in Egypt, for there was not a house where there was not one dead. And hee called for Moyses and for Aaron in the night, and said, Rise up, goe ourfrom amongst my people, both you and the sonnes of Israel; and goe, serve Iehovah, as ye have spoken. Also take your flocks and your herds, as ye have spoken, and goe; and bleste me also. And the Egyptians were urgent upon the people, making hast to send them away out of the land: for they said, We be all dead men. And the peo-

ple tooke up their dough before it was leavened, their lumps of dough, bound up in their cloathes, upon their shoulders. And the sonnes of Israel did according to the word of Moyses; and asked of the Egyptians jewels of silver, and jewels of gold, and garments. And Iehovah gave the people grace in the eyes of the Egyptians, and they gave them their asking: and they spoiled the Egyptians. And the sonnes of Israel journeyed from Rameles to Succoth, about fixe hundred thousand on foote, that were men, beside little ones. And also much mixed people went up with them, and flocks and herds, a very great possession of cattell. And they baked the dough which they brought forth out of Egypt, cakes unleavened, for it was not leavened; for they were thrust out from Egypt, and could not tarry, neither had they made ready for themselves any victuall. And the dwelling of the sonnes of Israel, who dwelt in Egypt, was foure hundred yeeres, and thirty yeeres. And it was, at the end of the foure hundred yeeres, and thirty yeeres, even in the selfe-same day it was, all the armies of Iehovah went out from the land of Egypt. It is a night of observations to Iehovah, for bringing them out from the land of Egypt: this is that night of Iehovah, of observations for all the sons of Israel throughout their generations. And Iehovah said unto Moyses and Aaron, This is the statute of the Passeover: no strangers sonne shall eat thereof. But every servant of any man, bought for money, when thou hast circumcised him, then he shall eat thereof. A forreiner and an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house, and yee shall not breake a bone thereof. All the congregation of Israel shall doe it. And when a stranger shall sojourn with thee, and will doe the Passeover to Iehovah, let every male of his be circumcised, and then he shall come neere to doe it; and he shall be as the home-borne of the land: but any uncircumcised shall not eat thereof. One law shall be to the home-borne, and to the stranger that sojourneth among you. And all the sonnes of Israel did; even as Iehovah commanded Moyses and Aaron, so did they. And it was, in this selfe-same day, Iehovah brought forth the sonnes of Israel out of the land of Egypt, by their armies.

Annotations

Annotations.

A Major, *the Levites had* to wit, before the Passover had gone out from Pharaoh's presence, and he had slain the first-born. Exod. 12:14. For this paschal Lamb was got ready, the fourth day before it was killed, as after is manifest in verse 3. and 6. *This month* named in Hebrew, *Abib*, Exod. 12:1. and *Nisan*, Nehem. 2:1. (by which name the Chaldee call it in this chapter, verse 18.) it is with us called *March*, or *April*, for it fell out sometime to be part of both. *the head* that is, as the Greeke translatheth, *the beginning*. So *the head* (that is, the beginning) of the year, Exod. 40:1. *the first day* By reason of this their going out of Egypt, the yeere (which before began in September, Exod. 23:16.) hath his beginning to the Jewes Ecclesiastically in *Abib*, or *March*, but for the jubilees, and civil affairs, it began as it had done before, Levit. 25: 8. 9. 10. This also *Joseph* testified, in *Antiq. b. 1. c. 4.* See the notes on Gen. 7. 11. Because this release of Israel, was a figure of the Churches redemption by Christ, who reneweth the world: 1 Cor. 5. 7. 8. a Cor. 5. 17. and who was to suffer death also in this month, John 18. 28. &c. therefore God made it the head and first of the yeere: that by it the Church might be taught to expect the acceptable yeere of the Lord, which Christ preached, Luk. 4. 19. *the tenth* that is, the 10. day: as, the first, *the tenth* that is, the 10. day, Mar. 14. 12. On this day the Israelites after did goe through Iordain, into the land of Canaan, Ioh. 4. 19. And Christ (our paschal Lamb) on this day entered Ierusalem, riding upon an asse colt, and was received of the people with palme branches, and crying *Hosanna*, &c. Ioh. 12. 1. 12. 13. &c. In him this type was truly fulfilled; *that they* or, *and* *he* *take* the Greeke translatheth, *let them take*: leaving out the word *and*; which the Hebrew (sometime doth, as it is noted on Gen. 3. 6. *lamb* for *kid*: a young *sheep* or *goat* as is explained in ver. 5. It was a figure of Christ, the true Lamb of God, 1 Cor. 5. 7. Ioh. 1:29. *house*, that is, as the Greeke translatheth, *house*. The whole armie of Israel was divided into twelve tribes, those tribes into families, the families againe into *houses*, and thence particular persons, as appeareth by Num. 1. 14. Ioh. 7. 14. &c.

Ver. 5. to be before or, *to be above* a lamb; so that they came overcome the same by eating it up. The words following, shew this to be meant, for *eat* and the Greeke translatheth thus; *if there be few in the house, so that they are not enough for the lamb*. As the word *little*, or *less*, sometime signifies *unworthiness*, Gen. 22. 10. so here and elsewhere it signifies *inability*: which the Scripture maketh plain; as, *not able to resist*, 1 King. 8. 64. is expounded, *not able to resist*, 2 Chron. 7. 7. *lamb*, that is, *prepar'd*, *made you come*, or, *kill* *lamb*; to wit, how many are mee; and sufficient for the eating of the lamb. Our Saviour and his twelve disciples did eat the same together,

Matth. 26. 18. 20. Of this counting the Jewes doe write, (gathering it from this law) that it must be made, *whiles the Lamb is yet alive*: and the pasche over night *not be killed*; but for such as were made count of, and those they called *sonnes of the society*, (that is, *communicants*.) And that if the Lamb were killed for such as were not counted therefore, or for any that could not eat thereof, (as infants, sick persons, &c.) or for the uncircumcised, or for the unclean; it was not allowable. *Maimony* in *Korban Pesach*, chap. 2.

Ver. 5. perfect, that is, *intire*, *whole*, *sound*, in all outward parts, and so without blemish; as the Law elsewhere explaineth its saying, *it shall be perfect to be accepted*, there shall be no blemish therein, Levit. 22. 21. And of the Greeke in this place, translatheth it both waies, *perfect*, and *unblemished*. This also respected Christ our Paschever, called the Lamb *unblemished*, 1 Pet. 1. 19. And all sacrifices, the types of him, were to be such, Levit. 13. 10. &c. And by *perfect*, and without blemish, is meant (not to be without spots or sundry colours in the skin or wooll) to have neither want, nor superfluity of members; to be neither *blinde*, *not broken*, *not maimed*, *not having a wenne*, *not skurvy*, *not scabbed*, *not bristled*, *not cruised*, *not sickle*, &c. Levit. 22. 22. — 24. Mal. 1. 8. And the Jewes waie of *fitting blemishes* that doe disable beasts for sacrifices; five in the ear, three in the eye, six in the mouth, where in the members of generation, six in the foot, four in any place of the body; as scabs, wens, &c. and three blemes over all the body, as trembling with old age, sickness, and foulness with excrements. *Maimony* in *Mishneh*, treat. of *entering into the Sanctuary*, chap. 7. Likewise they mention other things, that make a beast unlawfull to be sacrificed unto God; as, if it were untimely, before it was eight daies old, Levit. 22. 27. if it were a bull of sundry shapes, as part like a sheepe and part like a goat, or a sheape brought forth of a goat, or a goat of a sheepe: if it were both male and female, or neither male nor female: if it had lien with, or had beene lien with of another kinde, contrary to Levit. 19. 19. and 20. 15. 16. if it had killed a man, Exod. 21. 28. if it were the hire of a whore, or price of a dog, Deut. 23. 18. if it had beene dedicated to idolatry, for to corruption in it them, contrary to Levit. 22. 25. and the like, shewed by *Maimony* in *Mishneh*, treat. of the offering of the sacrifices, chap. 1. S. 12. 13.

Ver. 6. by you kept up; or, *for you kept*, Heb. for *keeping up* (or a custody) to you: that is, kept apart from the rest of the flocke, from the tenth to the fourteenth day. Of this rite there is no mention after in the Law, Levit. 23. 5. — 8. Num. 9. 2. 11. and

and 28. 16. 17. Deut. 16. where the Paschever is commanded. And the Jew Doctors thinke it was but for one time only: for they write of these particulars; 1. the eating of it in their houses dispersed in Egypt. 2. the taking up of the paschal Lamb, from the tenth day: 3. the charge to strike the blood on the *door posts*: 4. and that they should eat it in haste: the *feasting* were not required of the generations after, neither were done, but at the Paschever in Egypt only. *Maimony* in *Korban Pesach*, chap. 10. S. 15. So in the *Bib. Talmud*, treat. *Pesachim*, chap. 9. *the whole Church* that is, as the Greeke translatheth it, the whole multitude; all of the Church or assembly. *the two evenings*; that is, as the Greeke saith, *towards evening*: in the afternoon and before sun setting. For as God at the first made the day of evening and morning, Gen. 1. 5. so after among the Jewes, (as is also amongst us) all the forenoone was counted morning; and all the afternoon, evening. The latter evening began at Sunne setting, Ioh. 10. 6. 27. The day (from Sunne rising to the setting) had twelve houres, as Christ saith, *Are there not twelve houres in the day?* Ioh. 11. 9. Their first houre, was about fix of the clocke in the morning with us: their sixth houre, was our noone: their ninth houre, was three of the clocke in the afternoon. By this we may understand the time of Christ crucified, which began at the third houre (that is, at nine of the clocke in the morning, the ordinary time for the daily morning sacrifice) and ended at the ninth houre, (that is, at three in the afternoon, the time of the evening sacrifice;) Marke 15. 25. 33. 34. 37. Wherefore the ninth houre, was their houre of prayer, when they used to goe into the Temple at the daily evening sacrifice, Acts 3. 1. And this was the ordinary time for the Paschever; as R. Menachem (upon this place) saith, *betweene the two evenings*, at the time of prayer, at the oblation; as Iosiah our father of blessed memory hath directed; (Gen. 24. 63.) Howbeit, God ferreth no houre for the killing of the Paschever, because it might vary occasionally; but if it were killed in the afternoon, and before Sunne set, it was allowable. Further to shew this, the Hebrew Doctors in the *Babylonian Talmud*, treat. of the Paschever, chap. 3. doe write thus. The daily evening sacrifice (whereof see Exodus 29. 38. 39.) was killed at the eighth houre and a halfe, (that is, halfe an houre before three of the clocke in the afternoon;) and it was offered up at the ninth houre and an halfe, (that is, halfe an houre after three.) In the evening of the Paschever, it was killed at the seventh houre and an halfe, and offered at night and an halfe; (that is, halfe an houre before three.) And if the evening of the Paschever did fall to be on the evening of the Sabbath it was killed at six and an halfe, and offered at seven and an halfe: (that is, halfe an houre before two of the clocke.) The reason thereof was, because they were first to kill the daily sacrifice, and then to kill and roast the Paschever; and also to rest the evening before the Sabbath. Agreeable unto this, *Maimony* (in *Korban Pesachim*, chap. 1. S. 4.) saith, *The killing of the Paschever is after mid day: and if they kill it before, it is not lawful; and they kill it not but after the daily evening*

sacrifice, and burning of incense: and after they have trimmed the lamp, they begin to kill the paschal lamb, until the end of the day. This hee speaketh of their manner in the Temple. And by this time of the day God foretold the sufferings of Christ in the evening of times, or in the last dayes, Heb. 1. 2. 1 Pet. 1. 19. 20. and about the same time of the day, when the paschal Lamb ordinarily dyed, he dyed also, at the ninth houre, Mar. 27. 46. 50.

Verse 7. give it that is, *strike it*, with the hyf scope (sprinkle), as is explained in verse 22: signifying the applying of Christs blood, sprinkled upon all beleivers hearts, 1 Pet. 1. 22. Heb. 9. 13. 14. So the Lamb was after to be written on their door posts, Deut. 6. 9. intending it chiefly upon their hearts, Heb. 8. 10. Compare with this, the Law in Exod. 45. 19. where the blood of the sacrifice was also put upon the posts of the house of the Lord; for to cleanse the same. This ordinance was but for that time only in Egypt: for after they might not kill the Paschever within any of their owne gates, but in the publique place of Gods worship, Deut. 16. 5. 6. 7. which at last was Ierusalem; where by the Priests the Paschever was killed, and stayed in the court of the temple, and the blood sprinkled on the altar, 2 Chron. 35. 1. 2. 6. 10. 11. Levit. 17. 3. 6. Then the owner of the Lamb took it of the Priests, and brought it to his house in Ierusalem, and roasted it, and ate it in the evening: as *Maimony* sheweth in *Korban Pesach*, chap. 1. S. 6. After this manner Christ with his disciples kept the Paschever, eating in a chamber within Ierusalem, Luk. 22. 7. 8. 10. 13. &c. *upper door post* but on the threshold under their feet, it was not commanded to be sprinkled. Henceby a reverent regard of the blood of Christ, seemeth to be taught; that men should not tread under foot the Son of God; nor count the blood of the covenant, wherewith they were sanctified, an unholty thing, Heb. 10. 29.

Ver. 8. unleavened cakes or, *loaves*: but the word *cakes* is expressed in the 39 verse. The signification hereof Paul declareth, saying, *Let us keepe the feast, not with old leaven, neither with the leaven of malice and wickednesse; but with the unleavened cakes of sincerity and truth*, 1 Cor. 5. 8. The manner of speaking with Meles here useth, and unleavened cakes with bitter herbs, is changed in Num. 9. 11. thus, with unleavened cakes, and bitter herbs: so the one explains the other. Hereupon the Hebrews say. The eating of the flesh of the paschal lamb on the 15. night, is commanded to be done: &c. it may be eaten alone, if unleavened bread and bitter herbs cannot be gotten: but bitter herbs without the paschal lamb, are not commanded, for it is written, with unleavened bread & bitter herbs, shall they eat it, *Maimony* in *Korban Pesach*, c. 8. S. 3. *the bitter herbs* Heb. *bitternesses*, but herbs are meant, as *cherry*, *mild lettuce*, and the like: which they did eat with the lamb, in remembrance of their afflictions in Egypt, where their lives had been bitter, Exod. 14. And hereunto Jeremy comes to have reference in his lorrowes, saying, *He hath fed me to the full with bitter herbs* (or *bitternesse*), *the hath made me drink with wormwood*, Lam. 3. 4. They were also a type out the bitter lorrowes of Christ, & our mortification & afflictions with him, 1 Cor. 7. 31. Phil. 3. 10.

Gen. 22. 10. 11. Hebr. 13. 9. 10. And so the Passover is sold, that the daies should come when it should no more be said, The Lord liveth, which brought us out of the land of Egypt; for 16. 14. neither should they say any more, The Lord is my God, for it is said, I will be a Father to the fatherless, and a Father to the fatherless, &c. 1 Cor. 13. 16. Ver. 13. 14. 15. This signifieth, a readinesse to take a journey, or any other work in hand, 2 King. 4. 39. and 9. 1. 1. 17. Luk. 12. 35. 36. and figured, the giving of the loaves of the minde, with strength, justice, verities, &c. Prov. 31. 17. Eys. 11. 5. Eys. 6. 14. Wherefore the Apostles faith, *Gird up the loaves of your minde, be sober, and hope perfectly for the grace that is to be brought unto you, at the revelation of Iesus Christ,* 1 Pet. 1. 13. *Shooson,* another signe fit of readinesse to goe forth, Eys. 5. 27. Acts 12. 8. secondly, of deliverance out of bondage, as the contrary to goe barfoot, was a signe of captivity, Eys. 10. 4. and thirdly of joyfullnesse for their deliverance from affliction; (as contrariwise in sorrow men went barfoot, 2 Sam. 15. 30.) It was also a figure of the Gospel of peace, wherewith our feet should be ready and firme, Ephesians 6. 15. Of which the Holy Ghost faith, *How beautiful are they feet with shoes, O Princes daughter,* Song 7. 1. *Shoes,* to sustain their infirmities; and this in their hand, was also for expedition to the journey, Zach. 8. 4. Mark 6. 8. Compare herewith, Iakobs speech, *With my staffe I passed over this Jordan,* Genesis 32. 10. *in staffe,* because they were now in danger, and for to goe *out of Egypt in staffe,* Deut. 10. 3. and so in staffe, and as with violence, to apprehend and apply Christ unto them by faith, Matth. 11. 12. The original word signifieth, an hastening away through feare or amazement, as in Deut. 20. 3. and so may signifie the sudden feares wrought in the conscience by the Gospel of Christ, at the first preaching thereof, (asin Act. 2. 37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pache in Egypt: neither were the generations following bound to these rites, when they were come to their rest in Canaan; as is before noted on ver. 6. Neither did Christ and his Disciples thus eat it; for they stood not girded with staves in their hands: but *ate,* or rather *lay downe,* leaning one on anothers breast, as was then the Levites manner, in signe of their rest and security otherwise than they had in Egypt: as their Doctors teach in the *Thaloud,* treatise of the Passover. See Marke 14. 18. Iohn 13. 12. 25. Also Eliaia prophesied, *ye shall not goe out in haste, nor depart by being angry,* &c. Eys. 5. 12. *Passover* called in Hebrew, *Pascha;* and after in the Ierusalemite language, *Pascha;* which name the Evangelists keepe also in the Greeke, Matth. 26. 2. &c. and in other tongues, it is now called *Pasche:* wee in old English called it *Eorled;* at this day we name it the *Passover*, according to the interpretation of the Hebrew word, which signifieth, to *pass,* *pass over,* as God did over the houles of the Iraelites, ver. 13. 27. And as the festival time, so the Lambe then killed, is called the *Passover*,

Luke 2. 41. and 22. 7. and the Lambe of GOD Christ is so named also, 1 Corinthians 5. 7. because for his sake God passed over us, and destroyeth us not with the world, Iohn 3. 16. 18. Seven famous Passovers are recorded in Scripture to have been kept. The first, this which Irael kept in Egypt. The second, that which they kept in the wilderness, Numbers 9. The third, which Iesus kept with Irael, when hee had newly brought them into Canaan, Iosh. 5. 10. The fourth, in the reformation of Irael by King Ezekias, 2 Chron. 30. The fifth under King Iosias, 2 Chronicles 35. The sixth, by Irael returned out of the captivity of Babylon, Ezr. 6. 19. The seventh, that which Iesus our Saviour desired so earnestly, and did eat with his disciples before he suffered, Luke 22. 15. &c. At which time, that legal Passover had an end, and our Lords Supper came in the place. The memorial of Christ our Passover, sacrificed for us,

Ver. 12. the gods; the Chaldees translate it, the idols: the same is againe mentioned in Num. 33. 4. And after, a like thing is prophesied, the Lord shall come into Egypt, and the idols of Egypt shall be moved at his presence, Eys. 19. 1. and againe, he shall break the images of the house of the sunne, &c. and the basins of the gods of the Egyptians, shall be broken with fire, Ieremie 43. 13. So Laban lost his idols, when hee fled from Syria, Gen. 31. 19. 30. the idols and images of Babylon perished, when it was destroyed, Ierem. 50. 2. and all such shall perish in the time of their visitation, Ier. 10. 15. and 51. 18. Of this Hebrew Doctors also say, when Irael came out of Egypt, what did the holy blessed God? he threw downe all the images of their abominations, and they were broken in pieces, Pirkes R. Eliezer, chapter 48. *Judgments,*] the Greeke translate it, *vengeance.* This was done, that God might be knowne to be greater than all the gods, Exod. 18. 11. and to avenge the corruption that Irael had gotten by the idols of Egypt, Ezek. 20. 8.

Ver. 13. *passer,* or *leaper:* the Hebrew is *pasch* and this sheweth the reason of the name *Passch* or *Passover*, and so Christ is called, because his blood cleaveth us from all sinne, and delivereth us from wrath, 1 Ioh. 1. 7. 1 Thes. 1. 10. The Greeke translate it, *I will protest you:* the Chaldees, *I will spare you:* and so in ver. 27. *to destruction,*] Hebr. *to corruption;* that is, to be corrupted, or destroyed, by the destroyer, as ver. 27.

V. 14. *affectionally keepe,*] it implieth mirth & joy, for their deliverance hereby remembered, see Ex. 5. 1. and at their feasts, they were commanded to rejoice, and forbidden to mourne or weepe, Deut. 16. 11. 15. Nehem. 8. 9. 12. *everlasting statute*] Heb. *statute of eternity;* meaning an eternal ordinance, to be kept once a yeere, all daies of their life, till Christ became our Passover, since which time it is also kept eternally, in remembrance of his death until he come, Deut. 16. 13. 1 Corinth. 5. 7. 8. and 11. 25. 26.

Ver. 15. *Seven daies*] after the paschall day, for it was a distinct feast and commandment. The Passover was to be kept on the fourteenth day of the first month, as even the feast of Unleavened bread, beganne the fifteenth day of the same month, and

lasted

lasted seven daies, of which the first day, and the last, the seventh day, were holy convocations, wherein they might do no servile work, as Moses plainly sheweth in Levit. 23. 5. 6. 7. 8. The Passover (in the ages following) might not be killed and eaten in any place, but where the Lord did chuse to place his name there, Deut. 16. 5. 6. 7. which afterward was in Ierusalem: but the feast of Unleavened bread, the Hebrews thought themselves bound to keep in every place, where they dwelled, if they could not be at Ierusalem. And the eating of it (they say) depended not on the eating of the Passover, but was a commandment by it selfe, *Maimony treat. of Leaven and Unleavened bread,* chap. 6. S. 1. Howbeit, with the Passover they might eat no leaven, as before is shewed in ver. 8. It is unlawfull to eat Leaven, in the fourteenth day, from mid day and upward, which is from the beginning of the seventh houre of the day: and who so eateth it at that time, is to be beaten by the law for it is said (in Deut. 16. 3.) *Thou shalt eat no leaven with it, meaning with the sacrifice of the Passover. This they have expounded thus, Thou shalt not eat leaven from the houre that the Passover may be killed, which is between the two evenings, and that (beginneth) at mid-day. Maimony whidm, c. 1. S. 8. These seven daies wherein they might eat no Leaven, figured the whole time of our life, which must be holy, with the unleavened cakes of sincerity and truth, 1 Corinth. 5. 8. and with thankfull remembrance of our deliverance out of misery; as this unleavened bread is called the bread of affliction, Deut. 16. 3. For even is a full and perfect number of daies, and the whole world was created therein: (see the notes on Gen. 2. 2. and Lev. 4. 7. *way to cease*) that is, put away, or abolish, as the Greeke explaineth it. The Hebrews expound it thus, that a man should abolish it in his heart, and count it as dust; and determine in his heart, that he will have no leaven at all within his power, but whatsoever Leaven is in his power, it be as dust, and as thing wherof he will have no use at all. And by the exposition of the Scribes, he is to search after Leaven in secret places, and in corners, and to finde it out, and to bring it forth out of all the bounds of his habitation. And so they search out and abolish Leaven that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all holes and corners, &c. And the putting away thereof was thus, either they thrust it or broke it small, and threw it into the winde, or threw it into the sea. *Maimony treat. of Leaven,* chap. 2. S. 2. 13. and 3. 11. This ordinance the Levites carefully observed; for in the day before they did eat the Passover (called the Preparation, Ioh. 19. 14.) the father of the familie, with other men, having lighted waxe candles, searched all corners, to purge both the remnants and crums of Leavened bread very diligently: first blessing the Lord, who sanctified them by his commandments, and had bidden them to use away Leaven; as is recorded in *Tabern. Book, treat. of the Passover,* chap. 2. I. I signified the putting away of wickednesse and malice out of our hearts, and of wicked persons out of the Church, 1 Corinth. 5. 7. 8. 13. *old Leaven*] Two words are used for Leaven, by Moyses, in this verse, the one *Sew,* which hath the name*

of being left, or remaining: this we may call *old Leaven*, as Paul speaketh in 1 Cor. 5. 7. The other *Chametz*, so called of the *fournesse* of the taffe: of it, the Greekes (by transpiling the letters) call *Leven, Zumez.* This signified two sorts also of spiritual Leaven, the one hidden and secret, which our Saviour faith is *Hypocrisis*, Luke 12. 1. the other more open and apparent, as false and corrupt *Doctrines*, Matthew 16. 6. 12. evil manners, as *Malice and Wickednesse*, 1 Corinthians 5. 8. and wicked persons, unto whom the Saints are opposed, as being *Unleavened cakes*, 1 Corinthians 5. 6. 7. 13. So David calleth the malicious man, and him that corrupteth the word of God, and infecteth with error, a *Leavened person, or Leaven*, Psalme 71. 4. and the heart infected with error, and vexed with griefe, is said to be *Leavened*, Psalme 73. 21. Wherefore Leaven was forbidden at the paschall Feast, to lead men unto soundnesse in the faith of Christ, and sincerity in all their conversation. The footstepes of this Law remained among the heathens; for, the *Flamen Dialis* (or Romane Priest) might not, by their canons, touch any leavened meate, *Aul. Gellius*, book 8. chap. 15. and *Plutarch* (in *Quest. Rom.*) teacheth the reason of it, because *Leaven* itselfe proceedeth from corruption, and corrupteth also the meate with which it is mixed. Now what Leaven properly was, the Hebrew Doctors shew thus: *Nor is it forbidden by the name of Leavened bread in the Passover, but of five sorts of corne onely, which are two sorts of wheat, namely the common Wheat, and the Rye: and three sorts of Barley, which are the common Barley, and the Foxe eare (Barley) and Oate. But the kinds of pulse, as Rice, and Millet, and Beanes, and Lentils, and the like, there is not of them any leavened bread. For though the meale of Rice and the like, be kneaded, and covered with cloath, like dough which is leavened: yet is it lawfull to be eaten, for it is not leavened but purrified. The five sorts of corne aforesaid, if they be kneaded with the liquor of truis onely, without any water, they are never counted leavened, but are lawfull to be eaten; for the juyce of fruits do not leaven, but purrifie. And the liquors of fruits, are as wine, milke, and honey, and oyle also, and the juyce of apples, and pomgranats, and all such like. But if any water be mixed with them, they do leaven. They may not boyle wheate in water, neither the beaten graine, nor the meale, for then it is perfectly leavened, and is not to be used in the boiling. They may not frye the paste in oile in a pan. But they may boyle the graine and the meale of parched corne. It is lawfull to boile the corne or the meale, in the liquor of fruits. Likewise paste, that is kneaded in the liquor of fruits, if they boyle it in the liquor of fruits, or frye it in a pan in oyle, it is lawfull: for the liquor of fruits leaveneth not, &c. In any broth or pottage that they boyle, if any Barley or wheate be found therein, and the graine be boyled, all that broth is unlawfull, for leaven is mixed with it. If the graine be not broken, they take them out and burn them, and the rest of the pottage they may eat: for corne so mixed or boyled, and not boyled, is not by the Law perfectly leavened, &c. *Maimony treat. of Leaven and Unleavened bread,* c. 5. S. 1. &c. that some of the Chaldees expounds it, that *num.* 10 in verse 19. *eat out*] the*

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Annotations.

Antelope or, *Hallom*, *Consecrate*; that is, put apart unto holy use for me and my service. The men and unclean beasts were to be redeemed with money, which was given to the Lords Priests: the clean beasts were to be killed in sacrifice to the Lord, Numb. 18. 15. 16. 17. Moses is commanded here, to teach this unto Israel. Afterwards the Levites were taken for all the first-born Israelites, and employed in the service of the Lord, Numb. 3. 6. 12. *that which openeth* [to the holy Ghost translate it in Greeke, Luk. 2. 23, but the Hebrew phrase is, the opening (or emission) of every womb (or matrix) meaning the first birth of man or beast; and so the Chaldee, in v. 13. expoundeth, the first-borne; and in Exod. 34. 19. 20. the Greeke translate it, first-borne; (or firstling.) This law signified, that Gods people (which are a congregation of first-borne, Heb. 12. 23; Exod. 4. 22, being redeemed from death by the blood of Christ) should be themselves and theirs be consecrated to the service of the Lord, Rom. 6. 13. 19. 22. and 12. 1. even as he is their God, and sanctifyeth them to himselfe from the womb, Psal. 12. 11. Esey 46. 3. 1. 5. Gal. 1. 15.

V. 3. *Remember* [The Heb. *Zacor*, here & in Ex. 20. 8. and 10. 1. 2. are properly infinitives, signifying *Remember*; but used for Imperatives, as the *Lok*, *To go*, 2 Sam. 24. 12. is explained, *Lok*, *Go*, in 1 Chro. 21. 10. *To eat and to drink*, Esey 22. 13. expounded, *Let us eat and drink*, 1 Cor. 15. 32. and in Gr. *Chairein*, for *Rejoice* thou; 2. 10. 1. But there be of the Hebrewes that say, the word *Zacor* is infinitive, because we are bound for ever to remember this matter: R. Elias in *Sepher refuith chazak*, treat. of Holiness, ch. 6. This remembrance here commanded, was not only to keepe in minde themselves, but to mention and speake of it to others; as after Moses saith in ver. 8. *Thou shalt shew thy sonne*, &c. The Hebrew canons say; *It is commanded by the Law*, to tell of the tentations and marvellous workes which were done to our fathers in Egypt upon the fiftiebm day of Nisan (that is, March) *it is written* (in Exod. 13. 3.) *Remember this day* &c. and (in ver. 8.) *Thou shalt shew thy sonne*, &c. And although he have no sense, though they be great wits men, they are bound to tell of the going out of Egypt; and who so maketh a long list of the things that fall out and come to passe, it is commendable in him. *Maimony* in *Misbub*, treat. of Leven, ch. 7. S. 1.

servants [the Greeke and Chaldee expound it *servants*, or *bondage*. *Strength of hand* the Greeke expoundeth it, *strong hand*: and so Moses himselfe speaketh in ver. 9. This manner of deliverance, figured also our redemption by Christ; who being stronger than (Satan) the strong man armed, overcame him, and tooke from him all his armour wherein he trusted, and divided his spoiles, Luk. 11. 21. 22. *loosed* of this, see Exod. 12. 8. 15. It figured our sanctification, in obtaining from all corruption in doctrine and conversation, Matt. 16. 12. 1 Cor. 5. 8.

Veri.

Veri. 4. *Abib*, which the Greeke translate *Nivivants*: the word signifieth, *a green ear* (or *flower*) of cornes, Exod. 9. 31. and because in those Countries corn was sowed and began to be ripe in this month, as witnesseth *Philo*, in his third *book of Moses life* it was called: therefore *Abib*; some of the Greekes name it the *month of flowers*, as *Maavia* Egypt. in *Hem*. 47. It was part of *March*, and part of *April*, as we now call the months: see also Exod. 12. 2.

Veri. 5. *Canaanite* [that is, as the Greeke translate, *Canaanites* and *Chethites*, &c. see Gen. 10. 16. 18. *Iebusite* the Greeke version addeth, *Geragesites* and *Pherezites*; to make up the number of seven, which is here understood, as in Deut. 7. 1.

serve [that is, observe, as Exod. 12. 25. or (as the Greeke translate it) *doe this service*; which after followeth.

Veri. 6. *Seven* or, *a seven* (a weeke) of daies: figuring our whole life: see Exod. 12. 15. *a feast* which among other duties, was kept with an holy convocation, Levit. 23. 8.

Veri. 8. *Shew thy sonne* [It is commanded that we shew our sonnes, though they aske not: according to the knowledge of the sonne, must his father teach him, faith *Maimony* in treat. of Leven, ch. 7. S. 2. because] or, for this which Iehovah did unto me: understand, This is done, or, This feast we keepe, for, or because of that. Such want of words is oft in the Scripture, as in 2 Sam. 23. 8. against 800. meaning, hee lift up his spear against 800. as the words are supplied in 1 Chron. 11. 11. So before in Exod. 4. 5. The Hebrew Doctors understand it mystically, saying, what is that which the Scripture saith, For this? It is like this is my God, Exod. 15. 2. as if he should say, for his names sake, and for his glorie, did he unto us, and brought us out of Egypt; and not for our righteousnesse, R. Menachem, on Exod. 15.

Veri. 9. *a signe* or, *a token*: so in ver. 16. but in Deut. 6. 8. and 11. 18. it is said, *Thou shalt binde the for a signe upon thy hand, and they shall be for Phylacteries betweene thine eyes*: and thou shalt write them upon the posts of thy house, and upon thy gates. a memoriall, or, a monument. This is an explication of that word *Totaph*, the Phylacteries mentioned after in the 16. vers. The manner of keeping these lawes among the Jewes, was; They wrote foure sections of the law upon parchments, namely these, *Sanctifie unto me every first-borne*, &c. Exod. 13. 2. to the end of verse 10. And it shall be when Iehovah shall bring thee into the land, &c. Exod. 13. 11. to the end of verse 16. Heare O Israel, Iehovah our God, Iehovah is one, &c. Deut. 6. 4. to the end of verse 9. And it shall be, if hearkning ye shall hearken unto my commandments, &c. Deut. 11. 13. to the end of verse 21. These foure sections (containing in all 30 verses) written on parchments, folded up, covered with lether, they tyed to the forehead, & to the hand. Those that were for the hand, they wrote on foure parchments, and rolled them up every one severally, and put them in foure places which were joynted together in one skin, or peece of lether. For the hand, they wrote the same 4 sections of the law, in 4 columes upon one parch-

ment, and rolled it up from the end to the beginning. These all were written exactly according to Moses copy, not a letter more or lesse, otherwise the Phylacteries were not lawfull to be worn. They were also artificially sowed up in the lether, and tied with strings upon the head, from the crowne forward; and upon the left hand or arme, above the elbow, on the inside; that they might be towards the heart; (as Deut. 6. 6.) Howbeit the Sadduces used to wear them upon the forehead (or brow) and upon the palm of the hand (as *Maimony* observeth in *Tephillin*, chap. 4. S. 3. They used these phylacteries religiously, always blessing God for the commanding of these things, when they put them on, which they used to doe by day onely, not by night; and upon the working daies, not on Sabbaths or feast daies, because (say they) it is written, *It shall be to the for a signe*, whereas the Sabbath it selfe was a signe. And though they might wear them all the day, (so it were not in an unclean place) yet specially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, *Tephillin*, that is, *Oratories*, or *Prayer ornaments*;) and abused them to great superstition, teaching, that all the while a man had the phylacteries upon his head and arme, hee was meeke and fearing God, and not drawn away by laughter or vaine meditation, nor conceived any evil thoughts, but turned his heart to the words of truth and justice. These and many other particulars about them, are largely set downe by *Maimony* in his treat. *Tephillin*, and the like rites they had for their *post writings*, (from the Law in Deut. 6. 9.) and for their *fringes*, (from the Law in Numb. 15. 38.) And our Saviour blameth the Pharisees hypocritical, in wearing their phylacteries broad, and their fringes long; Matt. 23. 5. And how well they thought of themselves for these things, appeareth by the saying of the Chalde paraphrast, upon Song 8. 3. The congregation of Israel said, I am chosen above all people, because I binde phylacteries to my left hand, and to my head, &c. But God hereby taught them diligently to regard, and dutifully to professe and practise his Lawes, having them written and laid up in their heart and soule; Deut. 6. 6. and 11. 18. Prov. 3. 21. and 7. 2. 3. With this wee may compare that in Rev. 14. 1. of those holy ones that had Christs Fathers name written in their foreheads, as a signe of the profession of Gods Law: (for that which in the Gospel is called his Name, Matt. 12. 21. in the Prophecy is called his Law, Esey 42. 4.) So againe, Antichrist exacteth the obedience of his precepts, as by a mark upon mens right hands, or on their foreheads, Rev. 13. 16.

Veri. 10. *from yeere*, [Hebr. from daies to daies: but daies often signifyeth a full yeere, as is shewed on Gen. 4. 3. The Chaldee translate it, *from time to time*: The Greeke keepeth the Hebrew phrase: wherefore daies are prophetically used for yeeres, in the Greeke of the New Testament, Rev. 11. 3.

Veri. 12. *to passe* [namely either through the fire, as this phrase is explained in Deut. 18. 10. 2 King. 16. 3. and implyeth, in Ezek. 20. 26. Levit. 18. 21. and

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And Pharaoh drew nigh; and the sonnes of Israel lift up their eyes, and behold the Egyptian marched after them; and they were sore afraid: and the sonnes of Israel cried unto Iehovah. And they said unto Moses, Because there were no graves at all in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou done this unto us, to bring us forth out of Egypt? Is not this the word which wee spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had bene better for us to serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people, Feare ye not, stand still, and see the salvation of Iehovah, which he will doe for you to day: for the Egyptians whom ye have seene to day, ye shall not againe see them any more for ever. Iehovah will fight for you, and you shall hold your peace. And Iehovah said unto Moses, Wherefore criest thou unto me? Speake unto the sonnes of Israel, that they goe forward. And thou, lift up thy rod, and stretch out thy hand over the Sea, and cleave it: and the sonnes of Israel shall goe in to the midst of the Sea, on dry ground. And I, behold, I will make strong the heart of the Egyptians, and they shall goe in after them: and I will be honoured upon Pharaoh, and upon all his army, upon his charrets, and upon his horsemen. And the Egyptians shall know that I am Iehovah, when I am honoured upon Pharaoh, upon his charrets, and upon his horsemen. And the Angell of God, which went before the campe of Israel, removed and went behind them; and the pillar of the cloud removed from before them, and stood behind them. And it came betweene the Campe of the Egyptians, and the Campe of Israel: so it was a cloud and darkness, and it made light the night: and the one came not nether the other all the night. And Moses stretched out his hand over the sea, and Iehovah caused the Sea to goe backe, by a strong East winde, all the night, and made the sea dry land: and the waters were cleaved. And the sonnes of Israel went in to the midst of the sea, upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians followed, and went in after them, all Pharaohs horses, his charrets, and his horsemen, into the midst of the sea. And it was in the morning watch, that Moses looked unto the campe of the Eg-

gyptians, in the pillar of fire, and of the cloud, and troubled the campe of the Egyptians, And tooke off their charret wheels, and led them heavily: and the Egyptians said, Let us flee from the face of Israel, for Iehovah fighteth for them, against the Egyptians. And Iehovah said unto Moses, Stretch out thy hand over the sea, and the waters shall returne upon the Egyptian, upon his charrets, and upon his horse-men. And Moses stretched out his hand over the Sea, and the sea returned to his strength, at the looking forth of the morning: and the Egyptians fled against it; and Iehovah shooke off the Egyptians into the midst of the sea. And the waters returned, and covered the charrets and the horse-men, with all the armie of Pharaoh that came after them, into the Sea: there remained not so much as one of them. But the sonnes of Israel walked on dry land, in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left. And Iehovah saved Israel in that day out of the hand of the Egyptians: and Israel saw the Egyptians dead vpon the sea shore. And Israel saw the great hand which Iehovah did upon the Egyptians; and the people feared Iehovah, and they beleaved in Iehovah, and in Moses his servant.

Annotations.

Pl-habirah] or, the mouth of Hivrah, that is, the straight, (or passage) betweene the mountains of Hivrah: for in Numb. 33. 8. the word **P**l, (that is, Mouth), is left out of the name. Into the straight did God lead Israel, both to free them from war with the Philistines, Exod. 13. 17. 18. and to give the Egyptians occasion hereby to pursue them, (as the verses following here shew,) as also to try the faith of his people: which even here at first was turned to unbelieve and rebellion, verse 11. 12. Deut. 8. 2. **Psalm** 106. 7. **Migdol** in Greeke **Μαγδολ**: the name of a cite of the Egyptians, **Exod.** 4. 2. by interpretation it signifieth a **Tower**. **Baal-zephon** in Greeke **Βαλζεφον**. The Hierusalem Thargum expoundeth it, the idoll of Zephon: and so it seemeth to be an idolatrous place or monument of the Egyptians; as **Baal-Pehor** was the Idoll of the Moabites, Num. 25. 3. and **Baal-moloch**, the name whereof the Israelites changed, when it came into their possession, Num. 31. 38. For as Israel passed from Egypt to Canaan, God

God led them see the abominations and idols of the Egyptians; whereof hee warned them to beware, **Deut.** 29. 16. 17. 28. **Ver.** 1. **intangled** or, **perplexed**, not knowing what to doe, as the Greeke translateth, *they wonder (or feare)*; and the word is used in Joel 1. 18. of cattell perplexed for want of pasture. So Pharaoh seeing the Israelites to take this indirect way, thought they were afraid of the wilderness, and in perplexity of mind: whereupon he hardened himselfe to follow after, and bring them againe into his bondage. **Ver.** 4. **make strong** [that is, as the Greeke saith, *harden*]: so after, **verse** 8. 17. **Exodus** 4. 21. **honoured** [or, as the Greeke translateth, *gloried*]: *will get me honour*, by their destruction, **ver.** 17. 18. For God hath glory by wrath upon the wicked, as by mercy upon the elect, **Roman.** 9. 22. 23. So **Ezekiel** 23. 25. **Ver.** 6. **bound** [in Greeke, *joined*, to wit, the horses to his chariot: *made ready*]. So **Gen.** 46. 29. **Ver.** 7. **captaines** or, **Princes**, the third sort of governours in the kingdome: having the name of three, or third: the Chaldee calleth them **Mighties**. **Ver.** 8. **a high land** [that is, powerfully, openly, and boldly, like armed men, as in **Exod.** 13. 18. and in the fight of the Egyptians, **Num.** 32. 3. not like fugitives. So to sinne with a high hand, **Num.** 15. 30. is to doe it boldly and openly. The Chaldee change the phrase, saying, they went out with uncovered (or open) head: which meaneth, openly, boldly, cheerfully: as, the covering of the head, signifieth sorrow and shame, 2 Sam. 15. 30. **Ier.** 14. 4. **Ver.** 9. **army** [Hebr. power: used for an army or host, as the Greeke here translateth it; so in **verse** 17. 28. And here againe is to be understood, *they followed and overtook them*]. **Ver.** 10. **were sore afraid** [or, *feared vehemently*]. This was for want of faith and love towards God, **Math.** 8. 26. 1 Iohn 4. 18. But was occasioned by the straits they now were in: the congregation of Israel was shut in from the four parts of the world: before them was the sea, behind them followed the enemy: and on each side of them were wildernesses full of fiery Serpents, which did bite and kill men with their venom: saith the Chaldee paraphrase upon Song 2. 14. **Ver.** 11. **at all** [or, none: a double deniall shewing the earnest passion and distemperature of their unfaithfull and unthankfull minds. Of this David said, *they remembered not the multitude of thy mercies, but rebelled at the sea; at thereof (sa: yet he saved them for his name sake*, **Psal.** 106. 7. 8. **Ver.** 12. **Let us alone** [or, *Cease from us*]. They returne to their former rebellious cariage in Egypt, mentioned in **Exod.** 6. 9. **Ver.** 13. **feare not** [the Greeke saith, *be bold*, (or, *of good comfort*)] *now ye have seene* [or, as the Greeke translateth, *so as ye see*]: meaning, they should see them no more alive, but dead, as **verse** 30. **not againe** [Hebr. *not add to see*]. By these promises, God would stay their murmuring, strengthen their faith, and shew his grace to an underving people: for which hee is after celebrated, in **Neh.** 9. 9. *thou heardest their cry by the red sea*.

Ver. 14. *shall hold your peace* [or, *shall bee silent, shall cease* from speaking or doing any thing in this battell. The original word is often used for ceasing to heare or speake, as they that are deaf; but applied also to actions, signifieth silence or ceasing from deeds, as they that neglect and sit still, 2 Sam. 10. 11. **Psal.** 8. 2. and **50.** 3. **Esay** 42. 14. 15. It may also be meant, *hold ye your peace*, that is, *cease* from murmuring against God and me. **Ver.** 15. *wherefore*] **Hebr.** *what*, that is, *For what criest thou?* God encourageth Moses to goe on with the worke in hand, which the peoples murmuring began to hinder. So after (in **Exod.** 17. 4.) hee cried unto the Lord, upon the like occasion. Though here no words of pray bee mentioned, yet Moses might cry unto God by the Spirit, which maketh intercession for the Saints, with groanings, which cannot be uttered, **Rom.** 8. 26. The Chaldee paraphrast turneth it, *I have accepted thy prayer*: *prayer* to the sonnes of Israel &c. as if he had cried out for feare of wrath to come upon them for their sinne, as they deserved. So elsewhere another Chaldee paraphrast (on Song 1. 9.) more plainly saith, *When Pharaoh and his host were drowned, Israel also had likewise perished; if Moses the Prophet had not stretched out his hands in prayer before the Lord, and turned away the Lords wrath from them. A like preservation of them by Moses prayer, is after recorded in Deut.* 9. 13. 14. 19. 20. **Ver.** 16. **thy rod** [where with miracles were done in Egypt, **Exod.** 4. 2. and 7. 9. &c. *the rod of God*, **Exod.** 17. 9. it signified the Word of God, which is *the rod of his mouth*, wherewith hee smiteth the earth, **Esay** 54. 16. but seedeth his people, **Mic.** 7. 14. *cleave it*] that is, *forcibly divide*, and (as the Greeke translateth) *rent*. It is a commendement implying a promise. **Ver.** 17. **honoured upon** [or, as the Greeke turneth it, *glorified in*] **Pharaoh**: get me glory and honour upon him. The Lord knew that they dealt proudly against his people, so hee made himselfe a name, as it is this day, **Nehem.** 9. 10. **Ver.** 19. **the Angell** [that is, *Christ*, called *Iehovah*, **Exod.** 13. 21. So the Hebrew Doctors have acknowledged this Angell to be *Michael the great Prince*, who was made a wall of fire betweene the Israelites and the Egyptians, **Pierci** R. **Eliezer**, chap. 42. And others of them say, this Angell was (*Schebinah*) the presence (or Majesty) of God, and called an Angell and Prince of the world, because the government of the world is by his hand: R. **Menachem** upon this place. This 19. **verse**, and 20. and the 21. following; have every of them in the Hebrew, 72. letters: from which the Hebrew Rabbins have their curious speculations of so many Angells, concurring in this glorious worke of dividing the sea, and leading Israel through it. **Ver.** 20. **a cloud and darkness** [that is, the cloud was thicke and dark to the Egyptians, and made light (or illumined) the night to the Israelites. And to the Chaldee paraphrast, and Thargum Hierusalem explaineth it, *the cloud was halfe light, and halfe darknesse*, *the lights, gave light unto Israel, and the darknesse, gave darknesse unto the Egyptians*. **Ec** 2 The

The Greeke translatheth, and there was darkness of thicker darkness, and the night came. A like manifestation of Gods glorie, the Psalmist celebrateth; He for darkness his secret place would about him his position: darkness of waters, (that is, of watery clouds) thick clouds of the skies, Psal. 18. 12.

Ver. 21. as one backe. O sea what aided thee, that thou fittest? Psalme 114. 5. The waters saw thee O God, the waters saw thee, they trembled: the depths also were troubled; Psal. 77. 17. This worke of God figured the afflictions of this world, made easie for Christs people to passe thorow by the power of God, Pl. 66. 12. Ely 43. 2. east winde] which being violent, is used to denote Gods anger, 1er. 18. 17. Ezek. 19. 12. Psal. 48. 8. And of this worke, the Prophet saith, was thy wrath (Lord) against the sea? Habakkuk. 3. 8. and David saith, he rebuked the sea, and it was dried up, Plal. 106. 9. It figured also the power of Gods Spirit, for the salvation of his Church by Christ, Ely 11. 15. who for the help of his people, flyeth swiftly on the wings of the wind, Pl. 18. 11. dry land. Come & see the worke of God, he is fearful in his doing, toward the sons of men; he turned the sea into dry land, Plal. 66. 5. 6. cloyen] or, forcibly divided, into parts, as Plal. 136. 13. from which the Jew Doctors teach, that there were 12. according to the number of the twelve tribes of Israel: Turkes R. Eliezer, s. 42. and Thargum Jerusalem, on Deut. 1. 1.

Ver. 22. went in] following the Lord by faith: for he led them by the right hand of Moses, with his glorious arme dividing the water before them, to make himselfe an everlasting name, Ely 63. 12. and, by faith they passed through the red sea as by dry land, which the Egyptians assaying to doe were drowned, Heb. 11. 29. And in this sea they were baptized, 1 Cor. 10. 2. a small standing up steadfast, as an heape, Psal. 78. 13. so they went safely: God led them through the deepe, as an horse in the wilderness, that they should not stumble: as a beast goeth downe into the valley, the Spirit of the Lord quietly led the people, to make himselfe a glorious name, Ely 63. 13. 14.

Ver. 24. watch] or ward, custodie; so called because men kept watch and ward there certaine houres in the night. As here, and in 1 Sam. 11. 11. mentioned the morning watch; so in Lam. 2. 19. the beginning of the watches, and in Iudg. 7. 19. the middle watch is spoken of in Luk. 12. 38. the second and third watch; and in Matt. 14. 25. the fourth watch of the night; which in Mar. 13. 35. are named, evening, midnight, cock-crowing and day-dawning. See also in v. 27. looked, and manifested his presence with Israel, and wrath against Egypt; for the floods (drowned downe waters), the skies gave out a stormy Gods arrowes also (or halfe flames) went abroad, the voice of his thunder was in the aire, lightninges lightened the world, the earth trembled & quaked, Psal. 77. 18. 19. pillar of fire, wherein God did as it were ride upon his bowyer, his chariotes of salvation, for his people, Habakuk. 3. 9. troubled the campe, made a tumult in their host; and terribly strooke downe. The Jerusalem Thargum here faith,

God threw downe upon them pitch and fire, and hailstones, and astonished the host of the Egyptians. This word is after used, when God promitteth to destroy the Canaanites from before his people, Deut. 7. 23. And David in like sort, celebrateth his victories, saying; he sent out his arrowes, and scattered them: and he hurled forth lightninges, and troubled them, Psalme 18. 15.

Ver. 25. heavily, Hebrew, with heaviness; Greeke by force. For the raine and tempest so lottened the ground, that they could drive but slowly, and with much ado. Egyptians] Hebrew, the Egyptians said, let us flee: spoken as of one man, to note their joynt consent, So in v. 26.

Ver. 26. shall returne] the Greeke translatheth, let the water returne and cover the Egyptians. The word cover is borrowed from v. 28. This was done with a wind, as before, v. 21. Exod. 15. 10.

Ver. 27. the looking forth, or, turning towards; the morning at the day dawning: which time the Scripture noteth, both for judgement upon the wicked, as in this place; and for mercy to the city of God, as in Plal. 46. 6. It was also the time of Christs resurrection, Matt. 28. 1. 2. The like phrase, is, of the evening, in Gen. 24. 63. is, that is, cast away, destroyed; so this word is elsewhere used, Job 38. 13. Nehem. 5. 13. Herein God compelled them, according to their workes: for they had crowned the children of Israel in the river, Exod. 1. 22. and now they themselves were drowned in the sea. This overthrow of the Egyptians, was also a figure of Christs victory over our spiriual enemies, by subduing our iniquities, and casting all our sinnes into the deepe of the sea, Michah. 15. 19.

Ver. 29. walked] or went on dry land, as before, so whilst the waters retired and drowned the Egyptians. Of this miracle Asaph sung, O God thy way was in the sea, and thy pathes in the many waters, and thy foot-steps were not knowne: thou didst lead thy people like a flock, by the hand of Moses and Aaron, Plal. 77. 20. 21. Alike marvellous worke, was at the river Jordan, when Israel entred in Canaan, Iob. 3. 16.

Ver. 30. bore] Heb. lip of the sea. Ver. 31. hand; that is, handy worke; so in Psalme 109. 27. the Chaldee translatheth it, the power of the great hand. In Iehovah] the Greeke translatheth, believed God: so in Gen. 15. 6. where is found, that the Apostles approve the version. in Moses] that is, in the word which Moses taught them from God: as the Chaldee explained it, they believed in the word of the Lord, and in the prophesie of Moses his servants. So in 2 Chro. 20. 20. it is said, believe in Iehovah, &c. believe in his Prophets, and in Exod. 19. 9. that they may believe in thee. It meaneth trust or confidence in the faithfulness of any; as in a Cor. 2. 3. Gal. 5. 10. A like speech is of Sion, in Ely 14. 32. the people of thy people shall trust in it. So, in 1 Sam. 12. 18. the people feared Iehovah and Samuel. See further in the notes on Exod. 19. 9.

CHAP.

CHAP. XV.

The song of Moses and Israel, wherein they celebrate Gods power and grace, for drowning the Egyptians, and saving of Israel, in the red sea: 13. for leading his people through the wilderness. 14. for terrifying the nations round about. 17. for seating his people in Canaan. 20. Marie and the women, answer the men in singing Gods praise. 22. The people in the wilderness are brought to bitter waters. 25. a tree sweeteneth them. 27. At Elim are twelve wells, and severie palm trees.

Then sang Moses and the sonnes of Israel this song unto Iehovah; and they said, saying; I WILL SING unto Iehovah, for hee excelleth gloriously: the horse and his rider hath he throwne into the sea.

Iah is my strength and song, and hee hath beene to me a salvation: this is my God, and I will make him an habitation; the God of my father, and I will exalt him.

Iehovah is a man of warre: Iehovah is his name.

Pharaohs charrets and his host hath he cast into the sea; and the choise of his captaines are drowned in the red sea.

The depths have covered them: they sank downe into the bottomes as a stone.

Thy right hand, O Iehovah, is become glorious in power: thy right hand, O Iehovah, hath dashed in peeces the enimie.

And in the greatnesse of thine excellencie, thou hast overthrowne them that rose up against thee: thou sentest forth thy wrath, which did eat them up as stubble.

And with the blast of thy nostrills the waters were gathered together; the floods stood upright as an heape, the depths were congealed in the heart of the sea.

The enimie said, I will pursue, I will overtake, I will divide the spoile: my soule shall be filled with them, I will draw out my sword, mine hand shall destroy them.

Thou didst blow with thy winde, the sea covered them; they sank as lead in the mighty waters.

Who is like thee amongst the gods, O Iehovah, who is like thee, glorious in holiness, fearful in praises, doing wonders!

Thou stretchedst out thy right hand; the earth swallowed them.

Thou leddest forth in thy mercy, this people, which thou hast redeemed: thou guidest them in thy strength, unto the habitation of thine holiness.

This may be sung also as the 113. Psalme.

Nio Iehovah sing will I, for he excelleth gloriously: the horse and him that rode thereon, into the sea throwne downe hath he, Iah is my strength and melode, and hath beene my salvation.

This is my God, and for his sake I will an habitation make; God of my father is this same, And I will highly him preferre. Iehovah is a man of warre: Iehovah his renowned name.

Charets of Pharaoh, and his host, He downe into the sea hath cast: His Captaines eke each chosen one, He did them in the Red sea drowne. The deepees them covered: they sanke downe into the bottomes, as a stone.

Thy right hand, O Iehovah, is Glorious become, in powerfullnesse: Iehovah, thou with thy right hand, Hast dashed in peeces thine enimie.

And in thy great excellencie, Thrown down them that did thee withstand, Thy fervent wrath thou forth didst poure, Which them as stubble did devoure. And waters with thy nostrills blast, Together gathered were, as heaps.

The floods stood upright; and the deepees In fias heart were congealed fast. The enimie said, I will make Pursuit, I will them overtake, I will divide the gotten spoile: My soule shall be replenished With them; my sword I will unsheathe: Mine hand shall utterly them smite.

Then with thy wind thou diddest blow, The sea them covered: they sanke low, As lead in waters vehement.

Among the Gods, who is like thee, Lord? who like thee, in sanctitie Glorious, in praises reverent; Thou dost wonders! Hast thou stretched out thy right hand, them the earth swallowed.

Thou in thy mercy, leddest on This people, which thou dost redeem: And in thy strength thou guidest them, Into thine holy mansion.

E c 3

The

15 The peoples shall heare, and bee stirred:
Sorrow shall take hold of the Inhabitants of
Palestine.
16 Then the Dukes of Edom shall be amazed;
the mighty men of Moab trembling shall
take hold upon them: all the inhabitants of
Canaan shall melt away.
17 Terror and dread shall fall upon them;
by the greenesse of thine arme they shall
bee as still as a stone: till thy people passe
over. O Iehovah, till this people passe over
which thou hast purchased.
18 Thou wilt bring them in, and plant them
in the mountaine of thine inheritance, in the
place, O Iehovah, which thou hast made for
thee to dwell in, in the Sanctuary, O Lord,
which thy hands have established.
19 Iehovah shall reigne for ever and aye.
For the horse of Pharaoh went in, with
his charrets and with his horsemen, into the
sea, and Iehovah brought againe the waters
of the sea upon them: but the sonnes of Is-
rael went on dry land, in the mids of the
sea.
20 And Mary the Prophetesse, the sister of
Aaron, tooke a timbrell in her hand, and all
the women went out after her, with tim-
brells, and with dances.
21 And Mary answered them: Sing yee
to Iehovah, for he excelleth gloriously; the
horse and his rider hath he throwne into
the sea.
22 And Moses removed Israel forward
from the red sea; and they went out into
the wilderness of Shur: and they went
three daies in the wilderness and found no
water. And they came to Marah; and
they could not drinke of the waters of Ma-
rah, for they were bitter: therefore the
name of it was called Marah. And the peo-
ple murmured against Moses, saying, What
shall we drinke? And he cried out unto Je-
hovah; and Iehovah shewed him a tree, and
he cast it into the waters, and the waters
were made sweet: there he appointed to him
a statute and a judgement, & there he tempt-
ed them. And hee said, If hearkning thou
wilt hearken to the voice of Iehovah thy
God, and wilt doe that which is right in his
eyes, and wilt give eare to his commande-
ments, & keepe all his statutes, I will not put
upon thee any of the diseases which I have
sent upon the Egyptians: for I am Iehovah,
thy healeth. And they came to Elim, and
there were twelve wells of water, and seven
sheep-pastures, and they encamped there
by these waters.

The peoples they shall heare and quake:
Sorrow shall hold upon them take,
That in Palestina remaine.
The Dukes of Edom shall be then
Amazed, Moabs mighty men,
Take hold on them shall trembling paine.
In Canaan shall melt away
The dwellers all. Fearfull dismay
And dread shall fall on them from thee:
They shall as still be as a stone,
By thy great arme, till over gone
Thy people, O Iehovah, be;
Vntill this people over pass
Shall be, which purchased thou hast.
Thou wilt bring in and plant them sure,
In mount of thine inheritance
In place which for thine habitatione
Thou, O Iehovah, dost procure:
Even in the Sanctuary, Lord,
Which thy hands firmly have prepar'd.
Iehovah ev'r and aye is king.
For Pharaohs horse, cars and horsemen,
Went into Sea; Iehovah then
Did the sea waters on them bring:
But goe the sonnes of Israel did
Vpon dry land, the sea amid.
Vnto Iehovah sing doe yee,
For he excels with glorious fame;
The horse and rider on the same,
Into the sea throwne downe hath be.

Annotations.

Vnto Iehovah] that is, unto his praise, as De-
vid saith, They believed in his words, they sing
his praise, Psal. 106. 12. So the Chaldee be-
ginne the song thus, We will sing praise and confesse unto the
Lord. With this song of victory over Pharaoh,
the Holy Ghost compareth the song of those that
have gotten victorie over the spiritual Pharaoh,
the Beast (Antichrist) when they stand, by the sea
of glasse mingled with fire, (as Israel here standeth
by the red sea,) having harpes of God, (as the wo-
men here had timbrells, v. 20.) and they sing the song
of Moses the servants of God, and the song of the Lamb,
the Son of God, Rev. 12. 3. 4. gloriously, or
excellently; Heb. excellently excellently; which the Gre-
ke translate, as become gloriously glorious. The Chal-
dee paraphrased, for he excelleth above the excellent,
and excellencye in his.
Vers. 2. Iab.] this is one of the proper names of
God, Psal. 68. 5. first used in this song; and seldom
but in songs and psalmes. The Hebrew Halleluyah
(that is, Praise ye Iah) is kept by the Holy Ghost
in Greeke, Alleluia, Rev. 19. 1. 3. 4. 6. The me-
moriall of this name was kept also among the hea-
then Romans, who called their greatest god Ie-
piter,

piter, that is, Iab father. The Greeke Bible usually
translate Iab Lord, the Chaldee, Feare: and
Thy name Ierusalem on this place expoundeth it,
the Feare of all the world. Other Hebrewes make it
an abridgement of the name Iehovah, and a part
of it, Maimo: y in Iesudei batorah, chap. 6. S. 4. so it
signifieth the efficacy or being of God, (as Iehovah
also doth, whereof see the notes on Gen. 2. 4.) or,
as Iab is pronounced with breathing, it may signi-
fic God, who giveth to all, Life and Breath, and all
things, Acts 17. 25. [my strength] he which giv-
eth me strength, as in Psalme 68. 36. (So the
Greeke here translate it Helper:) or, hero whom
I give strength, that is, strong praise; as in Psalme
29. 1. give ye to Iehovah glory and strength: 10. out of
the mouth of babes and sucklings; thou hast founded
strength, Psal. 8. 2. is expounded by our Saviour,
thou hast perfected praise, Math. 21. 16. Howbeit,
we may here retrace the name Strength, which the
Holy Ghost often ascribeth to God among other
his praises; as in 1 Tim. 6. 16. to whom be honour
and strength: in 1 Peter 4. 11. to whom be glory and
strength; and sundry the like, Revel. 1. 6. and 5. 13.
Strength is here and always ascribed unto God,
for by his owne strength shall no man prevail, 1 Sam.
2. 9. [song] for psalmes, melodies; that is, the argu-
ment of my song; or whom I praise with Psalme;
so the Chaldee translate it, my praise: also the
Greeke in Esay. 12. 2. though here it turneth it,
my protection. It is generally all melodie, with voice
of man, Esay. 51. 3. or instruments of musick, A-
mos 5. 23. These words the Prophets after use,
when they sing of Christ and of his graces, as Psal.
118. 14. and Esay. 12. 2. where the name Iehovah
is added, for Iab Iehovah is my strength and song.
There immediately before, he hath reference to Is-
raels salvation from the Egyptians, Esay. 11. 15. 16.
which being by him applied to our salvation by
Christ, sheweth that all these things happened unto
them for types, as the Apostle saith, 1 Cor. 10. 11.
and be] or, for be; as, And be heard, Esay. 39. 1.
is expounded, For he heard, 2 King. 20. 12. And
then with Isaac, 2 Sam. 22. 28. is. For thou wilt save,
Psalme 118. 28. a salvation] or, for a salvation;
that is, hath saved (helped or delivered) me from
mine enemies, who were too strong for mee. So
this phrase meanti, as in 1 Sam. 10. 11. If the Sy-
rian: be too strong for me, then thou shalt be to me a sal-
vation; that is, shalt helpe or rescue me. Thus Christ
is called Gods salvation, Luke 2. 30. because by
him God hath saved and delivered us out of the hands
of our enemies, Luke 1. 71. 74. The Chaldee here
paraphrased, hee said by his word, and hath beene to
me a redeemer. an habitation] or a comely dwell-
ling; and so, wilt dwell with him: the Chaldee ex-
plaineth it, I will build him a sanctuary. Or wee may
English it, I will adore him; will doe him [seemly ho-
nour] as the Greeke translate it, I will glorifie him.
my father] this the Chaldee expoundeth my
fathers: it seemeth principally to intend Abraham,
the father of many nations, Genes. 17. 5. and with
him, Isaac, Jacob; and the rest, to whom God
gave his promises; which now beganne to be per-
formed to their children, Gen. 15. 14. exalt]

with song and praise, as this word is often used in
Psalmes, wherein God his name and actions are
extolled, Psalme 30. 2. and 118. 28. and 145. 1.
Esay. 25. 1.
Vers. 3. man of warre,] that is, a noble warrior:
for the word man, added to other things, often sig-
nifieth excellencye: as, a man of arme, is a mighty
one, Iob 22. 8. a man of words, is an eloquent person,
Exod. 4. 10. And so the Chaldee here expresth
it, calling him the Lord, and Outflow of wars: and
the Greeke, a breaker of warres. Now did the Lord
ride upon his horses, and his chariots of salvation, his
bow was made quite naked, Habakkuk 3. 8. 9. This
also may have reference to Christ, the Conque-
rour, as Psalme 24. 8. Revel. 19. 11. &c. Ieho-
vab] this name among other things, noteth Gods
powerfull effecting of judgements upon his ene-
mies, for the salvation of his Church; and hee is
therefore called Iehovah of hosts, Psal. 83. 14. 19.
and 46. 7. 8. 12. See the notes on Gen. 2. 4. and
Exodus 6. 3.
Vers. 4. the chofe] that is, as the Greeke transla-
terh, his chosen captaines; meaning the fairest, best
and valiantest; as the Chaldee translate it, the fai-
rest: so in Gen. 23. 6. Of these captaines, see Exod.
14. 7. Like triumph shall bee over the enemies of
Christ, when all the fowles of heaven shall be cal-
led to eat the flesh of Kings, and of Captaines, and
of mighty men; and the flesh of horses, and of them
that sit on them, &c. Rev. 19. 17. 18. 21.
Vers. 5. as a stone:] that they could not helpe
themselves with swimming; neither rise up any
more for ever; as Ierem. 51. 63. 64. So after in
verse 10. they sank as lead. This is remembered in
Nehem. 9. 11. their persecutors thou throwest into the
deeper, as a stone into the mighty waters. A like judg-
ment God will bring upon Babylon, the spirituall
Egypt; for as a stone cast into the sea, to with violence
shall that great citie Babylon be throwne downe, and
shall be found no more at all, Revel. 18. 21.
Vers. 6. become glorious,] or, wondrous excellent,
ample and magnificent. It may also imply, it become
glorious to me. So David extolled the workes of
Gods right hand, Psal. 118. 15. 16.
Vers. 7. against thee,] the Chaldee saith, against
thy people: for that which is done against them,
so is against God himselfe, Zacharie 2. 8. Mat-
thew 25. 45. Acts 9. 4. eat them up] that is,
devoure and consume them; as the Chaldee ex-
plaineth it, consumed them as the fire doth the stubble.
So Gods wrath is likened to fire, Psalme 89. 47.
and the wicked, to stubble, Eia. 5. 24. and 47. 14.
Vers. 8. blast,] or, spirit, or winde of thy wrath, as
the Greeke translate it: because the Hebrew
Aph signifieth both anger, and the north: and this
speech is used in cases of judgement upon Gods e-
nemies, as in Iob 4. 9. by the blast of Gods they perish,
&c. The Chaldee here translate it, with the word of
thy mouth. It respecteth Gods command, in Exod.
14. 26. 27. which was performed also by a winde,
as after verse 10. So the Lord will consume An-
tichrist, with the spirit of his mouth, 2 Thes. 2. 8.
gathered] or, heaped up: became as heaps. And this
being done with a mighty winde, was with a great
noise;

posse; that which the Prophet hath reference, saying, *the deep uttered his voice, and lifted up his bands on high*, Habakkuk 3. 10. *congealed*, as ice, frozen, hardened, it may be meant of the seas bottom, which being muddy and soft, was hardened, that they went on dry land. *He led his people through the deep, as an horse in the wilderness*, Ely 63. 13. Some understand it of the waters, that they were congealed as ice. *thy heart* that is, the midst, or deep of the sea, so Psalm 46. 3. Ezek. 28. 2. And now, the channels of waters were scene, and the foundations of the world were revealed: at the rebuke of the Lord, at the breath of the wind of his anger; as David singeth for his victories, Psal. 18. 16.

9. Veri. 9. *divide the spoils* which is done after victory, Luke 11. 22. and with joy, Ely. 9. 3. Thus the enemy vainly promised themselves the victory: so in Judg. 5. 30. *foes*, that is, left, or wilt; so in Psal. 27. 12. and 41. 3. and 78. 18. *defray them* [or, *repel*] them: for to the original is used sometime for *defraying* or *disburthening* as Numb. 12. 12. sometime for *causing* to inherit, or taking possession, Numb. 14. 24. The Chaldee here translateth it, *defray*, the Greeke, *have dominion*, (or *Lord over them*) The Egyptians came out as a whirlwind to scatter Israel: their joying was even to devour the poor, in secret, Hab. 3. 14.

10. Veri. 10. *blow*; the Chaldee translateth it, *thou dost* [i.e. with thy word]. Of this wind there was no mention in Exod. 14. 27. but it is gathered from verse 21. where the Lord, by a strong east wind, caused the sea to go backe. *covered them* [God made the waters of the sea flow over their faces, as they pursued after Israel, Deut. 11. 4. the waters covered the distressers of Israel; not one of them was left, Psal. 106. 11. And here God brake the heads of the Dragons; in the waters: the heads of Livjathan, Psalm 74. 13. 14.]

11. Veri. 11. *the Gods*, or, *the Mighty, the Potentates*: so the Princes of the world are called, Psal. 82. and 89. 7. *wonders* [or *marvels*]: so the Greeke also and Chaldee translateth it: the Hebrew being singular, *a wonder*, or *miracle*: but one is often put for many, as is noted on Gen. 3. 2. So in Psal. 78. 12.

12. Veri. 12. *the earth*, in the bottom of the sea: [so] as in the text, *the earth with her bars was about me* for ever, Ion. 2. 6.

13. Veri. 13. *deadly*, [i.e. to wit, *seely* or *quietly*, as a flocke isled], this was done, by the pillar of the cloud and fire, also by the hand of Moses and Aaron, but ascribed to God as the principal; even as in verse 12. God is said to stretch out his hand, which was principally done by Moses, Exodus 17. 12. So in Psalm 77. 21. *thou dost lead thy people through the flood*, by the hand of Moses and Aaron. *hath* [i.e. *hath*], in Greeke, *thine holy lodgings* [or *congregation*]: it is a continuance of the former similitude of a shepherds lodge or habitation, which is in pleasant pastures to feed and give rest to his flocke; as in all the cities thereof, shall be an habitation for shepherds, calling their flocke so lie downe, Jer. 31. 10. It meaneth the land of Canaan, where God would give his people rest, and feed them

with his Word. So when God promisth to return them out of Babylon, hee useth this word, *I will bring Israel againe to his habitation, and hee shall feed, &c.* Jer. 50. 19. and in that land Jerusalem was as the fold of the flocke, and is called *a quiet habitation*, Ely. 33. 10. The fulfilling of this prophetic, is celebrated by Alph, shewing how God made his people to goe forth like sheepe, and guided them like a flocke in the wilderness; and led them out on safetie, and they dreaded not: but the sea covered their enemies. And hee brought them to the border of his Holinesse, to that mountain which his right hand had purchased, Psal. 78. 52. 53. 54.

Veri. 14. *stirred*, [i.e. with feare, or anger: both which do stirre the minde and body, and cause it to quake and tremble: and these were in the peoples hearing of Gods workes for Israel, Deut. 1. 12. Jer. 2. 10. 11. Num. 20. 18. 20. and 22. 3. 6. The Greeke here translateth it, *angry*.

Veri. 15. *amazed* [or *suddenly troubled*]: it implieth both *feare* and *haste*, and so the Greeke translateth it, *hasten*. See this fulfilled in Deut. 2. 4. and Exodus 14. 25. *take hold* [i.e. *take hold*] that is, they shall greatly tremble. For passions of the minde feare, trembling, astonishment, and the like, are said to take hold, or fall upon men, when they are overcome by them. In Luk. 5. 26. it is said, *amazement took all*, which in Mark. 2. 12. is expounded, *all were amazed*. *melts*, [i.e. *is faint* with feare as was accomplished, Is. 2. 9. 10. 11. and 5. 1. 4. a similitude whereby the heart is likened to waxe, which melteth with feare, as waxe with fire, Psal. 22. 15. and 68. 3.]

Veri. 16. *terrors*; this also is signified in Deut. 2. 25. and 11. 25. Thargum Ierusalem expounds it the *terror of death*; which phrase David useth in Psal. 55. 5. *terrors of death are fallen upon me*. The Hebrew *amathab*, hath here a letter added in the end, to denote the excellency of feare, *great terror*. This, though it was in respect of the people, as it is said, *your terror is fallen upon us*, Is. 2. 9. yet proceeded it from God, as he saith, *I will send my terror before thee*, Exod. 23. 27. *purchased* [i.e. *gotten*, *bought*, and *possest*]. The Hebrew *Kanah* signifieth to get either by generation, as Gen. 4. 1. or by buying and purchasing, whereby it becometh ones owne possession, Gen. 25. 10. Ex. 11. 1. All are in God, creating, redeeming, and regenerating his people in Christ. So Moses elsewhere saith, *Is not he thy father that hath gotten* [or *bought*] thee? Deut. 32. 6. and Alph saith, *Remember thy congregation which thou hast purchased*, Psalm 74. 2. and the Apostle speaketh of such as *deny the Lord that hath bought them*, 1 Pet. 2. 1. The Chaldee here translateth it, *redeemed*, as in verse 13.

Veri. 17. *plants*; that is, give them a settled dwelling: a similitude from the vine tree, as Psal. 80. 9. and 44. 3. *mountains*; that is, mountainy country, such as Canaan was, Deut. 11. 21. and in speciall, Mount Sion, where the Temple was after builded. This land & sanctuary, did also figure heaven, as is noted on Gen. 12. 5. & Exod. 25. 8. So the Heb. Doctors say here, the *Sanctuarie*, signifieth the Jerusalem which is above, R. Adonachon, on Ex. 15. 17.

Veri. 18. and eye, [or, *and yet*]: in this world, and that which is to come: as the Chaldee explaineth *is for ever, and for ever and ever*. God is said to *reigne* or *be King*, when he manifesteth his power and goodnesse, in subduing his enemies, and saving his people. So after Antichrists overthrow, *voices in heaven doe say, The kingdoms of this world are become* [i.e. the kingdomes] *of our Lord, and of his Christ*, and he shall reigne for ever and ever. *Woe give thee thanks O Lord God almighty, &c.* because thou hast taken in thee thy great power, and reigneest, Rev. 11. 15. 17.

Veri. 20. *Miriam* [in Hebrew *Mirjam*, in Greeke *Marians*: which was also the name of the mother of Christ, Matth. 1. 16. This *Maries* the Prophetesse, was one of the three principall guides, which God sent before his people; which mercy is remembered in Mich. 6. 4. *I sent before thee, Moses, Aaron, and Miriam*, timbrell, [i.e. the notes on Gen. 31. 27. These and other instruments were used not only in civill mirth, but in spirituall joy, and thanksgiving unto God: as here, so in Judg. 11. 34. 1 Sam. 18. 6. 7. 2 Sam. 6. 5. prophesied also of, in Jer. 31. 4. *O Virgin Israel thou shalt againe be adorned with thy timbrells*, &c. *dances*] or, *flutes*, as the word sometime signifieth, Psal. 150. 4. and 149. 3. but the Greeke and Chaldee translate it here, *dances*: which were wont to be used religiously, as Judg. 21. 21. Jer. 31. 4. 14.]

Veri. 21. *them*; that is, the men, to whom the word in the original, plainly hath reference. Wherefore their words answer to theirs in verse 1. which it may be also the repeated at the end of every verse of the forelaide song, as the 136 Psalm repeateth in every verse, *for his mercy endureth for ever*. So also in 2 Chron. 5. 13.

Veri. 22. of *Shur*, [i.e. called also the wilderness of Esham, Numb. 33. 8. Exod. 13. 20. Of *Shur*, see Gen. 16. 7. *three daies*], so long a journey they requested of Pharaoh, Exod. 13. 18. and now found it full of waters and rentations. So after in Numbers 10. 33.]

Veri. 23. *Marah*, [that is, by interpretation *Bitternesse*: so called of the bitter waters. Which the Israelites not being able to drinke, leade us to consider the nature of afflictions; both spirituall by the terrors of the Law, upon the consciences of finners; and other ententions, wants, and earthly miseries, all which are bitter as wormewood, and forerowfull to the flesh, Lament. 3. 15. Psalm 80. 6. Mark. 10. 38. and 14. 36. Hebr. 12. 11. *was called*] to the Greeke also translateth the Hebrew phrase he called: which may intend chiefly Moses, who called it so: or he, that is, every one called it. So where it is said, in 2 Sam. 5. 9. he called: in 1 Chron. 11. 7. it is said, *they called*. See the notes on Gen. 16. 14.]

Veri. 25. *tree*, [the Ierusalem Thargum saith, *And Moses prayed before the Lord, and the Word of the Lord showed him the tree* Atriphne. This is said to be a tree that hath flowers like lilies, but very bitter: *Elaas in Ezech. Chald.* It seemeth to figure out the Tree of Christ, the Crosse, whereby the bitterness of our afflictions, (i.e. likened to waters, Psalm

69. 2.) is turned into (sweetnesse and joy, Gal. 3. 13: 1 Pet. 2. 21. 24. 2 Cor. 1. 5. 7. 10. Rom. 5. 3. and 6. 3. 4. So Eliens healed evil waters with salt, 2 King. 2. 21. The Hebrew Doctors, (i.e. in *Thawuma*) upon this say, *It is the manner of the blessed God, to make that which is bitter, sweet, by that which is bitter*. Some thought, the wood it selfe had this vertue to sweeten the waters: of whose minde was Jesus the sonne of Syrach, saying, *Was not the water made sweet with wood, that the vertue thereof might be knowne*? Ecclus. 38. 3. Others expound it mystically, of the tree of life, which removed Satan awayas R. Menachem on this place sheweth. *be appointed to him*] or he (meaning God) imposed upon him, that is, upon Israel, the people (spoken of as one man. *tempted him*) meaning Israel: whom God tempted or proved by this affliction, as by other the like afterward, to know what was in their heart, and to doe them good as their latter end; as Deut. 8. 2. 15. 16.

Veri. 26. *right* [or, *pleasing*]; for so the phrase also signifieth, 2 Sam. 19. 6. and so the Greeke translateth it here: and the Holy Ghost useth the like, in 1 Joh. 3. 22. *Whatsoever we aske, we receive of him, because we keepe his commandments, and doe those things that are pleasing in his sight*. This is often mentioned in the scriptures; see Deut. 6. 18. *disaster*, [or, *sickness*]; the plagues of Egypt threatened to the transgressors, in Deut. 28. 27. 60. So Gods blessings, under the name of health and welfare, are promised to the keepers of his Law, Prov. 3. 7. 8. and 4. 22. Psal. 103. 3. *hedeith*; [i.e. *hedeith*] this word is applied to the soule as well as to the body; and implieth the forgiveness of sins: *as heale my soules, for I have sinned against thee*, Psalm 41. 5. And Christ when he healed disasters, forgave sinnes also, Matth. 9. 2. 6. and healing of men, Matth. 13. 15. is expounded to be *for giving of their sinnes*, Mark. 4. 12.

Veri. 27. *palme trees*, [or, *date trees*, which are upright and tall of stature, beare sweet fruits, the leaves alwaies greene and flourishing, good for shadow, Song 7. 7. 8. Levit. 23. 40. Psal. 92. 13. To beare the branches of this tree, is a signe of victory over afflictions, Revel. 7. 9. The number of 12. wells, and 70. palme trees, the Ierusalem Thargum maketh answerable to the 12. tribes of Israel, and the 70. Elders of the Synedrion, mentioned in Gen. 49. 28. and Num. 11. 16. It accordeth also to the number of 70. soules of Israel, that came into Egypt, Gen. 46. 27. Likewise to the 12. Apostles, and 70. Disciples of Christ, Luk. 9. 1. & 10. 1. Rev. 21. 12. 14.]

CHAP. XVI.

1. The Israelites come to the wilderness of Sin. 2. They murmure for want of bread. 4. God promisth them bread from heaven. 11. Quailles are sent, 14. and Manna. 16. The ordering of the Manna. 25. It was not to be found on the Sabbath. 32. An Omer of it is kept for the generations following.

Israel murmure.

AND they journeyed from Elim, and
all the congregation of the sonnes of
Israel came unto the wilderness of
Sin, which is between Elim and Sinai:
in the fifteenth day of the second month
after they departing out of the land of Egypt.
And all the congregation of the sonnes of
Israel murmured against Moses and against
Aaron in the wilderness. And the sonnes of
Israel said unto them, O wee with wee had
died by the hand of Iehovah, in the land of
Egypt, when we sate by the flesh pots, when
we did eat bread to the full: for yee have
brought us forth into this wilderness, to kill
this whole assemblie with hunger. And Ie-
hovah said unto Moses, Behold, I will raine
unto you bread from the heavens; and the
people shall goe out and gather a daies por-
tion in his day, that I may prove them, whe-
ther they will walke in my Law, or not. And
it shall be, in the sixth day, then they shall pre-
pare that which they bring in, and it shall be
twice so much as they gather day by day.
And Moses and Aaron said unto all the sons
of Israel, In the evening then yee shall know
that Iehovah hath brought you out from
the land of Egypt. And in the morning, then
ye shall see the glory of Iehovah, for that he
heareth your murmurings against Iehovah:
And what are we, that yee murmure against
us? And Moses said, (I his shall be) when Ie-
hovah shall give unto you in the evening
flesh to eat, and bread in the morning to the
full: for that Iehovah heareth your murmur-
ings, which ye murmure against him: and
what are wee? your murmurings are not
against us, but against Iehovah. And Moses
said unto Aaron, Say unto all the congrega-
tion of the sonnes of Israel, Commence be-
fore Iehovah: for he hath heard your mur-
murings. And it was, as Aaron spake unto
all the congregation of the sonnes of Israel,
and they looked toward the wilderness,
that behold the glory of Iehovah appeared
in the cloud. And Iehovah spake unto Moses,
saying, I have heard the murmurings of the
sonnes of Israel: Speake unto them, saying,
Because ye have coverings ye shall eat flesh,
and in the morning yee shall be filled with
bread: and ye shall know that I am Iehovah
your God. And it was in the evening, that
the Quails came up, & covered the campe,
and in the morning there was a dew that lay
round about the campe, and the dew that
lay upon the face of the wilderness was a small round thing,
like as the hoare frost, on the earth. And

the sonnes of Israel saw it, and said each man
unto his brother, It is Manna; for they knew
not what it was: and Moses said unto them,
This is the bread which Iehovah hath given
unto you to eat. This is the word which Ie-
hovah hath commanded: gather ye of it, e-
very man according to his eating, an Omer
for an head, according to the number of your
soules, yee shall take every man for them
which are in his tent. And the sonnes of Is-
rael did so; and they gathered, both he that
did (gather) more, and he that did (gather) lesse.
And they did mete it with an Omer; and he
that had gathered much, had nothing over,
and he that had gathered little, had no lacke:
they gathered, every man according to
his eating. And Moses said unto them, let no
man leave of it till the morning. And they
hearkened not unto Moses, but some men left
of it until the morning, and it bred wormes
and stanke: and Moses was wroth with them.
And they gathered it morning by morning,
every man according to his eating; and when
the Sunne waxed hot, it melted. And it was
in the sixth day, they gathered twice so much
bread, two Omers for one man: and all the
rulers of the congregation came, and told
Moses. And he said unto them, This is that
which Iehovah hath spoken, To morrow is
the sabbatisme, the Sabbath of holinesse to
Iehovah: bake that which yee will bake, and
seeth that which yee will seeth; and all that
remaineth over, lay up for you, for a reserva-
tion untill the morning. And they laid it up
untill the morning, as Moses commanded;
and it did not stinke, neither was there a
worme therein. And Moses said, Eat that to-
day, for it is the Sabbath to day unto Iehov-
ah: to day ye shall not finde it in the field.
Sixe daies yee shall gather it: but in the se-
venth day, the Sabbath, in it there shall be
none. And it was, in the seventh day, some of
the people went out to gather; and they
found none. And Iehovah said unto Moses,
How long refuse ye to keepe my comman-
dements, and my lawes? See, because Ie-
hovah hath given you the Sabbath, therefore he
giveth you in the sixth day the bread of two
dayes: abide ye every man in his place, let no
man goe out of his place in the seventh day.
And the people rested in the seventh day.
And the house of Israel called the name
thereof Manna; and it was like coriander
seed, white; and the taste of it was like wa-
fers with honey. And Moses said, This is
the word which Iehovah commandeth: Fill
an Omer of it, for a reservation for your ge-

generations, that they may see the bread
which I have given you to eat in the wilder-
nesse, when I brought you forth from the
land of Egypt. And Moses said unto Aaron,
Take thou one golden pot, and put there an
Omer full of Manna, and lay it up before Ie-
hovah, for a reservation for your genera-
tions. As Iehovah commanded unto Moses,
so Aaron laid it up before the Testimonie,
for a reservation. And the sonnes of Israel
did eat Manna forty yeeres, untill they came
to a land inhabited: they did eat Manna untill
they came unto the border of the land of
Canaan. Now an Omer is the tenth (part)
of an Ephah.

Annotations.

OF Sin] after they had bene againe by the red
sea; which journey here omitted, Moses ex-
presseth in Num. 33. 10. 11. It had the name of
Sin a strong citie of Egypt, neere which this wilder-
nesse lay, Ezck. 30. 15. 16. The wilderness
whereinto God brought his people, was a place of
great wants and afflictions, as is noted on Exod. 3.
18. therein God tried their faith and patience, and
suffered their manner; forty yeeres, Act. 13. 18. It
gured the peoples of the world, through whom
God leadeth his Church; as it is said, I will bring
you into the wilderness of the peoples, and there will I
plead with you face to face, as I pleaded with your fa-
thers, in the wilderness of the land of Egypt, Ezck. 20.
35. 36. Sinai the mount called also Horeb,
where the Law was given; see Exod. 3. 1. and 19.
1. 18. after] from their departing: for an whole
moneth, they lived of their provision brought out
of Egypt: which being spent, they murmure, Here
the Hebrew testeth, of departure, is put for miserie,
from out after their departure: so in Exod. 19. 1. Num.
33. 38. Ezck. 3. 8. The Scripture sometime sheweth
this, as Iakeith, 1 King. 12. 24. is explained mil-
leth, from going. 2 Chron. 11. 4.

Verd. 3. O me] Heb. who will give: which is
a wish, as that some would give; or, that God would
grant, namely, to have ones request, as is explained
in Job 6. 2. by the hands, the Chaldees faith,
by the word, the Greeke explaineth it, smitten of the
Lord. This was in them a desperate unthankful-
nesse, with contumelious carriage against God and
his ministers: and is written for an example to us,
not to doe the like; as 1 Cor. 10. 10. 11. So they
murmured againe, Num. 14. 2. this whole af-
flicteth you, all this Church: The wilderness where-
into God brought his people, was a land of draught,
and of the hidden of death; a land that no man passed
through, and where no man dwelt, Ier. 2. 6. They
that dwelt there, hungry and thirsty, their soules
suffered in famine, Psal. 107. 5. There the Lord affli-
cted Israel, and suffered them to be hungry, that he might
prove them, and doe them good at their latter end,
Dante rone 3. 3. 16. But as yet, this genera-

on had not prepared their hearts aright, and their spirits
was not faithful with God, Psal. 78. 8.

Verd. 4. bread,] Manna, the wheat of heaven,
whereof they made themselves bread or meat, Psal.
78. 24. portion,] Hebr. word: put for any thing;
and here for the portion of meat by the day. Whe-
by God taught them also, to take no thought for
the morrow, what they should eat or drinke; as
Math. 6. 31. 34. prove them] or tempt them,
Hebr. bise, meaning the peoples, spoken of as of one
man. Therefore the scripture useth these indiffer-
ently, as is shewed on Gen. 22. 17. And this end
of proving (or tempting) the people, is also men-
tioned in Deut. 8. 2. Exod. 15. 25.

Verd. 5. then they shall] Hebr. and they shall pre-
pare. This is meant of every sixth day, the evening
of the Sabbath then were they to make ready
their food, that there might bee no working, or
fire kindled on the Sabbath day; as verbe 23. and
Exod. 35. 3. day by day,] that is, daily: see Ge-
nesis 39. 10.

Verd. 6. Iehovah hath brought] and not we of our
selves, as was objected, verbe 3. So hee assur-
eth them (by the miracle of Quails which God
would give) that their calling into that place and
stare, was of the Lord.

Verd. 7. the glory] a visible signe of Christs glo-
rious presence among them, appearing in the
cloud; as verbe 10. to assure them, that the Lord
was with them in the midst of all their wants:
(whereof they also doubted now, as againe after-
wards, in Exod. 17. 7.) and that hee heard their
murmurings. By such apparitions God used to
reprell the peoples tumultuous rage, Num. 14. 10.
and 16. 42. and 12. 5. But when he withdrew the
cloud, it was a signe of his face and favour with-
drawne from them, Exod. 33. 7. 9. 10. Or by the
glory of Iehovah, may be meant that glorious worke
of his, the Manna which they saw in the morning,
verbe 15. So Christs divine worke, in raising La-
zarus from the dead, is called the glory of God, Ioh.
11. 40. So glory is used for glorious workes, in
Num. 14. 10. 22.

Verd. 8. This shall be,] or underitand from verbe
6. ye shall know this. Such wants are often to bee
supplied, as in Exod. 4. 5. not against us, to witte
us only, or us so much as against the Lord: for it
was also against them, verbe 2. The like speech is
in 1 Sam. 8. 7. Ioh. 12. 44. See also Gen. 32. 28.
against Iehovah,] the Chaldee expounds it,
against the word of the Lord.

Verd. 9. before Iehovah] that is, assemblie to-
gether before the cloud: wherein Iehovahs glo-
rious presence was manifested, verbe 10. So Vzzah
died before God, 1 Chron. 13. 10. that is, by the Ark
of God, 2 Sam. 6. 7. And the commandment to
appear before the Lord Iehovah, Exod. 23. 17. was
at the place which hee did chuse to put his name
there; namely, the Tabernacle, or Temple, Deut.
12. 5. 6. Levit. 17. 4. 5. 1 King. 14. 21.

Verd. 10. the wilderness] wherethe cloud went
before the people to guide them, Exod. 13. 21.

Verd. 11. betweene the two evenings,] yomada even-
tide, as the Greeke explaineth it: see Exodus 12. 6.

The

Chaldee canas evening, for naturally they
dew in the day time over the sea, and came to land
towards evening. See Num. 11. 34. And Manna came
down from heaven, and fell with the morning dew.
And Chaldee interprets Scripture noted to be a *fi-
nished* word, as was also Manna. 1. Cor. 10. 3. the
bread thereof which was to fill their bellies came
towards high in the limit of darkness, but the bread
of heaven came in the morning, which usually
signifieth duration of grace from the Lord, Psal.
20. 6. and 143. 8. Lam. 3. 22. 23. filled with
bread, meaning with Manna, a figure of Christ;
the bread of life, that came down from heaven,
Ioh. 6. 48. 58. Vano this speech Moses seemeth to
have reference in Psal. 90. 14. Fill us in the morn-
ing with thy mercy.

Verf. 13. the quails; [Hebr. the quails: put for a
multitude of quails: (as frog, for frog, Exod. 8. 6.)
A like miracle God wrought for them about a
yeare after this, Num. 11. 31. This David rechar-
geth, in Psal. 105. 40. they asked, and he brought the
Quails. that lay, or, that lay poured out: Hebr.
a lead, (or, an effusion) of dew: the Chaldee transla-
teth a descent of dew, that is, dew which descended
or fell down, which agreeth with Num. 11. 9. and
the Psalmist saith, God opened the doores of heaven
and rained upon them Manna, Psal. 78. 23. 24. The
dew is often used to signifie the blessing and favour
of God, as Genes. 27. 28. Iob 29. 19. Eia. 26. 19.
Hof. 14. 6. Mich. 5. 7. Zach. 8. 12. and in mysti-
call speech of the birth of Christ, (figured by this
Manna) the dew is mentioned, Psal. 110. 3. And
as the preaching of the Word is likened to the dew,
Deut. 32. 2. (as Manna falling in and with the dew,
figured Christ given unto us by the preaching of
the Gospell, Rom. 1. 16. 17. and 10. 8. 14. Gal. 3.
1. 2. The Hebrew Doctors say of the dew, that the
holly blessed God will raise up the dead unto life there-
with, in the time that is to come: and that is the Man-
na prepared for the just in the world to come. R. Menas-
sem on Exod. 16.

Verf. 14. went up; into the ayre, vanishing with
the heat of the Sun. So going up is used for going a-
way, or vanishing, in Ierem. 48. 15. round-
thing, for barething, as the Chaldee translateth it,
pallus. The Greeke saith, like coriander; according to
verse 31. So that the Manna was covered, and as it
were hidden with the dew upon it, till it ascended,
and lay also upon dew under it; Num. 11. 9. to
which it seemeth the Scripture hath reference,
when it promisseth Manna that is hid, Revel. 2. 17.
Manna is the Chaldee and the Holy Ghost
Greeke call it, Ioh. 6. 31. of the Hebrew
Doctors, which by interpretation signifieth a prepa-
red (or, prepared) portion; for it was a ready meat
as it was gathered, if they would, or to bear,
give and take; is the people liked, Num. 11. 8.
And the old Doctors, some of them say explain it,
saith it is a signified a prepared bread (meat) from hea-
ven, without any labour, whereas others every man
should have a portion to eat, Psal. 110. 3. O.
men say the Law, Greeke interpreters, Philo. 1.
11. The Hebrews of the Law, R. Solomon, &c. and o-
thers maintain it, what is this because (as Moses

saith) they knew not what it was. The Manna where-
of Galen and other Physicians write, and which at
this day is used for medicine, not for meat, diff-
ereth in many things, from this Manna which God
gave unto Israel every day, the space of 40 yeares,
till they came into the land of Canaan, Ioh. 5. 12.
God by it both fed their bodies and soules, teach-
ing them hereby, that man liveth not by bread-
ly, but by every word that proceedeth out of the mouth
of the Lord, Deut. 8. 3. and it was a spirituall meat,
1. Cor. 1. 30. and a figure of Christ, the true bread,
whom the Father hath given us from heaven, Ioh.
6. 31. 32. 48. 49. 51. and of the spirituall comfort
which Christ filleth his people with, Revel. 2. 17.
And so the Jewes (though now ignorant of this
grace) have heretofore acknowledged it to be a
figure of the food of just men in the world to come, R.
Isaac on Gen. 1. and R. Menassem on Exodus 16.
See more in Num. 11. 7. & Psal. 78. 23. 25.

Verf. 16. an Omer; or Gomer as the Greeke
call it: Gomer; the tenth part of an Ephah or bushell,
see verse 36. an head, or skull, poll: that is, in
a person; the head being put for the whole man;
in Exod. 18. 26.

Verf. 17. both he that did gather more, & or, for
did gather more, and some lesse: but the former ex-
position the Greeke followeth, here and in the 18.
verse, which the Apollie also approveth, 2 Corin-
thians 8. 15.

Verf. 18. nothing over; to wit, besides an Omer
full for a man, according to the number of persons
in his familie: and so there was an equality betwixt
for poore and rich; and hereupon the Apollie ge-
thereth a reason to perswade unto liberality, and
communication of Gods blessings one with ano-
ther, 2 Cor. 8. 14. 15. It figured also the equal
portion which all sorts of beleevers have in Christ
our heavenly Manna, Gal. 3. 28. 29. 2 Pet. 1. 1.
Verf. 20. it bred; Hebr. wormed worms, that is,
bred abundantly, or crawled full of worms. This
miraculous judgment God sheweth for their un-
beleefe, curiositie, and disobedience; and taught
them to be contented with things present, with-
out covetous caring for the morrow; as Hebr. 11.
Matthew 6. 31. 34. Compare also the Law of the
Passover, whereof nothing might be left till the
morning, Exod. 12. 10. (as Iud said unto the Jewes,
Moses gave you not the bread from heaven, but my
father gave you the true Bread from heaven, Ioh. 6.
32.) to Manna was but a shadow and figure, which
when the truth is come by Christ, is (as all other
shadowes) become vaine and unprofitable, to the
corruption and hurt of those that retaine them.
Col. 2. 16. 17. Gal. 4. 9. 10. 11. Heb. 13. 10.

Verf. 21. and when; or, for when the same meate
was, and so heared the Manna, is melted; therefore
they were to gather it in the morning: whereby
God taught them diligence to provide for the
food of their bodies and soules, whiles they had
time and means. Compare Pro. 10. 4. 5. and 6. 6. 3.
Ioh. 13. 35. Gal. 6. 7. 10. The like here followeth,
for no Manna to be found on the Sabbath day,
verse 25. 26.

Verf. 23. sabb atime; that is, rest, or cessation;
but

but the Hebrew Sabbath, is retained by the
high priests in Greeke Gabbath, March. 1. 2. 5. 8.
Ioh. 4. 5. 8. 10. 12. 14. 16. 18. 20. 22. 24. 26. 28. 30. 32. 34. 36. 38. 40. 42. 44. 46. 48. 50. 52. 54. 56. 58. 60. 62. 64. 66. 68. 70. 72. 74. 76. 78. 80. 82. 84. 86. 88. 90. 92. 94. 96. 98. 100. 102. 104. 106. 108. 110. 112. 114. 116. 118. 120. 122. 124. 126. 128. 130. 132. 134. 136. 138. 140. 142. 144. 146. 148. 150. 152. 154. 156. 158. 160. 162. 164. 166. 168. 170. 172. 174. 176. 178. 180. 182. 184. 186. 188. 190. 192. 194. 196. 198. 200. 202. 204. 206. 208. 210. 212. 214. 216. 218. 220. 222. 224. 226. 228. 230. 232. 234. 236. 238. 240. 242. 244. 246. 248. 250. 252. 254. 256. 258. 260. 262. 264. 266. 268. 270. 272. 274. 276. 278. 280. 282. 284. 286. 288. 290. 292. 294. 296. 298. 300. 302. 304. 306. 308. 310. 312. 314. 316. 318. 320. 322. 324. 326. 328. 330. 332. 334. 336. 338. 340. 342. 344. 346. 348. 350. 352. 354. 356. 358. 360. 362. 364. 366. 368. 370. 372. 374. 376. 378. 380. 382. 384. 386. 388. 390. 392. 394. 396. 398. 400. 402. 404. 406. 408. 410. 412. 414. 416. 418. 420. 422. 424. 426. 428. 430. 432. 434. 436. 438. 440. 442. 444. 446. 448. 450. 452. 454. 456. 458. 460. 462. 464. 466. 468. 470. 472. 474. 476. 478. 480. 482. 484. 486. 488. 490. 492. 494. 496. 498. 500. 502. 504. 506. 508. 510. 512. 514. 516. 518. 520. 522. 524. 526. 528. 530. 532. 534. 536. 538. 540. 542. 544. 546. 548. 550. 552. 554. 556. 558. 560. 562. 564. 566. 568. 570. 572. 574. 576. 578. 580. 582. 584. 586. 588. 590. 592. 594. 596. 598. 600. 602. 604. 606. 608. 610. 612. 614. 616. 618. 620. 622. 624. 626. 628. 630. 632. 634. 636. 638. 640. 642. 644. 646. 648. 650. 652. 654. 656. 658. 660. 662. 664. 666. 668. 670. 672. 674. 676. 678. 680. 682. 684. 686. 688. 690. 692. 694. 696. 698. 700. 702. 704. 706. 708. 710. 712. 714. 716. 718. 720. 722. 724. 726. 728. 730. 732. 734. 736. 738. 740. 742. 744. 746. 748. 750. 752. 754. 756. 758. 760. 762. 764. 766. 768. 770. 772. 774. 776. 778. 780. 782. 784. 786. 788. 790. 792. 794. 796. 798. 800. 802. 804. 806. 808. 810. 812. 814. 816. 818. 820. 822. 824. 826. 828. 830. 832. 834. 836. 838. 840. 842. 844. 846. 848. 850. 852. 854. 856. 858. 860. 862. 864. 866. 868. 870. 872. 874. 876. 878. 880. 882. 884. 886. 888. 890. 892. 894. 896. 898. 900. 902. 904. 906. 908. 910. 912. 914. 916. 918. 920. 922. 924. 926. 928. 930. 932. 934. 936. 938. 940. 942. 944. 946. 948. 950. 952. 954. 956. 958. 960. 962. 964. 966. 968. 970. 972. 974. 976. 978. 980. 982. 984. 986. 988. 990. 992. 994. 996. 998. 1000.

Verf. 24. sabb atime; that is, rest, or cessation;
but the Hebrew Sabbath, is retained by the
high priests in Greeke Gabbath, March. 1. 2. 5. 8.
Ioh. 4. 5. 8. 10. 12. 14. 16. 18. 20. 22. 24. 26. 28. 30. 32. 34. 36. 38. 40. 42. 44. 46. 48. 50. 52. 54. 56. 58. 60. 62. 64. 66. 68. 70. 72. 74. 76. 78. 80. 82. 84. 86. 88. 90. 92. 94. 96. 98. 100. 102. 104. 106. 108. 110. 112. 114. 116. 118. 120. 122. 124. 126. 128. 130. 132. 134. 136. 138. 140. 142. 144. 146. 148. 150. 152. 154. 156. 158. 160. 162. 164. 166. 168. 170. 172. 174. 176. 178. 180. 182. 184. 186. 188. 190. 192. 194. 196. 198. 200. 202. 204. 206. 208. 210. 212. 214. 216. 218. 220. 222. 224. 226. 228. 230. 232. 234. 236. 238. 240. 242. 244. 246. 248. 250. 252. 254. 256. 258. 260. 262. 264. 266. 268. 270. 272. 274. 276. 278. 280. 282. 284. 286. 288. 290. 292. 294. 296. 298. 300. 302. 304. 306. 308. 310. 312. 314. 316. 318. 320. 322. 324. 326. 328. 330. 332. 334. 336. 338. 340. 342. 344. 346. 348. 350. 352. 354. 356. 358. 360. 362. 364. 366. 368. 370. 372. 374. 376. 378. 380. 382. 384. 386. 388. 390. 392. 394. 396. 398. 400. 402. 404. 406. 408. 410. 412. 414. 416. 418. 420. 422. 424. 426. 428. 430. 432. 434. 436. 438. 440. 442. 444. 446. 448. 450. 452. 454. 456. 458. 460. 462. 464. 466. 468. 470. 472. 474. 476. 478. 480. 482. 484. 486. 488. 490. 492. 494. 496. 498. 500. 502. 504. 506. 508. 510. 512. 514. 516. 518. 520. 522. 524. 526. 528. 530. 532. 534. 536. 538. 540. 542. 544. 546. 548. 550. 552. 554. 556. 558. 560. 562. 564. 566. 568. 570. 572. 574. 576. 578. 580. 582. 584. 586. 588. 590. 592. 594. 596. 598. 600. 602. 604. 606. 608. 610. 612. 614. 616. 618. 620. 622. 624. 626. 628. 630. 632. 634. 636. 638. 640. 642. 644. 646. 648. 650. 652. 654. 656. 658. 660. 662. 664. 666. 668. 670. 672. 674. 676. 678. 680. 682. 684. 686. 688. 690. 692. 694. 696. 698. 700. 702. 704. 706. 708. 710. 712. 714. 716. 718. 720. 722. 724. 726. 728. 730. 732. 734. 736. 738. 740. 742. 744. 746. 748. 750. 752. 754. 756. 758. 760. 762. 764. 766. 768. 770. 772. 774. 776. 778. 780. 782. 784. 786. 788. 790. 792. 794. 796. 798. 800. 802. 804. 806. 808. 810. 812. 814. 816. 818. 820. 822. 824. 826. 828. 830. 832. 834. 836. 838. 840. 842. 844. 846. 848. 850. 852. 854. 856. 858. 860. 862. 864. 866. 868. 870. 872. 874. 876. 878. 880. 882. 884. 886. 888. 890. 892. 894. 896. 898. 900. 902. 904. 906. 908. 910. 912. 914. 916. 918. 920. 922. 924. 926. 928. 930. 932. 934. 936. 938. 940. 942. 944. 946. 948. 950. 952. 954. 956. 958. 960. 962. 964. 966. 968. 970. 972. 974. 976. 978. 980. 982. 984. 986. 988. 990. 992. 994. 996. 998. 1000.

Verf. 25. sabb atime; that is, rest, or cessation;
but the Hebrew Sabbath, is retained by the
high priests in Greeke Gabbath, March. 1. 2. 5. 8.
Ioh. 4. 5. 8. 10. 12. 14. 16. 18. 20. 22. 24. 26. 28. 30. 32. 34. 36. 38. 40. 42. 44. 46. 48. 50. 52. 54. 56. 58. 60. 62. 64. 66. 68. 70. 72. 74. 76. 78. 80. 82. 84. 86. 88. 90. 92. 94. 96. 98. 100. 102. 104. 106. 108. 110. 112. 114. 116. 118. 120. 122. 124. 126. 128. 130. 132. 134. 136. 138. 140. 142. 144. 146. 148. 150. 152. 154. 156. 158. 160. 162. 164. 166. 168. 170. 172. 174. 176. 178. 180. 182. 184. 186. 188. 190. 192. 194. 196. 198. 200. 202. 204. 206. 208. 210. 212. 214. 216. 218. 220. 222. 224. 226. 228. 230. 232. 234. 236. 238. 240. 242. 244. 246. 248. 250. 252. 254. 256. 258. 260. 262. 264. 266. 268. 270. 272. 274. 276. 278. 280. 282. 284. 286. 288. 290. 292. 294. 296. 298. 300. 302. 304. 306. 308. 310. 312. 314. 316. 318. 320. 322. 324. 326. 328. 330. 332. 334. 336. 338. 340. 342. 344. 346. 348. 350. 352. 354. 356. 358. 360. 362. 364. 366. 368. 370. 372. 374. 376. 378. 380. 382. 384. 386. 388. 390. 392. 394. 396. 398. 400. 402. 404. 406. 408. 410. 412. 414. 416. 418. 420. 422. 424. 426. 428. 430. 432. 434. 436. 438. 440. 442. 444. 446. 448. 450. 452. 454. 456. 458. 460. 462. 464. 466. 468. 470. 472. 474. 476. 478. 480. 482. 484. 486. 488. 490. 492. 494. 496. 498. 500. 502. 504. 506. 508. 510. 512. 514. 516. 518. 520. 522. 524. 526. 528. 530. 532. 534. 536. 538. 540. 542. 544. 546. 548. 550. 552. 554. 556. 558. 560. 562. 564. 566. 568. 570. 572. 574. 576. 578. 580. 582. 584. 586. 588. 590. 592. 594. 596. 598. 600. 602. 604. 606. 608. 610. 612. 614. 616. 618. 620. 622. 624. 626. 628. 630. 632. 634. 636. 638. 640. 642. 644. 646. 648. 650. 652. 654. 656. 658. 660. 662. 664. 666. 668. 670. 672. 674. 676. 678. 680. 682. 684. 686. 688. 690. 692. 694. 696. 698. 700. 702. 704. 706. 708. 710. 712. 714. 716. 718. 720. 722. 724. 726. 728. 730. 732. 734. 736. 738. 740. 742. 744. 746. 748. 750. 752. 754. 756. 758. 760. 762. 764. 766. 768. 770. 772. 774. 776. 778. 780. 782. 784. 786. 788. 790. 792. 794. 796. 798. 800. 802. 804. 806. 808. 810. 812. 814. 816. 818. 820. 822. 824. 826. 828. 830. 832. 834. 836. 838. 840. 842. 844. 846. 848. 850. 852. 854. 856. 858. 860. 862. 864. 866. 868. 870. 872. 874. 876. 878. 880. 882. 884. 886. 888. 890. 892. 894. 896. 898. 900. 902. 904. 906. 908. 910. 912. 914. 916. 918. 920. 922. 924. 926. 928. 930. 932. 934. 936. 938. 940. 942. 944. 946. 948. 950. 952. 954. 956. 958. 960. 962. 964. 966. 968. 970. 972. 974. 976. 978. 980. 982. 984. 986. 988. 990. 992. 994. 996. 998. 1000.

Verf. 26. sabb atime; that is, rest, or cessation;
but the Hebrew Sabbath, is retained by the
high priests in Greeke Gabbath, March. 1. 2. 5. 8.
Ioh. 4. 5. 8. 10. 12. 14. 16. 18. 20. 22. 24. 26. 28. 30. 32. 34. 36. 38. 40. 42. 44. 46. 48. 50. 52. 54. 56. 58. 60. 62. 64. 66. 68. 70. 72. 74. 76. 78. 80. 82. 84. 86. 88. 90. 92. 94. 96. 98. 100. 102. 104. 106. 108. 110. 112. 114. 116. 118. 120. 122. 124. 126. 128. 130. 132. 134. 136. 138. 140. 142. 144. 146. 148. 150. 152. 154. 156. 158. 160. 162. 164. 166. 168. 170. 172. 174. 176. 178. 180. 182. 184. 186. 188. 190. 192. 194. 196. 198. 200. 202. 204. 206. 208. 210. 212. 214. 216. 218. 220. 222. 224. 226. 228. 230. 232. 234. 236. 238. 240. 242. 244. 246. 248. 250. 252. 254. 256. 258. 260. 262. 264. 266. 268. 270. 272. 274. 276. 278. 280. 282. 284. 286. 288. 290. 292. 294. 296. 298. 300. 302. 304. 306. 308. 310. 312. 314. 316. 318. 320. 322. 324. 326. 328. 330. 332. 334. 336. 338. 340. 342. 344. 346. 348. 350. 352. 354. 356. 358. 360. 362. 364. 366. 368. 370. 372. 374. 376. 378. 380. 382. 384. 386. 388. 390. 392. 394. 396. 398. 400. 402. 404. 406. 408. 410. 412. 414. 416. 418. 420. 422. 424. 426. 428. 430. 432. 434. 436. 438. 440. 442. 444. 446. 448. 450. 452. 454. 456. 458. 460. 462. 464. 466. 468. 470. 472. 474. 476. 478. 480. 482. 484. 486. 488. 490. 492. 494. 496. 498. 500. 502. 504. 506. 508. 510. 512. 514. 516. 518. 520. 522. 524. 526. 528. 530. 532. 534. 536. 538. 540. 542. 544. 546. 548. 550. 552. 554. 556. 558. 560. 562. 564. 566. 568. 570. 572. 574. 576. 578. 580. 582. 584. 586. 588. 590. 592. 594. 596. 598. 600. 602. 604. 606. 608. 610. 612. 614. 616. 618. 620. 622. 624. 626. 628. 630. 632. 634. 636. 638. 640. 642. 644. 646. 648. 650. 652. 654. 656. 658. 660. 662. 664. 666. 668. 670. 672. 674. 676. 678. 680. 682. 684. 686. 688. 690. 692. 694. 696. 698. 700. 702. 704. 706. 708. 710. 712. 714. 716. 718. 720. 722. 724. 726. 728. 730. 732. 734. 736. 738. 740. 742. 744. 746. 748. 750. 752. 754. 756. 758. 760. 762. 764. 766. 768. 770. 772. 774. 776. 778. 780. 782

Eff:

that the judgment was Gods, Deut. 1. 17. And the teachers which as goe to law one with another, not to seek after their owne affections, but after the will of God; and therein to rest.

Verf. 16. a matter] Hebr. a word: which the Greeke rightly translated, a controversy, so in Exod. 24. 24. See also Deut. 1. 12. make knowne] the Greeke saith, I instruct them: which verifie the holy Ghost approveth, 1 Cor. 2. 16. from Eia. 40. 13

Verf. 18. fidei] a similitude from the leafe of a tree, which fadeth for want of moisture: so the care of judging to great a people, would weary and weare him out. This Moses himselfe acknowledged, Deut. 1. 9. 12.

Verf. 19. God shall be with thee] and consequently will prosper thy proceedings for the good of thy selfe and thy people: see Gen. 31. 3. and 32. 9. and 39. 2. The Chaldee translateth, the Word of the Lord shall be thy helpe. to Godward] Chald. inquiring deliverie from the face of the Lord: as verbe 15. thou shalt bring] or, bring thou the matters; or words. In Greeke, their words: meaning their hard controversies, which could not bee determined without counsell from God; as sometime fell out, Num. 15. 33. 34. 35. and 27. 5. 6.

Verf. 20. the work] or deeds in Greeke, the works. This Moses explaineth to bee all the things which they should do, Deut. 1. 18.

Verf. 21. men of ability] or, of power, vertue, and activity; that is, virtuous, active, and able men, in body and minde, as Gen. 47. 6. 1 Chron. 26. 6. The Greeke translateth able (or mighty) men. The Hebrews describe them thus: *Men of ability* (that is, Men of ability) are such as be wise in the commandments, and exactly looke to themselves, and subdue their affections; so that there bee no dishonest (or contemptible) thing in them, nor evil name. And generally, able men are such as have a strong (or courageous) heart, to deliver the oppressed out of the oppressors hands; as it is said of Moses, he stood up and saved them, (Exod. 2. 17.) *Admonition in Sanhedrin*, chap. 2. S. 7. men of truth] the Greeke calleth them just men. So in Zach. 7. 9. judgement of truth, the Greeke theeth translateth just judgement. Again, justice is pure truth, in Plal. 94. 5. because these vertues are more allied. So in the Hebrew canons it is explained: *Mis of truth* are such as follow after justice, for they, being of their owne minds doe love the truth, and thus violate wrong, and flee from all kinde of injustice. *Admonition in Sanhedrin*, c. 1. S. 7. covetousness] or love lucre. The Chaldee translateth, using to receive money. The Apostle expoundeth it, not greedily of filthy lucre, 1 Tim. 3. 3. Sometime there is added, *mis of money*, as Iudg. 5. 19. which the Apostle calleth love of money, 1 Tim. 6. 10. The Hebrews explaineth it thus, *Havens covetousness*, even their own *Admonition* or Riches: they have not there any way ready to receive riches, for which bitterness to receive, was first taught them, *Admonition in Sanhedrin*, c. 2. S. 7. The love of lucre is the corruption of the heart, Deut. 16. 19. Plal. 11. Prov. 1. 19. Ezech. 34. 38. 11. Vnto the mountaine] the mountaine here we may add the word, which are the mountains of Seir, 19. 24. and 26. 24. and 34. 24.

knowne: under which seven, all other vertues and good qualities are implied. The Hebrew Doctors say, of the most inferior magistrates, whom they call the *Counsell of three men*: there must be in every one of them three things: wisdom, meekness, the fear of God, hatred of *Man*, love of the truth, love of their (fellow) creatures; (that is, of other men), and that they be men of good name. *Admonition in Sanhedrin*, c. 2. S. 7. See Num. 1. 1. Deut. 1. 17. rulers] or princes, captains of thousands; in Greeke *Chilarches*; such we English Chief Captaines, Acts 21. 31. 32. Revel. 6. 15. as the next, Centurions.

Verf. 22. at all time] alwaies ready to heare the causes brought: the Greeke saith, every hour. But the Sabbaths and feast daies were excepted from these, as from all other civil affaires, Levit. 23. 3. 7. 8. 12. &c. and by the Iewes canons, the evening before the Sabbath was also excepted from such judgments, notwithstanding this generall speech, at all time. *Admonition in Sanhedrin*, c. 11. S. 2. and 3. And they used in Israel, (as hee there sheweth in *Sanhedrin*, c. 3. S. 1.) the lesser courts, to sit from morning prayer till the sixth hour of the day, that is, till noone; and the greater court late, from the daily sacrifice in the morning, till the daily evening sacrifice, let this be your rule, &c. make thou the burden] so Moses calleth it in Deut. 1. 12.

Verf. 23. so stand] that is, to endure, come to their place: that is, the land of Canaan, whither they are travelling; as Num. 10. 29. or return home with an end of their controversies, without long waiting. So one house, or home is called his place. Iudg. 7. 7. and 9. 55. and 19. 28. 29.

Verf. 24. Moses chose] by the peoples consent, who brought them unto him, Deut. 1. 13. 14. &c. made them] Hebr. gave (or set) them heads, that is, rulers. This he did, with a charge unto the rulers to judge justly: see Deut. 1. 16. 17.

Verf. 27. his way] or, himselfe: as Gen. 12. 1. And by Num. 10. 29. 32. it appeareth, that Moses earnestly requested his coming againe, to guide the people.

CHAP. XIX.

1. The people came to Sinai. 2. God calleth Moses up into the mount, and by him propounds unto Israel the keeping of his covenant. 3. The peoples answer, that they would doe all, is returned to the Lord. 4. The people are sanctified against the third day. 5. The mountaine is bound and must not be touched. 6. The fearfull presence of God upon the mount. 7. What Moses is afraid. 8. The people and priests are againe charged not to breake their bonds, upon paine of death.

In the third Moneth after the going forth of the sonnes of Israel, out of the land of Egypt: in the same day came they into the wilderness of Sinai. For they had journeyed from Rephidim, and were come to the wilderness of Sinai, and encamped in the wilderness: and there Israel camped before the

mountaine. And Moses went up unto God: and Iehovah called unto him out of the mountaine, saying; Thus shalt thou say to the house of Iakob, and tell the sonnes of Israel. You have seene what I did unto the Egyptians: and I have borne you upon Eagles wings; and brought you unto my selfe. And now, if hearkning ye will hearken unto my voice, and keepe my covenant, then yee shall be a peculiar treasure unto me above all peoples, for all the earth is mine. And you shall be unto me a kingdome of priests, and an holy nation: These are the words which thou shalt speake unto the sonnes of Israel. And Moses came, and called for the Elders of the people, and laid before their faces all these words which Iehovah commanded him. And all the people answered together and said; All that Iehovah hath spoken wee will doe: And Moses returned the words of the people unto Iehovah. And Iehovah said unto Moses, Loe I come unto thee in the thicke cloud; that the people may heare, when I speake with thee, and may believe in thee also for ever: And Moses told the words of the people unto Iehovah. And Iehovah said unto Moses, Go unto the people, and sanctifie them to day & to morrow: and let them wash their clothes. And let them be ready against the third day: for in the third day Iehovah will come downe, in the eyes of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying; Take heed to your selves, that yee goe not up into the mountaine, or touch the border of it: all that toucheth the mountaine shall die the death. There shall not a hand touch it, but hee shall be stoned with stones, or shot through with a shot: whether it bee beast or man, it shall not live: when the sound of the trumpet is drawne long, they shall goe up into the mountaine. And Moses went downe from the mountaine unto the people: and hee sanctified the people: and they washed their clothes. And hee layd unto the people; Be ye ready against the third day: come not yee nigh unto a Wife. And it was in the third day, when it was morning, that there was voices, and lightnings, and a heavy cloud upon the mountaine: and the voice of the trumpet exceeding long; and all the people that was in the Campe trembled. And Moses brought forth the people out of the Campe, to meet with God: and they stood at the nether part of the mountaine. And mount Sinai

was all of it on a smoke, because that Iehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace; and all the mountaine trembled exceedingly. And the voice of the trumpet was going and waxing strong exceedingly: Moses spake; and God answered him by a voice. And Iehovah descended upon mount Sinai, on the top of the mountaine: and Iehovah called for Moses unto the top of the mountaine, and Moses went up. And Iehovah said unto Moses; Goe downe, testifie unto the people; lest they breake thorow unto Iehovah, to see, and many of them fall. And the priests also, which come neere unto Iehovah, let them sanctifie themselves; lest Iehovah breake forth upon them. And Moses said unto Iehovah; The people cannot come up unto mount Sinai: for thou hast testified unto us saying; Set bounds about the mountaine and sanctifie it. And Iehovah said unto him, Goe downe, and come up thou & Aaron with thee: but the priests and the people, let not them breake through to come up unto Iehovah, lest he breake forth upon them. And Moses went downe unto the people, and said it unto them.

Annotations.

Moneth] or, new moone; which was the first day of every moneth among the Hebrews: therefore here followeth in the same day, to signifie not the Moneth only, but the first day thereof to be meant. Or (as some thinke) the same day meaneth the third day, as it was the third moneth, and this was 430. yeeres after the promise made unto Abraham: but the covenant of the Law now given, could not disannul the covenants (of grace) that was confirmed afore of God, in respect of Christ, Gal. 3. 17. Sinai] the Greeke saith, the Holy Ghost wrieth it *Sina*: which is a mountaine in Arabia, situate in the wilderness, called thereupon, the wilderness of mount Sinai, Gal. 4. 25. Acts 7. 30.

Verf. 3. unto God] the Greeke saith, unto the mountaine of God: the Chaldee, into the presence of the word of the Lord: this was Christ, who is called the Angel, Act. 7. 38. the Angel of Gods Face (or presence) Ezech. 43. 9. It seemeth that the cloud by which God conducted them, now rested upon that mount. See Num. 9. 17. &c.

Verf. 4. you] or your selves have seene, &c. This speech was to prepare them to receive Gods covenant now to be made: and the like was spoken at the renewing of the covenant, Deut. 29. 2. &c. Eagles wings] to carry you out of your place of bondage, openly, safely, speedily, as the Eagle doth her young ones, from their sluggish nest. This similitude is more explained in Deut. 32. 11. And as

the Church of Israel here, fled from the dragon Pharaoh, (as he is called in Exod. 29. 3.) to the Christian Church fled from the serpent, (or dragon) into the wilderness, with two wings of a great Eagle; Rev. 12. 14. The Greek and Chaldee here translate, *upon Eagles wings*, unto my self, to serve me at his mount, (as was promised in Exod. 3. 12.) and for ever to the Chaldee explaineth it, *in my services* and Thargum Jerusalem saith, *to the desire of my Law*.

Ver. 5. *my voice*, the voice of my Word, saith Thargum Jerusalem. *a peculiar treasure* or *treasure*, The Hebrew *Segullah*, significeth ones own proper good, which he loveth and keepeth in store for himself, and for special use, 1 Chron. 29. 3. Eccles. 2. 8. Here it is applied to Gods Church, and translated in Greek, *a peculiar people*, which phrase Paul followeth, in Tit. 2. 14. but Peter expresseth it by another word, *a people for peculiar possession*, 1 Pet. 2. 9, as the Greek version is in Mal. 3. 17. The Chaldee translate it, *beloved*: so do other Hebrews, saying, *Segullah*, significeth that they should be beloved before him, as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keepeth it himself. And such is the case of Israel, of whom it is said, (in Deut. 32. 9.) *For the Lords portion is his people etc.* & *Menecham* on Exo. 19. This grace (which the Apostles shew we have obtained by Christ) is sundry times mentioned to the praise of God, Deut. 7. 6. and 14. 2. and 26. 18. *For Iab hath chosen Jakob unto himself*: Israel for his peculiar treasure, Plal. 135. 4. the earth with the plenty thereof is mine, yet my delight is in you, to love you, and to chuse you, and your seed above all peoples: So Moses openeth this speech, in Deut. 10. 14. 15. and other Prophets; as *Thou Israel art my servant*; *Jakob whom I have chosen*, the seed of Abraham my friend, *Thou whom I have taken from the ends of the earth, and called thee from the sieve men thereof, and said unto thee, Thou art my servant*, &c. *Elay* 47. 8. 9.

Ver. 6. *a kingdom of priests*, which the Apostle (following the Greek version) calleth *kingly priesthood*, 1 Pet. 2. 9. The Chaldee saith, *shall be to you my kings, priests, and so, both people*. Such Christ hath made us unto God his father, Rev. 1. 6. *king to reign on the earth*, Rev. 5. 10. and priests *upon spiritual sacrifices*, 1 Pet. 2. 5. Rom. 12. 1. *My Elders* by them to communicate the Law with the people: see Exod. 3. 16. and 19. 7. and 24. 1. and 28. 1. and 29. 1. and 30. 1. and 31. 1. and 32. 1. and 33. 1. and 34. 1. and 35. 1. and 36. 1. and 37. 1. and 38. 1. and 39. 1. and 40. 1. and 41. 1. and 42. 1. and 43. 1. and 44. 1. and 45. 1. and 46. 1. and 47. 1. and 48. 1. and 49. 1. and 50. 1. and 51. 1. and 52. 1. and 53. 1. and 54. 1. and 55. 1. and 56. 1. and 57. 1. and 58. 1. and 59. 1. and 60. 1. and 61. 1. and 62. 1. and 63. 1. and 64. 1. and 65. 1. and 66. 1. and 67. 1. and 68. 1. and 69. 1. and 70. 1. and 71. 1. and 72. 1. and 73. 1. and 74. 1. and 75. 1. and 76. 1. and 77. 1. and 78. 1. and 79. 1. and 80. 1. and 81. 1. and 82. 1. and 83. 1. and 84. 1. and 85. 1. and 86. 1. and 87. 1. and 88. 1. and 89. 1. and 90. 1. and 91. 1. and 92. 1. and 93. 1. and 94. 1. and 95. 1. and 96. 1. and 97. 1. and 98. 1. and 99. 1. and 100. 1.

noise of the clouds: which the Greek explaineth, *the pillar of the cloud*; the Jerusalem Thargum expoundeth it, *my Word shall be revealed unto me in the thick cloud*, (in this) see Exodus 14. 31. This confidence in Moses the Jews always retained; and said they were *Moses disciples*, they knew that God spake with Moses, 1 John 9. 28. 29. They were of him thus: *Moses our Master*, *Israel believed in him because of the signs which he did*: for he that believeth because of signs, there is in his heart a suspicion that the same may possibly be done by enchantment or sorcery. But all the signs which Moses did in the wilderness, he did them upon necessity, &c. we needed food; he brought us down Manna. They were a thirst; he gave us the rock for them. The congregation of Korah rebelled against him; the earth swallowed them: and so all other signs. But wherefore believed we in him? For that standing at mount Sinai, which our own eyes did see and not a stranger, and our ears did hear, and not another; the fire, and the thunders, and the lightnings, and he went near to the thick darkness, and a voice spake unto him and we heard it; *Moses, Moses, go say unto them thus and thus*: And so it is said, face to face the Lord spake with you, (Deut. 5. 4.) &c. This standing at mount Sinai, is itself alone may be evident confirmation of his prophesie, that it was truth, and without all suspicion in us, as it is written, *Lo I come unto thee in the thick cloud, that the people may hear when I speak with thee, and may believe in thee for ever*, (Exodus 19. 9.) So that before this thing, they believed not in him, with such a belief as continueth for ever: but with a belief that had doubtful conceits and shewings after it. *Maimon* in *Mishin* in *Tefudat* basorah, ch. 8. S. 1.

Ver. 10. *sanctify them*; that is, bid them, and look that they do sanctify, and holily prepare themselves, that they may be humbled at my feet, to receive my words as Deut. 33. 3. This was by cleansing themselves from all filthiness of the flesh and spirit, 2 Cor. 7. 1. inwardly by faith, Ad. 15. 9. outwardly by washing their garments, (whereof see Gen. 35. 2.) and their bodies, as appeared by other places that shew the sanctifying of the priests and people, Levit. 8. 6. and 15. 5. 6. 8. 13. 15. 18. 21. 22. &c. and abstaining from their wives as after followeth here, verse 15. Which things beared our sanctification and cleansing by Christ Jesus, *with the washing of water by the Word*, *when the veil of the flesh is removed*, and *renewing of the holy Ghost*, Ephes. 2. 26. Tit. 3. 5. From this precept the Hebrew Doctors gather their doctrine and practice, for baptizing all whosoever they admit unto their Church and covenant: as *Maimon* sheweth in *Misne* *Beib*, ch. 13. and is more fully set down in the annotations on Gen. 17. 12.

Ver. 12. *the third day* which is thought to be the day that after was called *Pentecost* the 50. day after the Passover, which was yearly kept, Exod. 3. 16. Lev. 23. 15. 16. 22. Act. 20. 16. On this day the Holy Law was given to the Synagogue. *Sinai* on this day the Holy tongues were given for preaching the Gospel in Jerusalem, Acts 2. 12. &c. And many mysticall things are shewed in the Scriptures, see the notes on Gen. 2. 4.

Ver. 13. *touch it*, or *touch him*, that is, the man of God, that shall touch the mountaine, shall be so consumed unto you, as ye shall not touch it with your hand, but stone it, or shoot it through. These ordinals were outward, concerning the mount that was so terrible, terrible, that the people could not stand that which was commanded; and shewed the power and use of the law, contrary to the Gospel 9th mount *Sion*, as Paul explaineth it, Heb. 12. 18. 20. 22. &c. with a shout with arrow (or dart), as the Apostle in Greek openeth the Hebrew phrase *boosing*, *that through*, Heb. 12. 20. the sound of the trumpet, or the sounding trumpet: called in Hebrew *Jobel*, translated in Greek, *voices and trumpets*; but the Apostle seemeth to expresse it by the *sound*, (or *echo*) of the trumpet, Heb. 12. 19. the Chaldee turneth it the trumpet. Every 50. year was of the sounding of trumpets called *Jobel* (the Jubilee), Levit. 25. 9. see the annotations there, and Job. 4. 21. *drawne long*, or *draweth* (that is, continueth) the sound; and so there be an end of the trumpets sounding. *shall go up* that is, as the Chaldee paraphraseth, *when the trumpet shall be heard, when they shall have leave to go up*: and as the Gr. translateth, *when the voices, & the trumpets, & the cloud, are departed from the mountaine, they shall go up*. So that whiles the signs of Gods Majestic were on the mount, the people were forbidden to approach: but when they were cald, the people might go up as to any other common mount, whereas until that time the mountaine was sanctified, until 23.

Ver. 15. *unto a wife* or to a woman; that is, any of you unto his wife, or lie with her; as the Jerusalem Thargum expoundeth it, *the ministration of the bed*. A like speech pallid between Achimelech the priest and David, about eating of the holy bread, 1 Sam. 21. 4. 5. This was for the more humiliation and preparing of the people: as Paul teacheth that man & wife may abstain with content for a time, that they may give themselves to fasting and prayer, 1 Cor. 7. 5. It seemeth also by the Law in Levit. 15. 18. that there was a figurative uncleanliness by such copulation: see the annotations on that place.

Ver. 16. *voices* that is, thunders; see Exod. 9. 23. *heary* that is, very thicke cloud, the Greek translateth, *darkesome clouds*. These were signs of Gods glorious presence, and of his judgements against the breakers of his Law: the Prophets use the like words to signify his Majestic, Plal. 18. 9. 10. 12. 14. and 97. 2. 4. And these things were now done by the ministry of Angels, Act. 7. 53. Gal. 3. 19. for God came, with ten thousand of saints, Deut. 33. 2. *trumpet* shewing the nature of the Law, to manifest Gods will, mens transgressions, and to warn them of the wrath deserved, Elay 3. 1. Ezck. 33. 3. Rom. 3. 20. and 4. 15. *trumpet* or was afraid. The spirit of bondage which was in the people, caused them to feare, Rom. 8. 15. For they were not perfect in the love of God, 1 John 4. 18.

Ver. 17. *to meet with God* as the Chaldee paraphraseth, *with the Word of the Lord*. Thus Moses

as a Mediatour stood between the Lord and the people; because they were afraid, Deut. 5. 5. Gal. 3. 19. *at the nether part* without the bounds that Moses had limited, v. 12. They stood here (as the Hebrews write) after the order that Moses mentioneth (in Deut. 29. 10. 11.) when after 40. yeeres he renewed the covenant; *First there were the firstborn* (the priests, Exod. 19. 22) which came near unto the Lord: after them the Heads of the Tribes, the Rulers: after them the Elders; then the officers: after them all the men of Israel: then the little ones: after them the women: and then the strangers. *Aben Ezra* on Exod. 19.

Ver. 18. *in a smoke* With clouds and smoke, God often manifested his glorious presence to his people, Exod. 40. 34. 35. 2 Chro. 5. 14. and 6. 1. and 7. 1. 2. Elay 6. 4. Rev. 15. 8. there was the hiding of his power, Hab. 3. 4. *descended* God who filleth heaven and earth, Is. 23. 24. is said to defend or come down to certain places, when hee there manifesteth his glory: and it is spoken of him after the manner of men, see the notes on Gen. 6. 6. and 11. 5. *in fire* for Gods Word is like to fire, Is. 23. 29. and his law was fire, Deut. 33. 2. as hee himselfe is a consuming fire, Deut. 4. 24. Thargum Jerusalem explaineth it thus, *because the glory of the Majesty of the Lord was revealed upon it, in a flame of fire*. The mountaine burnt with fire, unto the midst of heaven, with darkness, clouds, and thicke darkness, Deut. 4. 11. *all the mount* the mountaine saw the Lord, and trembled, Heb. 3. 10. they leaped like rammes, Plal. 114. 4. the earth quaked, the heavens also dropped at the presence of God, when Sinai it self, at the presence of God, the God of Israel, Plal. 68. 6. Iudg. 5. 5. The Greek translateth, *all the people was astounded*.

Ver. 19. *going and waxing strong* that is, continually proceeding and increasing in loudness and strength more and more. See a like phrase in Gen. 8. 3. *Moses spake* so fearful was the sight, that Moses said, *I am sore afraid and tremble*, Heb. 12. 21. *by a voice* for a more gentle mean than the thunder, or loud shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision, was strengthened by the Angels words, Dan. 10. 8. 16. 17. 19.) And this voice was heard of the people; as is likely by that promise unto Moses, in verse 9. It signified also, that only the Lords voice takes away the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it), cometh grace and truth, 1 John 1. 17.

Ver. 21. *refuse unto* or, *charge* (or *contest*) the people. Paul used to contest (or charge) before God and his Angels, 1 Tim. 5. 21. 2 Tim. 2. 14. and 4. 1. *lest they break* or that they break not through, to wit, the bounds set for them. [so] as Moses did at the first, till he was stayed of God, Exodus 3. 3. Curiosity is forbidden, that men might walke by faith, not by sight, 2 Cor. 5. 7. and learne humility, Rom. 12. 3. The Greeke here translateth, *Left they draw near unto God, so confiders* (or to behold) and Luke useth the word in that sense, in Stephens speech of Moses, Act. 7. 31. *shall* that

be killed of the Lord, verſe 12. as 50. thouſand
and 70 men of Beſhlehem were ſlaine for look-
ing into the Ark of God, 1 Sam. 6. 19. So falling
into for ſin, in Gen. 14. 10. 1 Cor. 10. 8.

Verſe 22. which come neare [that is, as the Chaldee
explaineth,] which come neare to miniſter before the
Lord. Theſe prieſts are after called *young men of the
ſonnes of Iſrael*, Exodus 24. 9. and were the *ſerſborne*
of the people whom God had ſanctified to him-
ſelfe, Exodus 13. 2. in whoſe place hee afterward
tooke the tribe of Levi, Numb. 8. 14. 15. 17. 18.

Sanctifie themſelves [that is, prepare, waſh, and
keepe themſelves from being defiled with ſinne,
by touching the mount, as verſe 24. 12. *break
forth*] which the Chaldee expoundeth, *bee ſtrang*,
(that is, very angry) but it implieth death alſo,
when God *breaketh forth* as the *breach of waters* up-
on men to deſtroy them: as 1 Sam. 5. 20. and 6.
6. 7. 8.

Verſe 23. *cannot* [or, *ſhall not be able*] to come up,
by reaſon of the former charge and limitation. It
ſeemeth therefore that Moſes thought it needleſſe
to ſpeake ſo often and inſtantly to the people: but
God urgeth it againe, verſe 24. for reſtraining the
curioſitie of the people, and ſhewing the end of the
Law, to be rather to excluden men from God, (by
reaſon of their ſinnes,) than to juſtifie or give them
life, as both the Goſpells, for it was the *miniſtration*
of death, 2 Cor. 3. 7. Gal. 3. 10. 11. 19. 21. 22. 23. 24.
Mount Sinai, *is in bondage with her children*, Gal.
4. 25.

Verſe 24. *break through*] the Greeke here tranſla-
teth, *let them not violently preſſe to come up*: but that
which the Law ſuffereth not, the Goſpell admit-
teth, Mat. 11. 12. Luke 16. 16. Heb. 12. 18. 22. 23.
24.

CHAP. XX.

1. The ten Commandments are ſpoken by God on
mount Sinai, 18. With thunder, lightning, ſound of
the trumpets, &c. whereas the people are afraid, 20.
Moſes comforteth them. 22. God upon this occaſion,
againe forbiddeth their Idolatrie. 24. Of what ſort the
altar ſhould be.

AND God ſpake all theſe words, ſay-
ing, I, Iehovah thy God which have
brought thee out from the land of E-
gypt, from the houſe of ſervants. Thou
ſhalt not have any other gods before my
face. Thou ſhalt not make unto thee a gra-
ven thing, or any likenefſe of things which
are in the heavens above, or which are in the
earth beneath, or which are in the waters be-
neath the earth. Thou ſhalt not bow downe
thy ſelfe to them neither ſerve them: for I
Iehovah thy God am a jealous God, viſiting
the iniquitie of the fathers upon the ſonnes,
upon the third and upon the fourth genera-
tion: them that hate me: And doing mer-

cy unto thouſands of them that love mee
and of them that keepe my Commande-
ments. Thou ſhalt not take up the name of
Iehovah thy God in vaine, for Iehovah will
not hold him guiltleſſe, that ſhall take up his
name in vaine. Remember thou the Sab-
bath day, to ſanctifie it. Six daies ſhalt thou
labour, and ſhalt doe all thy worke. But the
ſeventh day is a Sabbath to Iehovah thy
God: in it thou ſhalt not doe any worke;
thou, or thy ſon, or thy daughter, thy man
ſervant, or thy woman ſervant, or thy cattel,
or thy ſtranger which is within thy gates.
For in ſixe daies Iehovah made the heavens
and the earth, the ſea and all which are in
them; and reſted in the ſeventh day: there-
fore Iehovah bleſſed the Sabbath day, and
ſanctified it. Honour thy father and thy
mother, that thy dayes may be prolonged
upon the land which Iehovah thy God gi-
veth thee. Thou ſhalt not kill. Thou ſhalt
not commit adulterie. Thou ſhalt not
ſteale. Thou ſhalt not answer a falſe wit-
neſſe againſt thy neighbour. Thou ſhalt
not cover thy neighbours houſe: thou ſhalt
not cover thy neighbours wife, or his man
ſervant, or his woman ſervant, or his oxe,
or his aſſe, or any thing which is thy neighbours.
And all the people ſaw the voices, and the
lightnings, and the voice of the trumpet,
and the mountaine ſmoking: and the people
ſaw, and removed away; and they ſtood
afarre off. And they ſaid unto Moſes, Speake
thou with us and we will heare; and let not
God ſpeake with us, leſt we die. And Moſes
ſaid unto the people: Feare not, for Gods
come for to tempt you; and that his ſeare
may be before your faces, that you may not
ſinne. And the people ſtood afarre off: and
Moſes drew neere unto the thicke darkneſſe
where God was. And Iehovah ſaid unto
Moſes, Thus thou ſhalt ſay unto the ſonnes of
Iſrael: you have ſene that I have ſpoken
with you out of the heavens. Yee ſhall not
make with me gods of ſilver, or gods of gold
yee ſhall not make unto you. An altar of
earth thou ſhalt make unto me, and ſhalt ſa-
crifice thereon thy burnt offerings, and thy
peace offerings, thy ſheepe and thy oxen: In
every place where I ſhall make the memori-
all of my name, I will come unto thee, & I will
bleſſe thee. And if thou wilt make unto me
an altar of ſtones, thou ſhalt not build them
of hewen ſtones: for if thou liſt up thy tooke
upon it, thou haſt polluted it. And thou ſhalt
not goe up by ſteps unto mine altar, that thy
nakedneſſe be not diſcovered thereon.

Annotations

Annotations.

1. *Of ſilence*] The Law was given by the mini-
ſtration of Angels, Heb. 2. 2. Act. 7. 53. out
of the ſmoke of fire, cleare and darkneſſe, with a great
voice, which ſpoke the earth, Deut. 4. 23. Heb. 13.
26. *all theſe words*] theſe tenne Commande-
ments following; and he added no more, Deut. 5. 22.
wherefore they are called the *ten Words*, Ex. 34. 28.
that is, the ten Commandments; as the *Word of
God*, Marke 7. 13. is the commandment of God,
Math. 15. 6. See the notes on Exod. 34. 28. The
Apoſtle calleth the Law, the voice of words, Heb.
12. 19.

2. Verſe 1. *I Iehovah*] underſtand, *I am Iehovah*, as
the Greeke explaineth it: or, *I Iehovah am thy God*.
The words *I Iehovah*, note the unity of the God-
head, as elſewhere he ſaith, *Iehovah our God, Iehov-
ah is one*, Deut. 6. 4. what the name ſignifieth, is
noted on Gen. 2. 4. Exod. 6. 3. *thy God*] though
he is ſo by creating us, yet here he ſpecially intend-
eth the covenant of grace, made with his people;
whereby they are bleſſed that have Iehovah for
their God, Pſalm. 33. 12. From hence, ariſeth his
authority, or command; and this is a reaſon of our
obedience, becauſe he is *Iehovah*, and our God:
therefore as it is here prefixed to the fiſt com-
mandment, ſo is it annexed to the reſt, as to the ſecond
in Lev. 19. 4. 31. to the third, in Lev. 19. 12. to the
fourth, in Lev. 19. 3. 30. to the fiſt, in Lev. 19. 3.
32. to the fixt, in Lev. 19. 16. to the ſeventh, in
Lev. 18. 6. &c. to the eighth, in Lev. 19. 11. 12. to
the ninth, in Lev. 19. 16. and generally to all the
commandments, Lev. 18. 5. and 19. 37. *offer-
ings*] the Greeke and Chaldee ſaith, of ſervants,
or bondage: ſee Exod. 13. 3. Egypt was a furnace of
iron, Deut. 4. 20. a figure of our ſpiritual bondage
and miſery under Satan: and the deliverance from
it figured our ſalvation by Chriſt, Coloff. 1. 13.
Luke 1. 71. 74. 79. Acts 26. 18. from theſe graces
are forcible arguments to perſwade us to faith and
obedience: Ye are my wiſneſſes, ſaith Iehovah, &c.
that ye may know and believe me, and underſtand that I
am he. I, I am Iehovah: and beſide me there is no Sa-
viour. I have declared and have ſaved, Eſay 43. 10.
11. 12. I am Iehovah thy God, the Holy one of Iſrael,
thy Saviour, I gave Egypt for thy ranſome, &c. Eſay
43. 3.

3. Verſe 3. *Thou ſhalt not have*] or, *There ſhall not be*
to thee: but this Hebrew phraſe the Holy Ghoſt
changeth into another equivalent; as, *There is not
to us*, Luke 9. 13. that is, *We have not*, Mat. 14. 17
This and moſt of the other precepts are prohibitions,
forbidding the evil, expreſly commanding
the contrary good inclufively: for we muſt both
ſhun evil and doe good, Pſalm. 34. 15. But Gods
forbode bindeth moſt ſtrictly, and alwayes, and
were borne in evil and are prone unto it, rather
than to good; and are therefore called by theſe
commandments from all corruption, unto the in-
tegrity wherein God firſt created us. *other
god*] the Chaldee explaineth it ſingularly, *other
god*; and ſo the Scripture alſo expreſſeth it, in

Exod. 34. 14. Pſal. 81. 10. For, *Is there a god beſide
me*, ſaith the Lord, Eſay 44. 8. There is none other
god but one; though there be many that are called
gods, 1 Cor. 8. 4. 5. unto whom the vaine heart of
man fallly attributeth deity: for whatever the
Gentiles ſacrificed, was unto devils, and not to
god, 1 Cor. 10. 20. Levit. 17. 7. Deut. 32. 17. And
the gods that have not made the heavens and the earth,
they ſhall periſh from the earth, and from under theſe
heavens, Ier. 10. 11. Hereby on the contrary we
are commanded to have Iehovah for our God:
which is, to know him, and to ſerve him with a per-
fect heart, and with a willing mind, 1 Chron. 28. 9.
to love him with all the heart, and with all the ſoule,
and with all our might, Deut. 6. 4. 5. to feare, believe,
honour, obey, and cleave unto him, Deuter. 6. 13.
2 Chron. 20. 20. Pſal. 21. 2. 4. 1 Sam. 15. 22. Deut.
10. 12. *before my face*] or *againſt my face*, that is,
againſt, or before mee: After, in verſe 23. Moſes ſaith,
with me. It implieth alſo all time and place: as, *be-
fore the Sunne*, Pſal. 72. 17. is, ſo long as the Sunne
endureth; ſo here before mee, is ſo long as I am, for
ever and ever. And all place, as, *Whither ſhall I
 flee from thy face*, (or preſence?) Pſal. 139. 7. There-
fore alſo the face or preſence of God is here mentio-
ned, becauſe he beholdeth the ſeeres of the heart,
Pſal. 44. 2. 1. 22. and 139. 23. 24. and the Law (and
fo every precept) is ſpiritual, Rom. 7. 14. and bin-
deth the whole man, body, ſoule, and ſpirit; the
underſtanding, the will, and the effects of them
both, for ever.

Verſe 4. *Thou ſhalt not make*] As the former pre-
cept forbade all feigned gods, ſo this forbids all
feigned ſervice, whether it be to the true God, or
any other: and commandeth to worſhip God in
ſpirit and truth, Iohn 4. 24. In the Chaldee para-
phraſe called *Jonathans*, this is expreſly ſaid to be
the ſecond Commandment; and ſuch is the gene-
rall opinion of the Jew Doctours; as *Philo in expoſi-
t Decalogi*; *Iſeſephus antiq* l. 3. and others: yet ſome
now would make this but a part of the firſt Com-
mandment. So the Sabbath is by him and other
ancient Rabbins called the fourth precept, (as is
obſerved on Gen. 49. 12.) which by the others al-
ready counted muſt be the third. Making here meaneth
not only with the hand, but with the heart or imagi-
nation; for we ought not to thinke that the godhead is
like unto gold, &c. Act. 17. 29. And to worſhip the
Sunne or Moone, or any creature, is to make an I-
doll of it, Deut. 4. 17. 19. *unto thee*] (or for)
thy ſelfe: to wit, without commandment from
God; for by his commandment Moſes made the
Cherubims in the ſanctuary, Exod. 25. 18. and the
brazen Serpent in the wildeſſe, Num. 21. 8. And this
forbiddeth not all images of creatures for civil
uſe, (which are allowable, Mat. 22. 20.) but for
religious. So the Law explaineth it; as, *ye ſhall not
ſet up any image of ſtone in your land, to bow downe
unto it*, Levit. 26. 1. and the Prophets phraſe of Ima-
ges which ye made unto you, Amos 5. 26. is expoun-
ded thus, *which ye made to worſhip them*, Acts 7. 43.
But to make any image of the invifible God, is al-
together unlawfull, and unpoſſible, Deut. 4. 12. 15.
Eſay

unto him, Mat. 4. 9. But to bow down unto men, for civil honour is **lawful**. Gen. 2. 7. Sam. 24. 8. *serve them*. The Hebrew **דָּבַדּוּ**, Gen. 2. 7. Sam. 24. 8. altharhet of service; both that which in Greek is called **δουλεύειν** in this place, and **δοῦλαί** as by the Greek version expressed in it, in Exod. 13. 33; and many other places. The Hebrew **דָּבַדּוּ** is **דָּבַדּוּ** for the commendation against idolatry; *they shall not serve any of all the creatures; neither man nor creature, nor fowl, nor any of the four elements, nor anything that is created of them. And though he be not so well known as that the Lord is God, and that he is the creature, yet he maintaineth that him and the merit of his age served at first; y^e whereof see the notes on Gal. 4. 26.* y^e *love* he is an idolater; **מֵימֵינוּ** in **מֵימֵינוּ**, treat of Idolatry, chap. 2. S. 1. Under this name **שֵׁרֵט**, is comprehended every religious worke, with fasting, mouch, or heart: as prayer, or thanksgiving, Elay 44. 17. Jer. 2. 27. confidence in them, Psa. 115. 8. offering of sacrifice, 2 King. 17. 35. burning of sacrifice, Jer. 18. 15. preaching for them, Jer. 2. 8. asking counsell of them, Hosea 4. 12. building temples, altars, or other monuments unto them, Hol. 8. 14. and 12. 11. erecting of minsters; Numb. 8. 19. or doing any ministerial worke for their honour, Amos 5. 26. compared with Numb. 4. 24. 35. contributing to their maintenance, Numb. 7. 35. Nehem. 10. 32. 39. all fellowship with them, Elay 44. 11. communion in the service of them, 1 Cor. 10. 18. 21. 2 Cor. 6. 16. 17. familiar conversing with teachers of idolatry, 2 John 10. 11. reading the bookes thereof, Acts 19. 39. or any other way to learne their abominations, Deut. 12. 30. The Hebrews say, idolaters have made many bookes of their service, and of the works and rites of the same; the holy blessed (God) hath commanded us that we should not be at all readers those bookes. **מֵימֵינוּ** treat of Idolatry, 6. 2. S. 1. At the say they say that *serve* in altho, *before the manner of the world* service thereof, although hee doe it in contempt thereof, he is guilty. **מֵימֵינוּ** *idolaters*, c. 3. 5. On the contrary, God hereby requireth, that we *serve him*, in such places, and with such things and rites as himselfe hath commanded, Deut. 12. 5. 6. 14. 28. and *serve him only*, 1 Sam. 7. 3. Matt. 4. 10. *jealousie* and a consuming fire, Deut. 4. 24. God is said to be *jealous* unto his people, Ierem. 2. 16. Hosea 2. 17. idolatry is *whoredome*, Deut. 31. 16. Iudg. 2. 17. Ierem. 3. 9. 20. Therefore Gods indignation against this sinne, is called *jealousie*: and as that is the *rage* of a man, so that hee will not spare in the day of vengeance, Prov. 8. 34. for the Lord here threatneth to say, that is, to search out and punish this iniquity: for to *visit* often signifieth, Jer. 44. 15. and 5. 9. 29. and when hee visiteth them, they shall fall and perish, Jer. 6. 15. and 10. 15. *the fumes* or children, posterity; meaning such as are transgressors with their fathers, as after the fault of them that hate me. So here the Chaldees paraphrase, upon the rebellious *sonnes*. Otherwise, if the sonne fence, and doe not such evil, God fairly, hee shall not dye in the iniquity of his father, but he shall surely live, Ezek. 8. 4. 10. 15. 14. 17. generation; this word is supplied both in the Greek and Chaldean.

is comprised in this *Name* of God. That as the second commandment teacheth us wherewith to serve the Lord: so this third directeth us unto the holy use of all religion, in heart, profession, & action. *in vaine*; *to submit*: to which word implicitly also *false*tie, (as after in v. 7.) and for it is used to denote false religion or idolatry, *Lea. 18. 15. Ion. 2. 9. false doctrine; error, and heresie, Lam. 2. 14. Ezek. 13. 6. 7.* but commonly vaine and fruitles speaking or doing, whereof no good commeth, *Psa. 127. 1. 2. Ely. 1. 13. 1. 43. 30. and 62. 50.* so two things chiefly are here forbidden; the mentioning or using of Gods name in word or deed, when it should not be used; for that there is no just cause for to do so: secondly, the using of it smile, whiſe duty bindeth us to use it with feare and holinesse. As *swearing* when there is no cause of an oath, *Matt. 6. 34.* and swearing falsely, *Lev. 19. 12.* swearing and not performing, *2. Chron. 3. 21.* vowing and not paying; Deuteronomy 23. 21. vaine praying, in respect of matter or manner, *Job 35. 13. Matt. 6. 7.* corruption in teaching, or hearing the Word of God, *Bek. 21. 19. 2. Cor. 2. 7. Matt. 13. 19. Ezek. 33. 2.* abusing the Word to unlawful arts, superstition, jehking, profanenesse, *Deut. 18. 11. Ely. 66. 5.* abuse of the sacraments and holy mysteries, *Mal. 1. 7. 13. 1. Cor. 11. 27. 29. 66. 5.* abuse of ecclesiastical censures, *Ely. 66. 5.* abuse of Elois, *Eth. 3. 7. Prov. 16. 33.* hypocrite in any religious work, *Mat. 15. 7. 8. 9.* and all unbelief, *Rom. 14. 23. Lam. 1. 6.* all unall conversion, whereby the *name* of God is blasphemed among the Gentiles, *Rom. 2. 24.* with whatsoever else contrary to the sanctifying of Gods name; which on the other part is here commanded, *Lev. 22. 31. 32.* The Hebr. Doctors say; *Who forsworeth smiteth unwittingly, and without constraint, any one of all the commandments spoken in the Law, will a contemptuous faine, to provoke (Gods) anger, loe this man polluteth the Name (of God); and if he transgress in the presence of ten men of Israel, he polluteth the Name publicly. Also who forsworeth separateth himselfe from transgression, or doeth that which is commanded, not for any thing in the world, nor for feare or dread, nor for to seek honor: but for our blessed Creators sake, as Joseph the just refused himselfe from his masters wife, (Gen. 39. 9.) loe this man sanctifieth the Name (of the Lord). Mainmains Iſſeldi herabw, 2. 5. 10. 1. gultſſelſſel, or, cleare, innocent; that is, he will not leave him unpunished 2. (for the phrase significeth, as is opened in 1 King. 2. 37.) nor he shall be plagued in this world, or in that which is to come, as Tharg. Jonathan paraphraſeth, *loe this shall not bold him just (or innocent) in the great day of judgement.* V. 8. Remember (Hoc). To remember, or w^{ch} phrase, (see Ezo. 13. 3.) God speaketh thus of this commandment, to note the importance of it; for here cometh the breach of this precept, as one of the worst sins in Israel, *Ezek. 40. 12. & 22. 8. & 23. 9. 8.* Likewise to signifye the antiquitie of it, as being from the creation of the world, *Gen. 2. 2. 3.* and for that it was to be kept but one day in seven; (that when the time come it be not forgotten or neglected. In repeating this word, *Moses* hath *Obyſſes* (or keep) the sabbath, *Deut. 5. 12.* In *Ely. 8. 13.* the word*

the actions, words, or meaning of any, 2 Samuel 10. 2. 3. Matthew 26. 59. 60. Plaine 51. 4. 5. 6. all rash and unrighteous judgement, without due trial and examination, Iohn 7. 24. 51. Matthew 7. 8. Deuteronomie 19. 18. writhing of the Law, and of judgement, Deuteronomie 16. 19. Zeph. 3. 4. concealing the truth which one can witness, Leviticus 5. 1. false records, Ezra 4. 19. raising or received of false rumors or reports, Exodus 23. 1. Nehem. 6. 6. 7. 8. 1 Samuel 24. 9. walking about with tales; Leviticus 19. 16. whispering, backbiting, covenant-breaking; Rom. 1. 29. 30. 31. and all other wayes of hurting with the tongue, Psalm. 101. 5. And he commandeth faithfull testimony, Proverbs 14. 5. 25. righteous judgement, Deut. 1. 16. speaking truth; as it is in ones heart, Psalm 15. 2. and all other things that may preserve the good name of a man, and of his neighbour, which is to be chosen rather than great riches, Proverbs 22. 1. *thy neighbour* (that is, any man, acquaintance or stranger, friend or foe: for though the Hebrew *Requib*, sometimes significeth a special friend, (as Deuteronomie 13. 6. Job 2. 11.) yet here it is to be taken in the largest sense, as Christs answer to him that asked who was his neighbour, sheweth, Luke 10. 29. 30. 37. By neighbour then, is meant any other man, joynted to us, and living with us in humane societie; as God hath of one blood made all nations of men, Act. 17. 26. So neighbour is used generally for another man or woman: Genesis 11. 3. Eth. 1. 19. and in Proverbs 18. 17. the Greeke translatheth it in *Adversarie*, according to the true meaning thereof. The Holy Ghost in Greeke calleth him *Pleison*, that is, our Neighbor or Next. Luk. 10. 27. 29. Rom. 13. 9. Ver. 17. *not covet* in Deut. 5. 21. another word *Desire*, is also used: and there the coveting of the wife is first named; and then the coveting of the house: there also the field is added, whereof here is no mention: howbeit the Greeke hath the same order and addition in this place. This commandment forbiddeth covetousnesse and discontentment with our present estate, and all dislike of any thing which God hath bestowed upon another: though we would haue it without iniurie to another; as by giving him the worth of it in money, or otherwise, 1 King. 21. 2. And thus it differeth from the former Commandments, which forbid together with the outward act, the inward desire of another mans goods, to his hurt. For as desire after a mans wife, is adulterie, Mat. 5. 28. so the desire of any others house or beast wrongfully is theft. But this commandment forbiddeth an infinitum degree of sin; and because mens desires are not satisfied with that they haue, but *Covetousnesse* coveteth all the day, Prov. 21. 26. therefore God heretoe straiteneth every inordinate lust, and teacheth us to be content with such things as we have; for he hath said, I will not leave thee nor forsake thee, Heb. 13. 5. & contentation saith, I have all things, Gen. 35. 11. These five last precepts, are in Deuteronomie 5. joynted one to another, with this word *And*, for they mutually respect each other in the things forbidden; and binde us to the observing

of every one severally, and of all of them jointly; as is written, *Whoever shall keep the whole Law, shall be free in one point, hee is guilty of all. For hee that saith, Doe not commit adultery, said also, Doe not kill, lam. 2. 10. 11.* Hereunto wee may also referre the double accents, which most of the eleven Commandments have, in the Hebrew Scrip are different from all the Bible besides: which though they serve for a twofold manner of reading, the one common as the other Scripture, the other scarcely, & with a long pronunciation, as the fewes used in their assemblies; yet they may lead us also, to observe a distinction of matter in some, and a conjunction or continued matter in other some. Ver. 18. *say* this word is generally used for *seeing, hearing, or perceiving*: not onely by the eye, but by any sense or understanding; as *Lakob* saw that there was come in Egypt. Gen. 42. 1. which the Holy Ghost expoundeth, *Lakob heard*, Act. 7. 12. So here, they saw the voices, that is, heard them, *lightnings* in Hebrew and Greeke, *lamps*; so called for that they burned and shined like lamps or torches: see Gen. 15. 17. where light appeared to Abraham, at the covenant making with him. They here signified the brightness and terrours of the Law: as did the shining face of Moses afterward, Exodus 34. 30. 2. Cor. 3. 7. Pl. 119. 105. *removed away* being afraid as the Gr. translatheth. Shewing the effect of the law in their consciences, to worke feare by the spirit of bondage, which all thare are borne of the bondwoman *Agar*, (or mount *Sina*) are possessed with, Rom. 8. 15. Gal. 4. 24. 25. For they had before come neere, and stood under the mount, Deut. 4. 11. V. 19. *they said* by the chiefe of their Tribes and their Elders, Deut. 5. 23. *will heare* & do it. This speech of theirs God well approved of, Deut. 5. 27. 28. For as they desired Moses to be a mediator between God and them; so the Law is a *School-master* to bring us to Christ, the mediator of the new Testament, Gal. 3. 24. Heb. 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, Deut. 18. 15. 16. 17. 18. *lest we die* for this great fire will consume us; if we heare the voice of the Lord our God any more we shall dye, Deut. 5. 25. Hereby was manifested, that there was not a Law given which could give life; but that the just should live by faith, Gal. 3. 11. 12. 21. For the Law of God, and the will of man are adversaries, which cannot be reconciled but by grace in Christ: onely through feare man fainteth to love the Law; but by faith it is fulfilled, Rom. 5. 1. 2. and 8. 1. 4. Ver. 20. *Feare not* but as the Gr. translatheth, *be of good comfort*. He encourageth them against the exceeding feare which dismayed them: (for otherwise was the purpose of God, that by this they might learn to feare him, Deu. 4. 10.) So when the Angell said, *Feare not*, Mat. 28. 5. he meant, *bee not affrighted* (or dismayed) Mar. 16. 6. *is come* as the Chaldee paraphratheth, *his glorie is revealed*. to tempt, or to prove: see Exodus 15. 25. *not sinne* the Law was added because of transgressions, Gal. 3. 19. to manifest sin, and to restrain men from it, Rom. 3. 20. Pl. 119. 11. Lam. 2. 9. for, *without the*

Law sinne is dead, Rom. 7. 8. But sin, which dwelleth in us, that it might appeare sin, and might become exceeding fillfull, reviveth by the Law; taketh occasion by the Commandement, deceiveth us, and slayeth us; so that which was ordained unto life, we find to be unto death, Rom. 7. 13. 9. 10. 11. But what the Law could not doe, in that it was weak through the flesh, God (hath done) sending his owne sonne, in the likeness of sinfull flesh, and for sin condemned sinne in the flesh, Rom. 8. 3. Ver. 21. *thicke darkness* for, *tempestuous darkness*. The Hebrew *gnaraphel*, which significeth *thicke* (or obscure) darkness, is by the Holy Ghost translated in Greeke *thoula*. Heb. 12. 18. which significeth a tempest; and so the Lxx. translate it in Deut. 4. 11. and 5. 22. Ver. 22. *the heavens*] This was when God came downe upon mount Sina, Neh. 9. 13 upon earth also, he shewed them his great fire, and they heard his voice out of the midst of the fire, (which, did ever people heare and live?) Deut. 4. 36 33. Ver. 23. *with me*] to wit, any gods with me, which the Chaldee translatheth, *before me* as in verse 3. So with me, in Eth. 7. 8. is used for *before me*, and with the arke of God, 2 Sam. 6. 7. is expounded *before God*, 1 Chron. 1. 10. *gods* that is, idols of gold or silver, representing God unto you. Thus Israel when they made the calfe in the wilderness, (which was an idol, Act. 7. 41. are said to have made them Gods of gold, Exodus 32. 8. 3. 1. and the idols (or images) of the Philistines, are called their gods, 2 Sam. 5. 21. 1 Chron. 14. 12. Ver. 24. *of earth*] this seemeth to differ from the brazen altar which was after made in the Sanctuary, Exodus 27. 1. though some thinke it was the same, and being hollow was filled with earth. But earthen altars were used before, as is noted on Genesis 8. 20. And an altar was made by Israel, Exodus 24. 4. before that altar of brasse, Exodus 38. Here an altar of earth, is opposed to the gods of silver and gold, before prohibited. For God is to be worshipped in spirit and truth, not with outward, carnall pompe, Iohn 4. 24. And as the altar figured Christ, Hebrews 13. 10. so his earthly or humane nature, was hereby signified, for he was made of the seed of David according to the flesh, Romans 1. 3. *peace-offering*] or *thank-offering*, of the Levit. 1. and 3. *make the memoriall*] or *cause the remembrance of my name to be*: or, *make you to remember my name*: that is, all places of public worship and service of God, and monuments of him: such as were the many encamping places in the wilderness, and sundry afterward in the land of Canaan: altars, arke, tabernacle, temple, &c. For as Abilom, erected a pillar, to keepe his name in remembrance, 2 Samuel 18. 18. so God chose our places to put his name there, Deuter. 12. 5. as in Jerusalem, 1 King. 14. 21. and in his temple there, 1 King. 8. 29. and before that, in his Tabernacle and Arke, where David let Levites to make mention (or memoriall) and to confesse and praise the Lord God of Israel, 1 Chron. 16. 4. So in the heavenly Jerusalem, builded by Christ, Ely 66. 6. The

G g 3 Chal-

26 Ver. 26. by *[re]p[re]nt[ation]*, by *figyres, greece*: albeit the altar was higher than other places, and the sacrificers went up unto it, and downe from it, 2 Chron. 4.1. Levit. 9. 22. *nakednesse* [that is, *uncome*ly *paris*, or *hame*], as the Greeke translareth it: which as honesty would have covered from the eyes of man, Gen. 9. 22. 23. fo religion teacheth us to cover in the pretence of God. And this rule extendeth to the comely covering of all parts of our body, 1 Cor. 11. 4. 5. especially to hide our spiritual *hame* and *nakednesse*, Revel. 16. 15. Wherefore God appointed them *breeces* to cover the nakednesse of the Priests, Exod. 28. 42. 43. & coverth of his grace the nakednesse of all his people, Ezek. 16. 8. Rev. 1. 8.

2. *Inducial laws for men servants.* 5, *For the servant whose ear is bored.* 7, *For women servants.* 11, *For man-stealers.* 16, *For stealers of men.* 17, *For cursers of parents.* 18, *For smiters.* 22, *For hurting a woman with child.* 26, *For maiming a servant.* 28, *For an one that gareth.* 33, *For him that is an occasion of harme.*

campe in with his body, hee shall goe out
 with his body: if hee were the husband of a
 wife, then his wife shall goe out with him.
 If his master have given him a wife, and shee
 have borne him sonnes or daughters, the
 wife and her children shall bee her masters,
 and hee shall goe out with his body. And if
 the servant saying shall say, I love my mas-
 ter, my wife, and my sonnes: I will not goe
 out free. Then his master shall bring him
 unto the gods; hee shall also bring him unto
 the doore, or unto the doore post: and his
 master shall bore his eare through with an
 aule; and hee shall serve him for ever. And
 when a man shall sel his daughter for a maid
 servant, she shall not goe out, as the servants
 goe out. If she be evill in the eyes of her mas-
 ter, that ^{or hath} hee do not betroth her,
 then shall he let her be redeemed:
 to a strange people hee shall not
 have power to sell her, for that he
 hath unfaithfully transgressed against her.
 And if hee shall betroth her to his son, hee shall
 doe unto her after the rightful manner of
 daughters. If he take him another wife, her
 food, her raiment & her marriage dutie, shall
 hee nor w^d draw. And if he do not thefe three
 unto her, then shall shee goe out freely with
 our money. He that smiteth a man & hee die,
 shall be put to die the death. And if hee have
 not lien in wait, but God hath occasionally
 delivered him into his hand, then I will ap-
 point thee a place whither hee shall flee. And
 when a man shall come presumptuously upon
 his neighbour, to slay him with guile,
 from my altar shalt thou take him to die.
 And hee that smiteth his father or his mo-
 ther, shall be put to die the death. And hee
 that stealeth a man, and selleth him, or hee
 found in his hand, shall bee put to die the
 death. And hee that curseth his father or his
 mother, shall be put to dye the death. And
 when men contend, and a man smite his
 neighbour, with stone, or with fist, and hee
 die not, but falleth on bed, If hee rise againe,
 and walke abroad upon his staffe, then the
 smiter shall be innocent, onely hee shall give
 his sitting still, and healing hee shall heale him.
 And when a man smite his man-servant,
 or his woman servant, with a rod, and hee dye
 under his hand, avenging hee shall bee avenged.
 But if he continue a day, or two dayes,
 hee shall not be avenged, for hee is his money.
 And when men strive and strike a woman
 with childe, and her birth depart from her,
 and there be no mischief, punishing hee shall
 be punished, according as the womans hand

hand will be upon him; and he shall give by
the judges. And if mischief be, then shalt
thou give soule for soule. Eye for eye,
tooth for tooth, hand for hand, foot for foot.
Burning for burning, wound for wound, stripe
for stripe. And when a man shall smite the
eye of his man-servant, or the eye of his wo-
man-servant, and corrupt it, he shall send him
away free for his eye. And if hee shall
smite out the tooth of his man-servant,
or the tooth of his woman-servant, hee
shall send him away free for his tooth.
And when an ox shall push a man or a wo-
man that he die; the ox shall be stoned with
stones, and his flesh shall not be eaten; and
the owner of the ox shall be innocent. And
if the ox were a pusher in times past, and it
hath been testified to his owner, and hee
hath not kept him in, but that he hath killed
a man or a woman; the ox shall be stoned,
and his owner also shall be killed. If a ran-
some be laid upon him, then he shall give the
redemption of his soule, according to all
which shall be laid upon him. Whether he
have pushed a sonne, or pushed a daughter,
according to this judgment shall it be done
unto him. If the ox have pushed a man-
servant, or a woman-servant, he shall give unto
his master thirtie shekels of silver, and the
ox shall be stoned. And when a man shall o-
pen a pit, or when a man shall digge a pit,
and not cover it, and an ox or an asse fall
there: The owner of the pit shall pay, hee
shall render money to the owner of it, and
the dead beast shall be his. And when a mans
ox shall strike his neighbours ox, that hee
die, then they shall sell the living ox, and
divide the money of it, and the dead also
they shall divide. Or if it be knowne that the
ox was a pusher in time past, and his owner
hath not kept him in, paying he shall pay ox
for ox, and the dead shall be his owne.

Here beginneth the 18. Section of the Law, called *Mishpatim*, that is, *Judgments*. See Genes. 6. 9.

THE *Judgments* the Iudiciall lawes, annexed to the Law, or ten Commandments fore-given, *Ex. 20.* for punishment of transgressors: as the ordinances about Gods worship, and sacrifices, are commonly called *statutes*, *Exod. 12. 24. 43. and 27. 21. and 29. 9.* *Lev. 3. 17. and 6. 18. 22.* The *Greeke* here and often tran lareth them *Di-*

calumnias, false judgements: and to the Holy Ghost utter the word, in Revel. 15. 4. The *statutes and judgements*, are often diversely mentioned, Deut. 1. 5. 15. and 5. 1. and 12. 1. and sometime the *Law or Commandments* annexed with them, Deut. 6. 1. and 26. 17. Mal. 4. 4. And these Iudicials were propounded by Moyses, not by expresse voice of God unto the people, as were those *ten Words*, in Exod. 20. before them] that is, the Israelites; and in speciall, the Magistrates of Israel. From hence the Hebrewes gather, (as *R. Solomon* on this place) that it was not lawfull for them to have their causes judged by infidels. And Paul hath a much like doctrine, in 1 Cor. 6. 1.

Verf. 2, Hebrew [*servant*] that is, as the Chaldee explained it, *a slave of Israel*: see Exod. 9. 18. A man might buy or sell an H-brew, but either when he willingly sold himselfe, for extreme poverty, Deut. 15. 12. Levit. 25. 39. or when he was sold against his will, by the Magistrate, for theft which he was not able to reftore, Exod. 22. 3. *shall serve*] the Greeke explained it, *shall serve thee*. This might be both the service of a bond-servant, but as an hired servant; and without rigour, Levit. 25. 39. 40. 43. For the time, the Hebrew canons say, He whom the Synhedrin (the Magistrates) sell, shall serve six yeeres from the day of his sale: and in the beginning of the seventh year, he goeth out free. If the yeere of release (Deut. 15. 1.) fall out within any of the six yeeres, yet he serveth in it: but if the yeere of Jubilee fall, though he be sold but one yeere before, yet he goeth out free, as Levit. 25. 40-41. 54. He that selleth himselfe, may do so for more than six yeeres. If it be for tenne or twente yeeres, and the Jubile fall within any yeere after he is sold, he goeth out free. Mainyn in *Mishneh*, treat. of *jorab*, cap. 1. §. 2. 3. free] or, a free man, as both Greeke and Chaldee doe interpret it. This state of servitude figured their subjection unto sinne, under the Law Rom. 6. 16. 17. Galar. 4. 25. the seventh yeere; & figured the time of grace by Christ, who proclaimed by his Gospell, the acceptable yeere of the Lord, Eia. 61. 2. Luke 4. 18. 19. he by his cruelt maketh men free in deed, Ioh. 8. 32. 36. that sinne hath no more dominion over them, Rom. 6. 14. 18. for nothing] or, for naught, freely: without money, as is explained, verfe 11. or mooneys worth, Gen. 29. 15. It signified the free gift of mans redemption, and iustificatiō by the grace of Christ, Rom. 3. 24. where the Apostle useth the same Greeke word *Dorea*, by which the Hebrew is in Greeke translated here,

Verſ. 3. *with his body*) onely, and hath no wife, as the words following manifeſtetherefore the Greeke and Chaldee tranſlateth it, *himſelfe alone, of a wife* which is entred into ſervitude with him: therefore the Greeke tranſlateth it thus; *If a wife came in together with him, then the wife ſhall goe out together with him.*

Verf. 4. *given him a wife*) to wit, an heathen bond woman: for such onely, with their children might be left in servitude, Levit. 25. 44. neither might any man thus deale with an Hebrew woman, as is after shewed in vers. 7. &c. And this thing, (which God here commandeth not, but tolerateth) the Hebrew

Hebrew Doctors reframe to him only that is sold by the Magistrate, saying: *But within the Magistrate's door, his master may give him a Canaanite bond-woman, &c. and compel him hereunto, that he may beget servants (or slaves) of her, and live may lawfully as he, all the days of his servitude*, Exodus 21.4. *But he that selleth himself, is forbidden a Canaanite bond-woman, as are all other men of Israel.* But, *An Hebrew servant, may not have to wife a Canaanitess, until he have an Israelitess wife and children.* For if he have not a wife and children, his master may not give him a Canaanitess. And this is by tradition, that although he be a Priest that is sold, yet he may have a Canaanitess bond-woman, all the days of his servitude. If he have wife and children, though his master may give him a Canaanitess, yet may hee not separate him from his wife and children, as it is written, ver. 3. *His wife with him.* And he may not give him two bond-women, nor give one bond-woman to two Hebrew servants, as is the manner to give unto a Canaanite servants. These things are recorded by Maimony in his treat. of Servants, chap. 3. §. 3. 4. 5. *with his body* that is, alone, as the Greeke translatheth it. For his children borne of the bond-woman, are bond-men also, as the example of Israel, whom Abraham begat of Agar, sheweth, Genes. 1. 9. 10. Galat. 4. 22. 23. 30. So the Hebrew canons also testify: *An Israelite that lieth with a Canaanite bond-woman, &c. begeth a Canaanite in every respect, who may be sold and bought, and made to serve for ever, as other bond-men.* Maimony treat. of Servants, chap. 9. Sect. 1.

5. Ver. 5. saying *that if he is, shall freely, openly, and plainly* (say) Greeke, *shall answer and say, my master* in Deut. 15. 16. is mentioned also his house: from which the Hebrews gather, that if the master have not wife and children, the servant is not to be bored in the ear: or if his master love him not, or if either the master or servant be sick, the servant is not to be bored; for it is said, (in Deut. 15. 16.) *because he is well with thee.* Maimony treat. of Servants, chap. 3. Sect. 11.

6. Ver. 6. the gods that is, the Judges, or Magistrates, called god in Psalme 82. i. 6. because the Word of God was given to them, Ioh. 10. 34. 35. So the Chaldee translatheth it Judges: the Greeke, the judgment of God. The Rabbins expound it, the Synedrion (or Court) of three judges: and that was the lowest Court. Maimony in Servants, chap. 3. Sect. 9. But withall they say, None are called Elobim (Gods) but the Judges ordained in the land of Israel only, and such as were wise men, fit for to judge, before the Senate of the Land of Israel fought out, and appointed, and imposed bindis upon them. Maimony in Sanhedrin, chap. 4. Sect. 4. *the above* either of his masters house, or of any other man, with Maimony in treat. of Servants, chap. 3. *his master* this the Hebrew Doctors hold strictly must be done by the master himselfe, not by his spouse, nor by his messenger, nor by a minister of the Magistrate. Maimony, in the same place. *his ear* this the Hebrews explaine to be his right ear, and through the body of it. And because the Law saith for servants, that at the Jubilee they should returne unto their families Leviticus

25.41. they doe except the priests from this. *An Hebrew servant that is a priest, may not be bored in the ear, because he is made thereby blemished, and cannot therefore returne unto his dignitie.* Maimony treat. of Servants, chap. 3. Sect. 8. *serve him for ever* that is, (as Maimony there explaineth it) till the Jubilee, or till his masters death. If hee die and leave a sonne, yet he that is bored (serveth not his sonne: for it is said, he shall serve him (not his sonne,) for ever, to his owner of Jubilee. The Law for the Jubilee, (which was every fiftieth yeere) see in Levit. 25. 13. 28. 40. 41. and as the word Ever, for many things reached but to the Jubilee, so sometime it is but during life, as 1 Sam. 1. 22. Thus by all means God provided to keepe men out of bondage, as he had brought them out of Egyptian servitude, to be his servants, Levit. 25. 42. Nehem. 5. 8. And the Apostle faith, *If thou canst be made free, use it rather.* 1 Cor. 7. 21. Especially God taught them hereby, to labour for the Libertie which Christ at his Jubilee should bring unto them, Ioh. 8. 32. 34. 36. and not to be the servants of men, 1 Cor. 7. 23. And by this outward state of servants, led them from the bondage of the Law, at mount Sion, Galat. 4. 24. 25. 26. &c. For the rule through the ear, signified the sharpe iron precepts, which men were bound to obey, in their going out and coming in, the whole administration, till either the death of the master, or the Jubilee did release them. So the apostle faith, *The Law hath dominion over a man, as long as he liveth, &c.* When we were in the flesh, the passions of sinnes, which were by the Law, wrought continually in us members, to bring forth fruit unto death; but now we are delivered from the Law, that being dead wherein we were held, that we should serve in sinne of the flesh, and not in oldnesse of the letter, Roman 7. 1. 5. 6.

Ver. 7. *sell his daughter* which the Hebrew canons say, hee might not doe, but while shee was a girl, under the age and state of marriage, not after, neither might he sell her but for extreme poverty when he had nothing left of goods moveable, or so moveable, unto the clothes on his backe. Maimony treat. of Servants, chap. 4. Sect. 1. 2. An example hereof was among the poore Jewes, returned out of Babylon, Nehem. 5. 1. 5. 8. *maid-servant* or, hand-maid: see Gen. 16. 1. 7. his servitude by the Law must be till the seventh yeere; (as was before for men-servants, whom the Magistrates sold), or till the Jubilee, if it fell out before, Deut. 15. 12. Levit. 25. 40. or (by the Hebrew canons) till the death of her master, as the servants that is, as slaves, basely, and with dishonour: for the Hebrew men and women might not be made to serve as servants, but as boded persons, and spouses, Levit. 25. 39. 40. Although therefore this by some is referred to the former law of men-servants in verse 2. 3. &c. yet the Greeke translation change the gender, and so understandeth it of bond-women or slaves. And the few Doctors referre it to that which followeth in verse 26. 27. that an Hebrew handmaid goeth not out for love of limmes, as of eye, tooth, &c. but must receive satisfaction for

for such hurts, as any other of Israel, according to the Law, in verse 24. Maimony treat. of Servants, chap. 3. Sect. 6.

Ver. 8. *evil* that is, a blessing, as the Greeke translatheth it. *she be not betrothed* her unto himselfe, or to his sonne, verse 9. Or, who hath betrothed her to himselfe: for the Hebrew hath both readings, the first in the line, the latter in the margin. And the writing differeth in the eye, (so lo, may, and lo, to him selfe,) but hath no difference in the sense: so Moses hearing it of God, did by his spirit write both; and the margin is that which in the Hebrew was noted to be read. The Hebrew Doctors (in Thilund Bab. in Nedarim, chap. 4. fol. 37. b.) say, The words read and not written, and written and not read, were the tradition of Moses from (mount) Sinai; that is, as the Hebrew scholion on that place noteth, (so Moses received in Sinai, and delivered to Israel. The Chaldee version in this and other like places, translatheth according to the margin, an evident proofe, that these divers readings were not added by the Mattheists, as some think; seeing the Mattheists were not so ancient. The Greeke copies here varie, some having, *she betrothed her to him*, otherwise, *shee not betrothed*; and so Theodoros and Symmachus also translathed, *shee not betrothed*. This meaning seemeth to bee, if hee eked dislike of her, either before or after shee is betrothed. By the fewes canons, *An Hebrew maid might not be sold, but unto one who either himselfe or his sonne, might betroth her when she was marriageable. As a man might not sell his daughter to his sonne, because she was not meet for her master, who was her brother; nor for her masters sonne, because shee was his fathers sister.* Maimony treat. of Servants, chap. 4. Sect. 11.

shall be let her (or, cause her to be redeemed) the Greeke translatheth, *he shall redeeme her*. The Hebrews say, *If her master have betrothed her to himselfe, or to his sonne, shee is as other betrothed women, and goeth not out but by the death of her husband, or by bill: and the commandment to betroth, is before the commandment to redeeme.* If her master dye, his sonne cannot betroth her to himselfe, because shee goeth out free by her masters death. Maimony treat. of Servants, chap. 4. Sect. 7. 8. *to a strange people* that is, to any stranger; the Chaldee interprets it, to another man. And Maimony (in the fore-said place Sect. 10.) faith, *he may not sell her, nor give her to another man, whether he be a slave, or free, or neere; and if he either sell, or give her, it is nothing that he doth.* *unfaithful* by trespassing for, dealt deceitfully, and treacherously, failing of that which was expected at his hands. The Chaldee translatheth, *he hath ruled over her.*

9. Ver. 9. *of daughters* which the Chaldee explaineth, *of the daughters of Israel*: as is right and customary to be done with all other maids, which are not servants. This may be understood of giving a dowrie: as Exod. 22. 16. 17. and all other privileges of a free woman.

10. Ver. 10. *to take him* this the Greeke interpreteth, *shee take him selfe*: though it may imply both the father and the sonne, foretold of her marriage dowrie the due benevolence betweene man and wife, such as the Apostle speaketh of, 1 Cor. 7. 3.

and so the Greeke translatheth it *conversation*, (or accompanying together.) The Hebrew Doctors also explain it (from the phrase in Gen. 29. 1. *to goe in unto her after the way of all the earth.* Unto these three the Hebrews adde seven more: their words are, *When a woman marieth a wife, whether she be a virgin or otherwise, shee be great or small, a daughter of Israel, or a proselyte, howebeit when her serving is, and shee oweth faure. Of the ten, force are in the Law; her food, her rayment, and her marriage dowry, that is, to goe in unto her after the manner of all the earth. And seven are by the doctrine of the Scribes. The first is, the principall of the dowrie, [which for a maid, was fiftie shekels, as is noted on Exod. 22. 17.] and the other are called conditions of the dowrie; and they are these: to breake her if she be sick, to redeeme her if she be taken captive, to bury her if she dye, and so let her be notified of his goods, and to dwell in his house after hee dye, all the time of her widowhood, that her children which shee hath by him, be notified of his goods after his death, until they be espoused; & that her male children which shee hath by him, be heirs of her dowrie, above their portion of inheritance which they have with their brethren. And the seven things which shee oweth are: that the works of her hands be his; that her (professors, or) attendance be upon him; that he eat of all the fruits of her goods during her life; and if she die while hee live, that hee be her heirs: hee as before any man, in inheriting that shee hath. Maimony treat. of Wives, chap. 1. §. 2. 1. 2. 3. *withdraw* or, keepe backe, as the word signifieth in Numbers 9. 7. the Greeke translatheth it *defraud*, which word Paul useth in speech of the like thing, *Defraud not one the other.* 1 Cor. 7. 5.*

11. Ver. 11. *these three* mentioned last, in verse 10. or, one of those three fore-mentioned, touching her betrothing to himselfe, or to his sonne, or her redeeming. In this latter sense Maimony expoundeth it, in his treat. of Servants, chap. 4. Sect. 9. *freely, or, for nothing*, as verse 2.

12. Ver. 12. *that (master) be to wit, wilfully*, as the next verse manifesteth. See the notes on Gen. 9. 6. *put to die* (or, made to die, that is, killed by the Magistrate: and the doubling of the word maketh the charge more strait; for no ranome might be taken for the life of a wilfull murderer, Numbers 35. 31.) The Hebrew Doctors say, *Four deaths were in Israel by the Judges; Stoning, and Burning, and Slaying with the sword, and strangling (or Hanging.) Stoning was heavier than burning, and burning heavier then killing with the sword, and the sword heavier then strangling. All that were to be stoned to death by the law, were citizens; namely, these: 1. Hee that lieth with his owne mother: 2. or with his fathers wife: 3. or with his daughter in law: 4. or with a betrothed maid: 5. or with the male: 6. or with any beast. 7. The woman that lieth downe to a beast. 8. The blasphemour. 9. Hee that worshippeth on Idoll. 10. or that grieveth his feed to Molech. 11. Hee that bath a familiar spirit, 12. and the Wizard, (Leviticus 20. 27.) 13. The sorcerer to idolatry (Deuter. 13. 6.) 14. and the witch-drawer (or thurifer away) to idolatry, (Deuteronomio 13. 13.) 15. The witch. 16. The prophet of the Sabbath. 17. Hee that curseth his father or his mother: 18. and the rebellious sonne, (Deuter. 21.)* *All* that

that were to be burned, were ten: 1 The priest's daughter that playeth the whore under her husband: 2 and he that lieth with his daughter: 3 or with his daughter's daughter: 4 or with his son's daughter: 5 or with his wife's daughter: 6 or with her daughter's daughter: 7 or with her son's daughter: 8 or with his mother-in-law: 9 or with the mother of his mother-in-law: 10 or with the mother of his father-in-law: Who so lay with any of these whilst his wife lived, was to be burned. The Hebrews with the sword were two: 1 The murderer: 2 and the drunk away to idols: (Deuteronomie 13: 15.) The strangled were five: 1 He that lieth with another man's wife: 2 He that smiteth his father or his mother: 3 He that steals a soul of Israel: 4 The Elder that rebelleth against the decree of the Senate, (Deuteronomie 19: 12.) 5 The false Prophet: 6 and he that prophesieth in the name of another god. These are found in all, which were to be slain by the Magistrate, thirty and six. Maimony in Sanhedrin, chap. 14. Sect. 1.4. and chap. 15. Sect. 10. 13. Thalmud Bab in Sanhedrin, chap. 7. and 9. Likewise the Chaldee paraphrase on Ruth. 1. 17. (in the Malorites Bible) saith; Naomi said, we have four judgments of death for malefactors: Stoning with stones, Burning with fire, Killing with the sword, and Hanging on trees.

Verf. 13. *no lien in wair* not hunted, as 1 Samuel 24. 12. The Greeke translaterh, *not willing*. See this more explained in Num. 35. 2. 23. occasionally delivered or, offered by chance: an example thereof is set downe in Deut. 19. 5. The Greeke and Chaldee translaterh, *delivered*. a place in the land of Canaan, the cities of refuge, whereof see Num. 35. 6. &c. before that there were none, vntilke Gods Sanctuary and Altar in the wilderness, as may be conjectured by the verse here following; and the practice of Iosb, 1 Kin. 2. 28.

Verf. 14. *shall come presumptuously* or, *shall deale proudly*: the Chaldee saith, *do wickedly*. It meaneth wittingly, wilfully, and presumptuously. from *no* in Chaldee, *from before my altar*. The Greeke addeth, *and flee unto the altar; from my altar shalt thou take him, &c.* But Thargum Ierusalem expoundeth it thus, though hee be the high priest, who standeth and minnistrereth before me, from thence shalt ye take him, and kill him. Iosb fearing his life, fled unto, and caught hold on the horns of the altar, 1 King. 18. and among the Heathens, altars were places of refuge. The wilde beast hath the Rocks for a refuge, and (from) the altar of Gods (saith Euripides in Supplie) to die on who death: that is, to put him to death, as the Greeke and Chaldee translaterh.

Verf. 15. *his father, &c.* Though he kill him not, yet hee is to die for it: as by comparison with the 12. verse appeareth. So the Hebrew Doctors also expound it; but with limitation: for they reach, if a child smite: father or mother, and leave no print of the stripe on the flesh, he is to be punished, but not with death: if hee leave an impression (or skarre) or that which is equivalent, as when he smiteth his father on the eare, and maketh him deafe, such a one is to be put to death; as Maimony teacheth, in treat. of Rebels, chap. 5. Sect. 5. 6.

Verf. 16. *a man* any of the sons of Israel, saith

the Greeke translaterh: and also the Chaldee paraphrase. And (saith Moses) explaine this Law, in Deut. 24. 7. *a soule*, (that is, man, woman, or child) of his brethren; of the sons of Israel.

Verf. 17. *cursets* or, *speakes evil* to, revileth, useth filthy, vile and reproachfull speech: (see Genesis 12. 3. put to death) the holy Ghost in Math. 15. 4. (following the Greeke version) translaterh, *let him be ended with death: that is, killed*. This law is repeated in Levit. 20. 9. The Hebrew Doctors say, that if he curse them either alive or dead, hee is to be foned to death for it. But they restraine this to his next parents only; if he curse his grandfather, they teach, hee is not to be foned, but punished as for cursing another man. Maimony treat. of Rebels, chap. 5. Sect. 1. 2.

Verf. 18. *hiss* is the Greeke translaterh, but the Chaldee is, *a cloud of earth*. *falleth* that is, *lieth on*, or keepeth his bed through infirmities.

Verf. 19. *invenens* and to quit, and not punished as a murderer: though for the hurt, hee is to faine, as after is shewed. *give his sitting* that is, pay for his sitting, or ceasing from labour, and loss of time, so the Greeke translaterh, *But hee shall pay* for his ceasing from labour, and for the charges of healing. Here also is to be understood, that hee have caused a blemish in his neighbour, he is also to pay for it, Levit. 24. 19. 20. And the Hebrew Doctors gather from Deut. 22. 29. that hee must pay also for the smart or paine, and from Deuter. 19. 11. 12. that hee must pay for the shame or dishonour, if any be. So they have set downe in Mishnae five penalties: 1 for the hurt (or blemish); 2 for the paine; 3 for the healing; 4 for the loss of time; 5 and for the shame (or dishonour): of which some must pay all five, some foure, some three, some two, some one, as the cases doe fall out. Maimony treat. of Hurts and dammages, chap. 1. and 2.

Verf. 20. *shall heale* that is, *formally and thoroughly* healing by his charges, as the Greeke translaterh, and as the Chaldee translaterh, *hee shall pay the law of the Surgeon*. Wherefore in the Iewes canon law set downe, *If hee that did the hurt say, my selfe will heale thee; or, I have a Surgeon that will heale for us; they shall not yeeld unto him; but hee must have an approved Surgeon, and heale him for reward*. If the patient transgress against the words of the Surgeon, *so make his owne sicknesse (or sore) more heavy*, yet he is not bound to heale him. Maimony treat. of Hurts, chap. 2. Sect. 18. 20. Moreover they say; *There are blowes wherein is contempt, and a little paine, but no hurt*: for such the Magistrates appointed multo forfoits. As, he that kicked his neighbour with his foot, paid five shekels: he that smote him with his thigh, paid three shekels: hee that bent his selfe and smote him, paid three shekels: if he smote him with the palm of his hand, one shekel. If he wrong him by the eare, or plucked off his haire, or did put upon him, hee paid an hundred shekels. And thus he paid (or every time hee did it, as hee kicked him foure times one after another, hee paid twenty shekels, and so for the rest. Hee that afflicted his neighbour, although hee fall sick through force, hee is free from the judgement of men, but guilty of the judgement of Gods; to wit, if hee touch not his neighbour,

but maketh a wound in him, or approach in a dark place to the body. *Saith the make a wound in his eare, and maketh him deafe*: he is free from the judgement of men, but guilty of the judgement of Gods. But if hee smite him on the eare, and maketh him deafe, or touch him, or thrust him, when hee afflicte him: or take hold on his garment, or the like, he is to pay for it. Maimony treat. of Hurts, chap. 3. Sect. 8. 9. and chap. 2. Sect. 7.

Verf. 21. *servant* his slave, which after in verse 21. is called *his money*: but with Hebrew servanthood might not thus deale, Levit. 25. 39. 40. not with another mans servant: a rod or staffe, such as is meet to give correction with: wherefore the Hebrews gather, that if he smite him with a sword, dagger, stone, or the like, hee hath not the privilege of this law; but if the servant die of the blow, though a yeere after, hee must be killed for him. Maimony treat. of Murder, chap. 2. S. 14.

under his hand (whiles he is in beating: as the verse following manifesteth. *avenging* Greeke, with vengeance: that is, he shall surely be avenged, or punished with death. The Chaldee translaterh, *judged*. This is meant, by the Magistrate, who is the Avenger under God, Rom. 13. 4.

Verf. 22. *continues* Hebrew, *stand*, which the Greeke translaterh, *continues* a day, is large day of foure and twentie houres, which is as much as two other daies which have each but twelue houres, Iosb 11. 9. Thus the few Doctors explaine it: if hee continue foure and twentie houres, and afterward die, hee is not killed for him; though hee die upon the beating, &c. And what is that? A DAY OR TWO DAIES? a day which is as two daies, which is from time to time: (ill that time againe.) Maimony treat. of Murder, chap. 2. Sect. 12. *his money* Hebrew, *his silver*: meaning, bought with his money, and so his owne. But hee that smiteth a servant which is not his owne, though hee die not till after many daies, yet shall hee be put to death for him, as for any other free man, saith Maimony in treat. of Murder, chap. 2. Sect. 13.

Verf. 22. *birth* or *child*, as the Greeke translaterh, *no selfe* to the woman or child: the Chaldee expounds it, *no death*: but it implieth lesse than death, as the words following manifest. The Greeke referreth it to the child; translaterh, *if he be not signified*, that is, have not the shape and proportion. *punished* or, *amassed*, mulcted, to pay a summe of money, as this word is explained in Deut. 22. 19. And this mulct must be paid to the husband for the child's birth: and (as the Hebrews gather from the former lawes) satisfaction must be given beside, to the woman for the damage and for the paine. Maimony treat. of Hurts, chap. 4. Sect. 12. by the Judges as the Chaldee saith, *the centre of the Judges*; the Greeke translaterh, *with an avowise* (or *admittie*).

Verf. 23. *thou givest* (speaking to the offender; and the Greeke changeeth the person, *hee shall give* as it was in verse 23. Officers referre it to the Judge (Judge) shall give by thy sentence.

Verf. 24. *print* or *marke* of the hand or the fish. And all these (except life for life) the Hebrew Doctors say, why bee redemmed by money,

which they gather from Numb. 35. 3. &c. *Te shall take no ransom for the life of a murderer*: so that other maimes or hurts, are not forbidden to be satisfied for: and in respect of satisfaction, it is said (in Deut. 19. 21.) *thine eye shall not pity, &c.* Maimony in treat. of Hurts, chap. 1. Sect. 3. 4. Herein their opinion (seemeth better than that of the Sadducees, which insisted upon the letter of the Law, to have lime for lime, and stripe for stripe, without redemption. Our Saviour more fully openeth his Fathers Law; for although the Magistrates must execute being called upon, yet the plaincifes are taught meekenesse, and moderation, and not to avenge themselves, nor to resist the evil: but whosoever shall smite thee on the right cheek, turne to him the other also, Math. 5. 38. 39.

Verf. 25. *his man* (servant) or, *his bond-man*, of the heathen, not an Hebrew, of whom hee spake before, verse 2. Also his owne, not another mans servant, corrupt it; that is, *persuade*; and as the Greeke translaterh, *make is blinde*. *send him away* dismiss him free, from slavery; with any other satisfaction, which hee must make to all other. The Hebrew canons explaine it thus: *Hee that hurteth a Canaanish servant of his owne, is discharged*, (from making satisfactions) *he that hurteth an Hebrew servant of his owne, is bound to make satisfactions for all* (the five things before mentioned upon verse 19.) *leave for his losse of time*. Hee that hurteth a Canaanish servant of his neighbours, the master of the servant is to have all those five things mentioned, &c.

Hee that smiteth his owne Canaanish servant purposefully, and bereaveth him of one of his limmes, which cannot be restored, must let him goe out free, and must give him a bill of dismissal. None goe out free for losse of limme, but servants which are circumcised and baptised, &c. the servants which is yet in his paganism, goeth not out for losse of limme. When he smiteth his servant on the eye, and somewhat decayeth the sight of it: on the tooth, and looseth it: if hee can fill up the service of them, hee goeth not out free; if not, he is to goe out free. If the servant had a dimme eye, or a loose tooth, and the master makes the eye blinde, or the tooth fall out: if hee had use of his eye or tooth to doe service with, then hee is to goe out free, otherwise not. If he smite one of his servants tooth, or make his eye blinde against his will, when hee smiteth as if hee were a beast, and hitteth his servants, &c. the servant is not to goe out free therefore. These and the like limitations are shewed by Maimony in treat. of Hurts, chap. 4. Sect. 10. and treat. of Servants, chap. 5. Sect. 4. 5. 8. 9. 11.

Verf. 27. *for his tooth* had to be proportion for other parts, as an eare, a finger, or the like; yea if hee strike him on the eare, and he become deafe, thereby, for the like, hee is to goe out free for the same, saith Maimony in treat. of Servants, chap. 5. Sect. 7.

Verf. 28. *an ox* or, *bull*; and by proportion any other best, that hurteth by pushing with the home, kicking, biting, or any other way. Every living creature which is in the power of man, if hee shall damage, the owners are bound to pay for it, though their goods have done the damage. The Doctors say, hee is not of the ox that for an instance, saith Maimony in Nucke Maimon, (or treat. of Damages), c. 6. 1. Sect.

Verf. 26. *be homicide* or, as the Greeke trans-
lates, *he made homicide*: that is testified to the owner,
as Gen. 29.

CHAP. XXII.

1. Of theft. 5. Of damage by beasts, or fire. 7. Of
trespasses, in things delivered to be kept. 14. Of
unlawfully borrowed. 16. Of enticing a maid to for-
nication. 18. Of witchcraft. 19. Of bestialitie. 20. Of
idolatry. 21. Of vexing strangers, widows, and father-
lesse. 25. Of usurie. 26. Of pledgers. 28. Of reveren-
ce to Magistrate. 29. Of the first fruits. 31. Of eating
things cleane.

When a man shall steal an ox, or a
sheep, and kill it, or sell it, hee
shall pay five oxen for an ox, and
four sheepe for a sheep. If a thief be found
in the digging thowd, and hee bee smitten
and die, no bloods (shall be shed) for him. If
the Sunne bee risen upon him, bloods (shall
be shed) for him: paying he shall pay; if he
have not, then hee shall be sold for his theft.
If the thief by finding be found in his hand,
whether ox, or asse, or sheepe, alive, hee
shall pay double. When a man shall cause
his field vineyard to bee fed upon, and shall
feed in his beast, and shall feed in another
field, of the best of his *owne* field, and the best
of his vineyard shall he pay. When fire shall
goe forth, and finde thornes, and a flock of
cattle, or the standing corne, or a field bee
consumed; he that kindled the fire shall pay
pay. When a man shall give unto his
neighbour money or stuffe to keep, and it be
stolen out of the mans house, if the thief be
found, he shall pay double. If the thief be
not found, then the master of the house shall
be brought unto the gods, if he have not put
forth his hand unto his neighbours goods.
For every matter of trespass, for ox, for
asse, for sheepe, for raiment, for every losse,
which he shall say, that this is he, the matter
of them both shall come unto the gods:
whom the gods shall condemne, he shall pay
double unto his neighbour. When a man
shall give unto his neighbour, asse, or ox,
or sheepe, or any beast to keep, and it die,
or be broken, or driven away, none seeing
it. An oath of Iehovah shall be betweene
them both, if he have not put forth his hand
unto his neighbours goods: and the owner
of it shall accept it, and he shall not pay. And
if it be stolen by stealth from him, hee shall
pay unto the owner thereof. If it bee torne
in pieces, let him bring it for witness: that

which is corne, he shall not pay. And when
a man shall borrow ought of his neighbour,
and it be broken, or die, the owner thereof
being not with it, paying he shall pay. If the
owner thereof be with it, hee shall not pay:
if it be an hired thing, it came for his hire.
And when a man shall entice a maid that is
not betrothed, and lie with her, endowing
he shall endow her to himselfe to wife. If
her father refusing shall refuse to give her un-
to him, hee shall weigh the money, accord-
ing to the dowrie of virgins. Thou shalt
not suffer a witch to live. Whosoever lieth
with a beast, hee shall bee put to die the
death. Hee that sacrificeth to the gods, shall
utterly be destroyed, except unto Iehovah,
even to him onely. And a stranger thou shalt
not vex, neither shalt thou oppress him:
for ye were strangers in the land of Egypt.
Ye shall not afflict any widow or fatherlesse
childe. If afflicting thou shalt afflict him,
surely if crying he shall cry unto me, hearing
I will heare his cry. And my anger shall
wash him, and I will kill you with the sword:
and your wives shall be widows, and your
sons fatherlesse. If thou lead money to my
people, to the poore man with thee, thou
shalt not be to him as an exacting creditor:
ye shall not lay upon him biting usurie. If
for a pledge thou take to pledge thy neigh-
bours raiment, thou shalt returne it unto
him before the Sunne goeth down. For that
is his covering, that only, that is his raiment
for his skin: wherein shall he sleepe? And it
shall be, when he crieth unto me, then I will
heare, for I am gracious. Thou shalt not re-
vile the gods, & the ruler of thy people thou
shalt not curse. Thy full ripe fruit and thy
liquor thou shalt not delay: the first borne
of thy sons shalt thou give unto me. So shalt
thou doe with thine ox, and with thy sheepe:
seven daies it shall be with his mother, in the
eighth day thou shalt give it unto me. And
ye shall be unto meemen of holinesse: and
ye shall not eat flesh torn in the field, ye shall
cast it to the dogge.

Annotations.

A sheepe, or a lamb: a young sheepe, or young
goat for the Hebrew word comprehendeth
both, Exod. 22. 3. Deut. 14. 4. *five oxen* or,
five of the herd, for an ox and *four* of the flocke for a
sheepe: the Hebrew differeth in word, but the
Greeke version keepeth the same words here, that
were before. This Law was, if the ox were killed
or sold: but if it were found in his hand alive, hee

paid but *two* for one, v. 4. neither was it for any o-
ther theft, than of the ox, and sheepe for all other,
the theefe paid but the double as the Hebrew ca-
nons plainly expresse, *Maimony*, treat. of Theft,
chap. 1. Sect. 6. But theie, b cause of the profit,
use, and service which the owners might have of
them, (and in particular, for sacrifices to God,
which might not be with any other beasts) were
to be paid five and fourfold: And as the theefe was
bolder, and the losse greater of an ox, than of a
sheepe, so the punishment was more.

Verf. 2. *in the digging through* that is, digging
(or breaking) through an house; as, Matthew 24.
43. or, *in the hole digged*; and so entering by the
breach. By this the Hebrews understand all o-
ther indirect waies, by which the theefe may en-
ter, but this is specified, *because it is the way of most
theeves, to enter by digging through in the night*. *Maimony*,
treat. of Theft, chap. 9. sect. 8. *no bloods*
for him) that is, none shall be put to death for kil-
ling that theefe. Or it may bee read thus, *no bloods*
(shall be for him, meaning to the killer of the theefe,
he shall not have murder imputed to him, to the
phrase is used in Numbers 35. 27. The Hebrew
Doctors explaine it thus; *If the master of the house,
or any other man kill him, they are guiltlesse: yea it is
free for any to kill him, either on the working day, or on
the Sabbath day, with any death that they can put him
to, &c.* And wherefore doth the Law permit this? *Be-
cause it is the manner of such, that if the master of the
house should with stand, and binder them, they will kill
him.* And it is found, that hee which comes into his
neighbours house to steal, it is as hee that pursueth his
neighbour to kill him. Such a one therefore may be killed,
be he great or small, man or woman. *Maimony*, treat.
of Theft, chap. 9. Sect. 7. 9.

Verf. 3. *if thou find him* if it be cleere day when
the theefe breaketh in, who lo killeth him, his
blood shall bee shed therefore. For the *Son*, the
Chaldee paraphrast translates, *the eye of witness*.
But *Maimony* (in the foresaid place, Sect. 10.) gi-
veth this sense; *If the matter be cleere to the master of
the house, that this theefe will not kill him, and that he
commeth not but to steal goods, it is unlawful to kill
him: and if he kill him, he is a man slayer, as it is writ-
ten, If the Svn Be Risen Vpon him, if the thing
be cleere as the Sunne unto thee, that he is at peace with
thee, thou shalt not kill him.* he the theefe, shall
surely pay: therefore kill him not. But the Greeke
version referreth it to the day, or that he shall pay,
that is, be put to death for him. *he shall be sold*
for a servant by the Magistrate: see Exodus 21. 2.
&c. And in the Iewish canons it is explained
thus: *If hee have nothing, neither moveable goods
nor unmoveable, the Iudges doe sell him, and give his
price for the damage.* And they sell him not but to
an Israelite, or proselyte. *Hee is not to be sold publickly,
&c. as slaves are sold,* (as it is written, Leviticus
25. 42. *They shall not be sold with the sale of a bond-
man*.) but privately, and by way of honour. *Maimony*,
treat. of Theft, c. 3. s. 11. and treat. of Servants,
chap. 1. Sect. 3. 5. *for his theft* for the principal,
or thing stolen: and no sheefe is sold, save for the
principal: but the double or paying of five or five for one
bee

Gen. 9. 4. But how should he be eaten after it was
killed? This was reached, that when (theefe is past
thee, it is to be killed, if it be found, and it made as an im-
partial belee. So that if any be found to kill it, before the
lawfull manner of killing befall, it is unlawful for any
wise, or for the theefe to be eaten. And so after it
is stolen, it shall not be sold, nor given to dogges, nor to
swine, &c. *Maimony*, treat. of Forbidden
meats, chap. 8. Sect. 22. *Innocent* unpunished:
as verse 19.

Verf. 29. *in time past* Hebr. from yesterday, and
the third day, 30 in verse 16. *to his owner* and
that before the Magistrate; as the Hebrew Doctors
say, there is no satisfaction but before the owner, and
before the Syndrich (or Court). *Maimony*, treat. of
Damages, chap. 6. Sect. 22.

Verf. 30. *of his soule* that is, of his life. But how
much? For servants the summe is set, verse 32. for
others, as the Iudges shall value the summe. And the
ransome is to be given unto the heires of him that is slain.
Maimony, in Damages, chap. 11. Sect. 1. 2.

Verf. 31. *of him* the Chaldee addeth a sonne of
Israel, or a daughter of Israel.

Verf. 32. *thine shekels* or, *billings* in Greeke
denoteth: see the notes on Genes. 20. 16. This
price is here set for both for meit and maid-servants,
and as the Iewes explaine it, both for great and small,
whether the servants were worth an hundred pounds, or
not worth one, &c. *Maimony* ibid. This thirty she-
kels was the goodly price, that our Lord Christ was
valued at, of the vile Iewes, Zacharie 11. 12. 13.
Matthew 26. 15.

Verf. 33. *or any other beast, cattell, or
swine, &c.* the ox and the asse is named but for an instance.
But *possess* (of instruments) that fall into a pit, and are
broken, the owner of the pit is not bound to pay for them.
The Law is, *If an ox fall, hee saith not if a man: or an
ass, hee saith not if a vessel.* Although an ox with his
instruments fall in, and the ox die, and the instruments
be broken: the owner of the pit is bound to pay for the
beast, but not for the instruments. *Maimony*, treat. of
Damages, chap. 12. Sect. 1. and chap. 13. Sect. 1.
The Law is, *die there; as the words fol-
lowing manifest.* Therefore the Hebrew canons
set downe a quantitie, how much is enough to
kill it, if the pit or ditch be ten hand breadths, (that
is, two cubits and a halfe) deep. *If it be any less,
the owner of any beast fall in, he would die, the owner
of the pit (they say) is not bound to pay for it.*
Maimony in the same booke, chap. 12. Sect. 16.

Verf. 34. *for master*: that is, the doer
or occasioner of the doing thereof; in whom the
fault lieth.

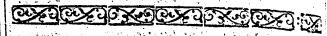
Verf. 35. *ox of any other beast of his*: as he
before is named to be his neighbour's ox. This the
Hebrew Doctors have thus rendered, *If any sacrifice
be put in the field, and any ox or ass be found in
it, and he be not of his own house, he shall be
killed by the Law, for hee is not his neighbour's
ox.* *Maimony*, in Damages, chap. 8.
Verf. 36. *the Chaldee paraphrast*
saith, *the Chaldee*.

of wine-press. Of the manner of bringing these fruits, see more in the annotations on Deut. 26. *not delay* or, *not fail*, to bring and offer the same. see Deut. 26. 1. 2. &c. *Delaying*, is often used for *deferring a thing unto the last*, and so consequently, for failing and *neglecting* it. Deuteronom. 7. 10. and 23. 21. Habakkuk 2. 3. though it also may imply a *deferring* longer than the due time. By this obligation of the first fruits they acknowledged their thankfulness to God, whose tenants they were in the land, Deuteronomie 26. 9. 10. Leviticus 25. 23. and the whole increase was hereby sanctified unto them, Rom. 11. 16. Also the first fruits figured Gods Church, separated and sanctified unto him, from the rest of the world, Jer. 2. 3. James 1. 18. Rev. 14. 4. *give unto me* by redeeming it for five shekels of silver, & giving them to the Lords priest, Num. 18. 15. 16. Ex. 13. 13.

Veril. 30. and *with thy sheep* under which name, the goat also is comprehended, for the Hebrew impleth both, Levit. 1. 10. The Greeke here addeth the word *And*, understood in the Hebrew; which sometime the holy Text supplieth; as, *by each man, by all thy people*, 1 King. 8. 38. that is, and *by all thy people*, 2 Chronicles. 6. 29. *So fight not with small, with great*, 2 Chro. 18. 30. that is, *with small or with great*, 1 King. 22. 31. *the eighth day* and from that day forward, it was acceptable, both for first fruits, & for other sacrifices, Levit. 22. 27. And before the eighth day, the Hebr. Doctors say, it was not lawful to kill and eat any young beast, nor for common food. *Maimony*, treat. of *Forbidden Meats*, chap. 4. Sect. 4. The reason hereof was, that in this time, the *Sabbath day passed over it*, for there is no feast without a Sabbath, saith R. Menachem upon this place. See the notes on Gen. 17. 12.

Veril. 31. *men of holiness* or, as the Greeke and Chaldee translate, *holy men*: that is, separated from other men, as by inward vertue, so by outward abstinence from uncleane meats; (of which some here follow) So Deuteronomie 14. 21. Levit. 11. 4. 45. *not eat*: This was a legall rite and figure of sanctification: and if any had unware eaten of flesh torne, he was to wash his clothes, and bathe himself in water, and be uncleane untill the evening, otherwise he should *bear his iniquity*, Levit. 17. 15. 16. *torne in the field* that is, *torne by wilde beasts in the field*, as the Gr. and Chaldee versions doe explaine. The like is for beasts that dye alone, Levit. 17. 15. Or this the Hebrewes say, *The torne thing spoken of in the Law, is that which is torne by the wilde beasts of the wood, as Lions, Leopard, and the like. And so the fowls which is torne by ravenous fowles, as Eagle or the like. Though it be a torne thing which is not dead, it is forbidden: as if a Wolfe take a Kid by the leg, and some man followeth him, and takes it out of his mouth; it is forbidden (to be eaten) because it is torne. Although he first slay it before it die, yet it is forbidden as a torne thing, because it cannot true after that wound upon it. The Law forbiddeth that which is inclining to die, by reason of any hurt, though it be not yet dead, and it is also when dying. Neither putteth in any difference, whether the torne be by beast or it fall from the top of an bone, and the bone be broken, or it be not stee through the bone*

with an arrow, or any the like, when it is inclining to die, it is as a torne thing; whether the occasion be by the hand of flesh and blood, or by the hand of (God of) heaven. Likewise bee that cutteth flesh off from any living cleane beast: that is torne flesh, and who so eateth of it is beaten, as for eating torne flesh. Maimony, in Forbidden meats, chap. 4. Sect. 6. &c.



CHAP. XXIII.

1. *Of vaine report and false witness.* 2. *Of following a multitude.* 3. 4. *Of justice.* 5. *Of charity to our enemies.* 8. *Of bribes.* 9. *Of oppression.* 10. *Of the seventh yeere, the yeere of rest.* 12. *Of the Sabbath day.* 13. *Of not mentioning the names of other gods.* 14. *Of the three feasts in the yeere.* 18. *Of sacrificing with leaven.* 20. *An Angell is promised to go before them, with a blessing if they obey him.* 23. *Of casting out the heathens and their Idolatry.* 25. *Of blessings to them that serve him.* 28. *Of horns that should drive out their enemies.* 31. *The bounds of Israels land.* 32. *No covenant might be made with the heathens or their Gods.*

THOU shalt not take up a vaine report: put not thy hand with the wicked, to be an unrighteous witness. Thou shalt not be after many, to evil things: neither shalt thou answer in a controversy, to decline after many, to wrest (judgement). And a poore man shalt thou not countenance in his controversy. When thou shalt meet thine enemies ox or his asse going astray, thou shalt returning returne it unto him. When thou shalt see thine haters allie lying under his burden, and wouldst for to beare to help him up, thou shalt helping helpe up with him. Thou shalt not wrest the judgement of thy poore in his controversy. From a word of falsehood thou shalt be farre: and the innocent and just slay thou not; for I will not justifie the wicked. And gift thou shalt take none; for the gift will blinde the open-eyed, and will pervert the words of the just. And thou shalt not oppress a stranger: for yee know the soule of a stranger, because yee were strangers in the land of Egypt. And six yeeres thou shalt low thy land, and shalt gather in the revenue thereof. But the seventh thou shalt let it rest, and let it lie still, that the poore of thy people may eat, and what they leave, the beast of the field shall eat. So shalt thou doe to thy vineyard, and to thy olive-ward. Sixe daies thou shalt doe thy workes, and in the seventh day thou shalt cease, that thine ox and thine asse may rest, and the sonne of thy bond woman, and the stranger may be refreshed. And in all that

I have said unto you, yee shall be watic: and the name of other gods yee shall not mention; it shall not be heard out of thy mouth. Three times thou shalt keepe a feast unto me in the yeere. The feast of unleavened cakes shalt thou keepe: seven daies shalt thou eat unleavened cakes, as I have commanded thee, at the appointed time of the moneth of Abib, for in it thou camst out from Egypt: and they shall not appeare before me empty. And the feast of harvest, of the first-fruits of thy labours, which thou shalt sow in the field: and the feast of ingathering, in the going out of the yeere, when thou gatherest in thy labours out of the field. Three times in the yeere every male of thee shall appeare before the face of the Lord Iehovah. Thou shalt not sacrifice the blood of my sacrifice with leavened bread, neither shall the fat of my feast remaine untill the morning. The first of the first-fruits of thy land thou shalt bring into the house of Iehovah thy God. Thou shalt not seeth a kid in his mothers milke. Behold, I doe send an Angell before thee, to keepe thee in thy way, and to bring thee unto the place which I have prepared. Beware thou because of him, and obey his voice; provoke him not: for hee will not pardon your trespasses, for my name is in him. But if obeying thou shalt obey his voice, and doe all that I shall speak, then I will bee enemy unto thine enemies, and I will distress thy distressers. For my Angell shall goe before thee, and shall bring thee in unto the Amorite, and the Chethite, and the Pherizite, and the Canaanite, the Evite and the Iebusite: and I will cut them off. Thou shalt not bow thy selfe downe to their gods, nor serve them, nor doe according to their works: but destroying thou shalt destroy them, and breaking shalt breake downe their pillars. And yee shall serve Iehovah your God, and hee will blesse thy bread, and thy water: and I will take away sickness from the midst of thee. There shall not be any casting their young, or barren in thy land: the number of thy dayes I will fulfill. My terror I will send before thee, and will dismay every people among whom thou shalt come, and will give all thy enemies (to turne) the necke unto thee. And I will send horns before thee: and they shall drive out the Evite, the Canaanite, and the Chethite, from before thee. I will not drive them out from before thee in one yeere, lest the land bee desolate, and the beast of the field multiply against thee. By little and lit-

tle I will drive them out from before thee, untill thou shalt fructifie, and inherit the land. And I will let thy bound, from the red sea even unto the sea of the Philistines, and from the wilderness unto the river: for I will give into your hand the inhabitants of the land, and thou shalt drive them out from before thee. Thou shalt not strike a covenant with them, or with their gods. They shall not dwell in thy land, lest they make thee sinne against mee: if thou shalt serve their gods, surely it will be a snare unto thee.

Annotations.

Not take up [that is, neither receive (as the Greek and Chaldee translate) it of others, nor speake of it unto others: as taking up, in Exod. 20. 7. is for speaking or using any way. Both these are unlawful, 1 Sam. 24. 10. Levit. 19. 16. a vaine report] or, a false rumour: Hebrew, an hearing of vanitie; which the Greeke translate, vaine bearing. Vanitie and falsity are used one for another, as is shewed on Ex. d. 20. 16. and the Chaldee here expoundeth it; *falsehood. Hearing* (or *hearsay*) is used for report, tale, or rumour; whether in matters of religion, as Ely 53. 1. Rom. 10. 16. or in civil affaires, 1 Sam. 2. 24. 1 King. 2. 28. 2 Chro. 9. 6. And that which one Euangelist calleth *Accoe, Hearing*, Mar. 1. 28. another nameth *Echos, fame or rumour*, Luke 4. 37. put not thy hand [the Greeke translate] consent not. *unrighteous* [to the Greeke all] is, the Chaldee saith, a false witness: the Heb. phrase is, a witness of unrighteousness, (or, of cruel wrong.) Of such David complained, Psalm. 35. 11. and the Law appointeth such punishment for them, as they intend against their neighbour, Deuteronom. 19. 16. 19.

Veril. 2. *after many* or, *after the great men*, that is, to follow and consent unto them in evil: is the Gr. saith, *with many*. So in the sentence following, *answer that is, speake in a cause, (or plea)* The Chaldee paraphraseth, *neither shalt thou refrain from teaching that which thou seest (meet) in judgement, to wrest* or, *to pervert*, namely, judgement (as the Greeke addeth, and) as is expressed in v. 6. The Chaldee saith, *after the many, accomplish the judgement*. So other Hebrewes expound it, saying, *When the Judges are divided, some of them saying Guiltlesse, others saying Guiltie; they goe after the most part.* So as it be in money matters, and other cases of prohibition and permission, of pronouncing unclean or cleane, and the like. But in cases of life and death, if they be divided, and the most part cleere a man, hee is cleered; and if the most condemne him, hee is not killed, unlesse they that condemne him bee more than they that cleere him by two men. *Maimony in Sanhedrin, chap. 8. sect. 1.*

Veril. 3. *not countenance* or, *not honor*, which the Greeke and Chaldee translate, *not pity in judgement.* The

The like is spoken of the rich, in Leviticus 19: 15. *Thou shalt not commit the face of the great man. It reached to doeright in all cases, without respect of person or rich.*

Ver. 4. *And to any other beast, or garment, or lost thing, as Moses after explained, Deut. 22: 1, 2, 3. God hereby teaching every man, not to look on his own things only, but also on the things of other men, Phil. 2. 4. and to love and do good unto his enemy, Luke 6. 27.*

returning restore that is, in any case return and restore him: if the owner be not neere, or not knowne, it is to bee kept till inquirie be made after it, Deut. 22: 2. Also the Hebrew Doctors say, *Who so findeth a lost thing, which he is bound to restore, he is bound to cry the same, and to make it knowne, and say, Who so hath lost such a kind of thing, let him come and give the signes of it, and he shall receive it, &c. Maimony, in treat. of Robbery, and of loss, ch. 2. sect. 1.*

Ver. 5. *his burden*, or false by any other occasion and this Law concerneth all other beasts, as well as the Ass: see Deut. 22: 4. *and wouldst forbear to helpe him up*, or, *then thou shalt cease from forsaking him*, that is, that cease and leave off all ill will, and looke that thou forsake him not. The Greeke translaterh, *thou shalt not passe by the same.*

helping helpe up that is, in any wise helpe up. Or, *thou shalt leaving leave* (thy owne businesse to be) with him. But the former translation seemeth most fit: for so the Greeke version saith, *thou shalt not passe by the same, but shalt raise up the same together with him.* And so Moses repeating this Law explaineth it, in Deut. 22: 4. *thou shalt raise up with him.* Likewise this Hebrew word *Alab*, which commonly signifieth to *leave*, or *for sake*, hath (as some other words) a contrary signification: to *fortifie*, *repaire*, or *helpe up* with a thing, as Nehem. 3. 8. and 4. 2. The Chaldee joyneth both senses thus; *leaving thou shalt leave that which is in thy heart against him, and shalt helpe up with him.*

Ver. 6. *of thy poore* that is, thy poore neighbor: implying also the stranger, the fatherlesse and the widow: whose judgement they that wrest (or turne aside) are cursed, Deut. 27: 19.

Ver. 7. *word of falshood* that is, *false word*, or *false matter*. The Chaldee faith, *idle words*: the Greeke every unjust word. From hence the Jewes have a rule: *A Judge that knoweth of his fellow, that he is a violent extortioner, or a wicked man, it is unlawful to be joyned in society with him, as it is written, FROM A WORD OF FALSHOOD THOU SHALT BE FARRE. And so they in Jerusalem that had a cleere conscience were wont to doe: they late not in judgements, until they knew with whom they should sit, nor sealed any writing until they knew who should faith is with them, &c. Maimony in Sanhedr. c. 22. sect. 10. not justifieth but will condemn the wicked, though he be the ludge himselfe. See Rom. 2. 1. 2. 3. So, not to hold guiltlesse, Exod. 20. 7. meaneeth, to damne and punish as guiltie. This which is spoken of God: is also an example for us: therefore the Greeke changeth the person, and saith; *and thou shalt not justify the wicked for gifts sake.**

Ver. 8. *gift* or bribe; for *five* shall consume the T a-

bernacles of bribery, Job 15: 34. And the Jew Doctors explaine it thus: *Thou shalt take no gift, and need not say, for to pervert judgement: but although it be to acquit the innocent, or to condemn the guilty, it is unlawful, and a transgression: for loe it is a general rule. Cursed is he that taketh a gift. And he is bound to restore againe the gift, &c. And whatsoever ludge taketh his reward for judging, his judgement is false. Maimony in Sanhedr. ch. 23. sect. 1. take none* neither give any, Act. 24: 27. So also the Hebrew Doctors teach from that Law, *Thou shalt not put a stumbling blocke before the blind, Levit. 19: 14. Moreover they say, Whatsoever ludge giveth a bribe, to get an office, it is unlawful to stand before him (in judgement.) And our wisemen have commanded to let him at nought, and to despise him. Maimony in Sanhedr. ch. 3. S. 9. open eye* the Greeke translaterh, the eyes of those that see: and the Chaldee, the eyes of the wise; whose words Moses also useth, in Deut. 16: 19. And Solomon fairly, a gift destroyeth the heart, Eccle. 7: 7. but he that taketh gifts shall live, Prov. 15: 27. will pervert example in Samuels sonnes, who took bribe, and perverted judgement, 1 Sam. 8: 3. For a gift, whithersoever it turneth, it prospereth, Prov. 17: 8. and every man is a friend to him that giveth gifts, Prov. 19: 6. Such therefore as receive them are counted wicked and companions of thieves, Proverbs 17: 23. Eccl. 1. 23.

Ver. 9. *the soule* that is, the affection or heart: See the like precept in Exod. 22: 21. Deut. 10: 19.

Ver. 10. *thy land* the land of Canaan, which God would give to Israel, Levit. 25: 2. Neither did the Jewes hold themselves bound to keepe this Law in other countries, & Maimony treat. of Intermision and Jubilee, ch. 4. S. 5.

Ver. 11. *the seventh* every seventh yeere: which was to bee a Sabbath yeere; as every seventh day was a Sabbath day: therefore repeating this Law, he calleth it a Sabbath of sabbaths (or of rest) to thy land, a Sabbath to Iehovah, Levit. 25: 4. As the Sabbath day signified that they themselves were the Lords, and therefore they ceased from their owne works, to doe the Lords: so the Sabbath yeere was to signifie, that both they and their land was the Lords, Levit. 25: 23. let it rest, or intermit it, let it be free from manuring: as the Greeke translaterh, *make a remission*. They might neither sow their fields, nor prune their vineyards, nor respect the corne, nor gather the vintage, &c. Lev. 25: 4, 5. The Hebrew canons explaine it thus: that they might neither dig nor plough the ground, nor gather out the stones, nor dung it, neither graffe nor plant any trees, save such as bare no fruit: nor cutt the knots of trees, nor bruse off the leaves, or without boughes, nor bundle up the branches, nor make a stile to kill the wormes, nor any the like thing pertaining to husbandry. Maimony, treat. of the Intermision and Jubilee, ch. 1. If any said, What shall wee eat the seventh yeere? bebold, wee may not sowe nor gather in our revenue. The Lord permitted, I will commend my blessing upon you in the sixth yeere, and it shall rest for thy fruit for three yeeres, Levit. 25: 20, 21. God would by this Sabbath yeere, call his people from world-

would be free, to depend upon his providence in faith, Mat. 23: 1. Cor. 7: 29, 30. 34. 35. and to exercise themselves in holy things, as the learning of the Law, which they were to be bound in the seventh yeere, the people, Deuter. 31: 10, 11, 12. Neither should they should not pollute his land by their owne unlawfull works, but walke holily upon it: otherwise, the land should spue them out, and enjoy her Sabbaths, when it lay desolate and void of such evil inhabitants, Levit. 18: 24, 25, 28. and 26: 34, 35, 41. 2 Chron. 36: 21. that the poore, or, and the poore of thy people shall eat: to wit, as well as the owners and their servants, Lev. 25: 6. may eat) to wit, that which groweth of it owne accord in the seventh yeere, Levit. 25: 5, 6. By the Hebrew records, it is shewed, that *Whosoever locked up his vineyard, or bedged in his field in the seventh yeere, brake the commandments.* Likewise if he gathered any of his fruits into his house: but he was to let all the common, and every mans be and equal in every place. *Hee might bring into his house a little, after the manner of those that brought in common goods.* Moreover, concerning the fruits of the seventh yeere, *Whatsoever was properly mans meate, as wheat, figs, grapes, and the like, they might not make of them medicines, plasters, &c. Though for mans use, because it is said, T O V O F O R M E A T, (Lev. 25: 6.) and not for medicine. Neither might they make merchandise of the fruits of the seventh yeere; but if they would sell a little thereof they might, and buy other meates with the price; and both the fruits which were sold, and the price were holy. And they might not be sold by measure, by weight, or by tale, (lest they should seeme to make merchandise of the fruits of the seventh yeere,) but as other things that were free and common. Maimony, in the foresaid treatise, ch. 4. sect. 24. and ch. 5. Sect. 11. and ch. 6. Sect. 1, 2. they leave] as not being mans meate, it should be common for beasts, birds, &c. Therefore they might not burne the straw or stubble of the seventh yeere, for that it was meate for the beasts to eat, saith Maimony in the same place, ch. 5. S. 19. olive yard] or olive tree. And consequently all other trees, and fruits of like use. This holy yeere of rest figured the rest which the Church should enjoy under Christ in her sanctification, and communion of heavenly blessings: and so had an end in him with other rudiments of the Law, Eys. 61: 2. Coloss. 2: 16, 17. Galat. 4: 10, 11. Heb. 4: 9, 11.*

Ver. 12. *cease* or rest, or keepe Sabbath: see Exodus 20: 8. &c. *refrained* or, *take breath*: the Chaldee expoundeth it, *may rest*. See the Jewes canons for thele, on Exod. 20: 10.

Ver. 13. *shall be wate* or take heed to your selves that ye transgresse not. other gods] the Chaldee calleth them, *idols of the people*. So in Zacha. 13: 2. God faith he will cutt off the names of the idols out of the land, and in Hosea 2: 17. that hee will take away the names of Baalim out of their mouths; and David would not take up the names of such upon his lips, Psal. 16: 4. and so the Israelites practised, in changing the names of idolatrous places; Numb. 32: 38. See also Iosiah 23: 7. By the Hebrew canons it was decreed from this Law; *Who so maketh a vow*

in the name of an idol, or that sweareth by it, is to bee beaten, whether he sweareth thereby for himselfe, or for another. And it is forbidden to make an infidel swear by his God; or to mention the name thereof, though not by way of oath. Maimony, treat. of Idolatry, ch. 5. S. 10. out of Ior, upon thy mouth, or, but the Greeke translaterh it, out of.

Ver. 14. *times*] Hebrew: meaning three journeyes which they should goe on foot every yeere, to the place of Gods publique worship. The Greeke and Chaldee translaterh it, *times*.

Ver. 15. *Abib* which we call *March*; the Gr. the month of new fruits: the first month unto Israel, because of their coming out of Egypt therein. This first feast was adjoyned to the Passover: offer, with the rites and signification, (see the notes on Exodus 12. and 13. and Numbers 28. 27. 18. &c.) It was for a continual remembrance of their coming out of Egypt, Deut. 16: 3. and an expectation of their better redemption and sanctification by Christ which was to come: in whom we spiritually keepe this feast, 1 Cor. 5: 7, 8. they shall not appeare] that is, the males of Israel, ver. 17. Deut. 16: 16. The Greeke translaterh it as before, *thou shalt not*; the Chaldee, *thou shalt not appeare empty*; that is, without some gift or oblation to the Lord; as 1 Sam. 6: 3. Deut. 15: 13, 14. The Hebrew Doctors observe, that there were three things commanded unto Israel at every of the three feasts; namely, *Appearing*, as it is said, *All thy males shall appeare*, Exod. 23: 17. *And Feasting*, as it is said, *Thou shalt keepe a feast unto the Lord thy God*, Deut. 16: 15. *And Rejoycing*, as it is said, *Thou shalt rejoyce in thy feast*, Deuteronomy, 16: 14. The appearing (spoken of in the Law, is, that his face should be seen in the Court (of the Sanctuary) in the first Good day of the feast. And hee must bring with him a burnt-offering, either of fowle, or of beast: and who so commeth into the court in the first day, and bringeth not a burnt-offering, doth not only omit a thing commanded, but transgresseth also a prohibition: as it is said, *They shall not appeare before mee empty*, Exod. 23: 15. The Feast spoken of in the Law, is, that hee offer Peace-offerings in the first good day of the Feast, when hee commeth to appeare: and as it is knowning, that no peace-offerings are brought, but of beasts. And the Rejoycing spoken of at the Feasts, is, that hee offer Peace-offerings more than the peace-offerings of the Feast: and these are called the Peace-offerings of the rejoycing of the Feast; as it is said, *Thou shalt stay Peace-offerings, and shalt eat there, and rejoyce before the Lord thy God*, Deuteronomy 27: 7. Who so commeth into the Court in the other days of the Feast, is not bound to bring a burnt-offering in his hand, every time that he assembleth: for that which is said, *They shall not appeare before mee empty*, is not but for the root (or beginning) of the Feast only, which is the first day, or in recompence for the first. But if he bring every time that hee commeth, they receive it of him, and offer it in the name of a burnt-offering for Appearing: for this appearing hath no timed measure. Maimony in Chagigah, Chap. 1. Sect. 1. and Chap. 5. Sect. 6. See more in the annotations on Deut. 16.

Ver. 16. *of harvest* called also, the feast of weeks, (or, of everts.) Exodus 34: 22. because it was seven weeks

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which is after the former feast, upon the fiftieth day following, called thereupon Pentecost, Levit. 23. 15. Deuteronomy 16. 9. Acts 2. 1. First fruits, whereof is sign of homage and thankfulness. So God the man was to bring a tribute, of a free offering of wheat, and give unto the Lord as he had blessed him, Deut. 16. 2. At the time of this feast the Lord had also been given at mount Sinai, Exodus 19. and at the same feast Christ gave the Holy Law and Spirit in Jerusalem, Acts 2. of ingathering [to wit, of the fruits of the land. This feast was at the revelation (or end) of the year. Exodus 34. 22; namely, in the seventh month, (which we call September; the Hebrews called it Ethanim, (1 King. 8. 2) in the fifteenth day of this seventh month it began, and lasted seven days; and was called also the feast of Boobes (or of Zacheriaes) Levit. 23. 34. Deuteronomy 16. 13. 16. See the annotations there.

Ver. 17. every male [to wit, which were freemen, perfect males, and in health, able to goe unto the place of public worship; which in the ages following was only at Jerusalem, Deuter. 17. 5. 6. and 10. 6. 1 King. 14. 21. The Levies explain in thus: Women and servants are not bound to appear: but all men are bound except the deaf, and the dumb, and the fool, and the little child, and the blind, and the lame, and the defiled, and the unclean, and the old man, and the sick, and the tender and weak, which are not able to goe up on their feet. All these Levies are discharged, but all other men are bound to appear. Such as were of neither sex, and that are of both sexes, male and female, are also discharged, and likewise they that are partly bond and partly free men. Every child that can hold his father by the hand, and goe up from Jerusalem (gates) to the mount of the Temple, his father is bound to cause him to goe up and appear with him, that he may catechize (or traine him up) in the Commandments. Maimony in Chagigah, Chap. 2. Section 1. 3. In repeating this Law God annexeth a promise, for the safety of the land from enemies, Exodus 3. 1. 2. 3. 24. that promise the Greeke version interteth also here. the Lord Iehovah the Hebrew Adon, which we English Lord, properly signifies a Base, strong, or stout, as is noted on Gen. 1. 5. 2. the Chaldee translatheth it, Lord (or Master) of the world. The other name Iehovah, denoteth Gods Essence or Being, whereof see Gen. 2. 4. The Greeke here translatheth, the Lord thy God.

Ver. 18. sacrifice [not stay for sacrifice; as in repeating this Law is said, Exodus 34. 25. of my sacrifice, that is, of my Passover; as the Chaldee translatheth it, and Moses in Exodus 34. 25. sheweth the Passover to be meant: with leavened bread] that is, having any leavened bread in thy house, or power, but shalt purge out the leaven before as was commanded, Exodus 12. 15 &c. See the annotations there. Whether it be he that sleight, or he that sprinkles the blood, or he that burneth the fat: if any leaven be in the power of any of these, or in the power of any of the company that eateth the Passover, in the house of the offering of, he transgresseth; as Maimony sheweth in the end of the Passover, Chap. 1. Section 3. the fat of which the Chaldee expoundeth, of the sac-

crifice of the flesh; and for this, in Exodus 34. 25. is written, the sacrifice of the flesh of the Passover. Compare this with the Law forgiven, in Exodus 12. 10. The fat of the Passover, as of other sacrifices, was the Lords, to be burnt upon his Altar; see Levit. 3. 14. 15. 16. 2 Chron. 35. 12. 13. 14. this might not be left unburnt till the morning; for so it became polluted, remaining to be left all night.

Ver. 19. The first [or, I be first fruits, the beginning; see the notes on Exodus 22. 29. where first things paid first-fruits. thy land] so this concerned only the land of Israel, and such as were owners of land there. Whereupon the Hebrew Doctors say, He that buyeth a tree in his neighbors field, be bringeth not the first-fruits, because the ground is not his own: but he that buyeth trees and ground, bringeth the first-fruits thereof. And so the like, Maimony treat, of First-fruits, Chap. 2. Section 13. the house of the tabernacle, (for that was called the house) 1 Chron. 9. 23. or the Temple. The rites and words to be used in the bringing of them are shewed in Deuteronomy 26. 1. 2. 11. But in this Law the Levies have a canon: He that separateth his first-fruits, (for the Lord), and they are, who lost, or stolen, or polluted, be is bound to separate in their stead, for it is said, Thou shalt bring (them) INTO THE HOUSE OF IEHOVAH THY GOD; to teach that he is bound for other due them, till he bring them to the mount of the house of God. Maimony in First-fruits, Chap. 2. Section 20. see also a kid, &c. This law is twice after repeated in the same words, Exodus 34. 26. Deuteronomy 14. 22. For a kid, the Greeke translatheth generally, a lamb. The Chaldee paraphrast omitteth the name of a kid, and more generally translatheth, Thou shalt eat flesh with milk. So the Jerusalem Targum on Exodus 34. 26. expoundeth it; My people think of Israel, it is not lawful for you either to seeth without flesh and milke mixed together. This sense the Talmudists follow, gathering, if it be unlawful to seeth them together, much more to eat them. And understand it of the flesh and milke of all cleane beasts.

Flesh with milke, it is unlawfull to seeth it, and unlawfull to eat it by the Law: it is unlawfull also to mixe greise of it, but it is to be buried. Who so buyeth together them two together, offendeth; as it is written, Thou shalt not seeth a kid in his mothers milke. So he that eateth ought of both two, of flesh and milke, or greise together, offendeth; though he buye it not, &c. Maimony treat, of Forbidden meats, Chap. 9. Section 1. Others understand it of, seething it while it is very young, as in the mothers milke, that is, untill it be seven dayes old; according to the law before, in Exodus 22. 30. and after, Levit. 22. 27. But the phrase may also imply, during the time that it sucketh the mothers milke, as a milke lambe, 1 Sam. 7. 9. is a sucking lambe. The intentment of this law, (seemeth to be either against cruelty, according to another prohibition of taking the damme with the young, Deut. 22. 6. 7. or against mixtures of meats; as elsewhere God forbiddeth mixtures in garments, in sowing of fields, and the like Levit. 19. 19.)

Ver. 20. an Angel [this is Christ, whom the natives

reclites are said to have tempted in the wilderness 1 Cor. 10. 9. See the notes on Exodus 14. 19. R. Menachem upon this place, teacheth from ancient Rabbins, that the word (I send) significeth the promise of miracles, and this Angel is the Angel the Redeemer, (Gen 48. 16.) Also, The holy blessed God send unto Me [see, He that did keepe the Father, (viz. Abraham, Isaac and Jakob.) shall keepe the children, before thee] or, before thy face, as the Greeke translatheth, the place the land (saith the Greeke) which I have prepared for thee. A figure of that which Christ is gone to prepare a place for us, John 14. 2.

Ver. 21. because of him [or, of his face, or presence. The Greeke translatheth, take heed unto him. provoke] or, shall not against him: the Greeke translatheth, disobey him not. The Hebrew Doctors make the reason of the charge to be this, because his voice is the voice of the living God: R. Menachem, on Exodus 23. in him] or, in the midst of him. Christ is the brightness of the glorie, and the expresse Image of Gods Person, Heb. 1. 3. and God was in him, 2 Cor. 5. 19. and he in the Father, John 10. 38. and his name is Iehovah our Justice, Jer. 23. 6. The Chaldee translatheth, his word is (that is, hee speaketh) in my name, And Gods Name, may imply his Law or doctrine to be in him: for so the Law of Christ (Eia. 4. 4.) is expounded his Name, Matt. 12. 21.

Ver. 23. before thee [as a leader of thee, saith the Greeke version. And here the Hebrew Malachi, My Angel, (some of the Rabbins say, is Michael, by transposition of letters. the Amorite] that is, the land of the Amorites, &c. See Gen. 15. 18. 27.

Ver. 24. gods [called in the Chaldee, idols. their works] that is, the works of the Heathen peoples. This Law is explained in Levit. 18. 3. pillars, or standing images, statues. Under these all other monuments of idolatry are comprehended; as Deuter. 12. 3. Of this the Hebrew canons say, Wee are commanded to destroy idolatry, and the services thereof, and whatsoever is made for the same. Deuteronomy 12. And in the land of Israel we are commanded to persecute it untill it be destroyed out of all our land: but without the land wee are not commanded to persecute it: but every place which wee shall subdue, we are to destroy all the idolatry that is therein. Maimony in Misfat, treat. of Idolatry, c. 7. s. 1.

Ver. 25. thy bread, &c. [hereby the courtier fare may be meant, which by Gods blessing nourisheth, asin Daniel 1. 12. 15. Or, these are named for all food, as the Chaldee translatheth it, thy meat and thy drink: and the Greeke addeth, thy bread, and thy wine; and thy meat. sickness] in Chaldee, evil sicknesses. Compare Exodus 13. 26. Deut. 7. 15.

Ver. 26. casting [or, mis-carrying] the Greeke translatheth, without seed. See a like promise in Deut. 24. thy dayes] which by the course of nature thou shouldst live. So Iob dyed being old and full of dayes, Job 42. 17. whereas the wicked live not our halfe their dayes, Psal. 55. 24.

Ver. 27. thy dayes] with tumult and trouble; as God did before in Exodus 14. 24. So in Deut. 7. 23. Iob. 10. 10. The Greeke translatheth, I will afflict

all nations. shall come] to warre against them: as the Chaldee addeth, to turne] this is added by the Chaldee for explanation. And by turning the necke (or backe) is meant their fight; as the Greeke translatheth, I will give (that is, make them fugitives. So David praised God that had given him the neck of his enemies: that is, made them flee, Psal. 18. 41.

Ver. 28. hornets] Hebr. the hornets, a kinde of great waspe, which stingeth venomously, threatened against the Canaanites here, and in Deuter. 7. 20: and shewed to be accomplished in Ios. 24. 12. These signified the stinging terrors wherewith God striketh the hearts of his enemies. the Evites] that is, the whole nation of them, as the Greeke saith, the Amorites, and the Evites, &c. These were the posterity of Canaan, of whom see Genesis, 10. 6. 7.

V. 30. fruit life] that is, be increased or growne. Ver. 31. the river] which the Greeke explaineth, the great river Euphrates: and Moises elsewhere to name it, Deuter. 11. 24. Gen. 15. 18. See these bounds in Numb. 34. the accomplishment of this promise in part, fulfilled in Solomon's time, 1 Kin. 4. 21. thou shalt drive] the Greeke translatheth, I will drive.

Ver. 32. with them] the inhabitants of the land, Exodus 34. 12. 15. Deuter. 7. 1. 2 &c. gods] in Chaldee, idols.

Ver. 33. if thou shalt] or, it may be translated, for thou shalt serve, as came to passe, Iudg. 1. 2. 17. 29. and 2. 1. 2. 3. 12 &c. The Greeke translatheth, for if thou shalt [serve thy gods: the Chaldee, and thou shalt not serve their idols. surely] or, for it will be a snare; that is, a cause of thy fall and ruine: as standall unto thee. See this fulfilled, Iudg. 2. Psal. 106. 34. 35. 26. Numb. 25. 1. 2. Compare also Deut. 7. 16. 25. A snare, is used to signify the deceit whereby men fall into snare, Deut. 12. 30. Ier. 5. 36. Prov. 13. 14. 27. and of the destruction that followeth thereupon, Prov. 12. 13. Esay 8. 19. and 28. 13. Eccles. 9. 12.

CHAP. XXIII.

1. Moises is called up into the mountaine. 3. The people promise obedience. 4. Moises buildeth an Altar, and erects pillars. 6. Hee sprinkles the blood of the covenant. 9. Moises and the Elders of Israel see God. 12. Moises is to goe up the mount, for the Tables. 14. Aaron and Hur have the charge of the people. 16. The glory of the Lord on mount Sinai, like devouring fire. 18. Moises in the cloud and mountaine, forrie daies and forrie nights.

AND he said unto Moises, Come up unto Iehovah; thou and Aaron, Nadab & Abihu, and seventy of the Elders of Israel: and bow down thy selves afarre off. And Moises himselfe alone shall come neere unto Iehovah; but they shall not come

come neere: and the people they shall not
come up with him. And Moses came and
told the people all the words of Iehovah,
and all the judgments: and all the people
answered with one voice, and said: All the
words which Iehovah hath spoken, we will
doe. And Moses wrote all the words of Ie-
hovah, and rose up early in the morning,
and builded an altar under the mount,
and twelve pillars, according to the twelve tribes
of Israel. And he sent the young men of the
sons of Israel: and they offered burnt offer-
ings, and sacrificed sacrifices of peace-offe-
rings, of bullocks, unto Iehovah. And Mo-
ses tooke halfe of the blood, and putt it
in basons, and halfe of the blood hee sprinkled
on the altar. And he tooke the book of the
covenant, & read in the eares of the people:
and they said, All that Iehovah hath spoken,
we will doe, and obey. And Moses tooke
the blood, and sprinkled on the people; and
said, Behold the blood of the covenant weh
Iehovah hath striken with you, concerning
all these words. Then went up Moses and
Aaron, Nadab and Abihu, and leventy of the
Elders of Israel. And they saw the God of
Israel: and there was under his feet as it were
a worke of Saphire bricke, and as the body
of the heavens for cleernesse. And upon the
Nobles of the sons of Israel hee laid not his
hand: and they saw God, & did eat & drink.
And Iehovah said unto Moses, Come up to
me into the mount, and bee there, and I will
give thee tables of stone, & a law, and com-
mandement, which I have written, to teach
them. And Moses rose up, and his Minister
Ioshua: and Moses went up into the moun-
taine of God. And he said unto the Elders,
Sit ye here for us, untill we returne unto
you: and behold, Aaron and Hur are with
you: who so hath matters so doe, let him
come neere unto them. And Moses went
up into the mountaine, and a cloud covered
the mountaine. And the glory of Iehovah
dwelt upon mount Sinai, & the cloud covered
it six dayes: and in the seventh day hee cal-
led unto Moses out of the midst of the cloud.
And the sight of the glory of Iehovah was
like devouring fire, in the top of the moun-
taine, in the eyes of the sons of Israel. And
Moses went in to the midst of the cloud, and
went up into the mountaine, and Moses was
in the mountaine forty dayes, and forty
nights.

Annotations.

Abiu] in Greeke *Abiud*: he and Nadab, were
Aarons eldest sonnes, Exod. 28. 1 who were
afterward, devoured with a fire from the Lord, Le-
vit. 10. 1, 2. *seventie*] This number was answer-
able to the 70. soules of Israel that came into E-
gypt, Deut. 10. 22. and to the 70. that afterward
were made the Senate of the commonwealth of
Israel, Numb. 11. 16. 17. *born downe*] the Gr.
translateth, *they shall be downe to* (or *worship*) the
Lord of *asse off*. This though it were a specialli-
vour to the Elders, and served for confirmation of
the things spoken by Moses, yet signified it the im-
potency of the Law, which kept men afar off, and
could not bring them neere unto the Lord, nor to
nite them unto him, as the Gospell of Christ doth
by faith, Heb. 10. 19, 22. and 12. 18-23. &c.
Ver. 3. *with him*] with Moses: not with the El-
ders; therefore the Greeke translateth, *with them*.
For the people abode beneath, at the foot of the
mount: the Elders went up as it were halfe way:
and saw part of Gods glory, ver. 9. 10. but Moses
himselfe went up to the top of the mount, into the
darke cloud, v. 18. For the Law was to bee given
by the hand (or ministerie) of a mediator, Gal. 3. 19.
Ver. 3. *will doe*] the Greeke addech, and *beare*,
(or *obey*) as is expressed in v. 7. Thus the covenant
between God and Israel, was established by mutu-
all and willing consent: albeit they yet knew not
the impossibility of the Law, which is weak through
the flesh, Rom. 8. 3. So in Exod. 19. 8.
Ver. 4. *write*] in a booke, Heb. 9. 19. for the
nie tables were written by the finger of God him-
selfe, Exod. 31. 18. *an altar*] which repre-
sented God, the first and chiefe party in the cove-
nant, pillars] or, *statues*, the Gr. translateth them
stones: and pillars were wont to be of stones erected,
Gen. 28. 18. 22. and 31. 45. and 35. 14. ac-
cording to] or, *for the twelve tribes*; that is, to represent
them, (the other party in the Covenant) and their
hard stony nature: as the tables of stone, signified
their hard hearts, 2 Cor. 3. 14. See Exod. 31. 18.
Ver. 5. *the young men*] that is, the first borne, (as the
Chaldee translateth) which were priests: or *scribes*,
untill the Levites (taken in stead of the first-
borne of Israel, Numb. 3. 41.) had the priesthood
in their tribe. And the Hebrew word doth need al-
waies signifie men young in yeers, but fit for service;
or ministerie to their elders: so Iesus the servant of
Moses, and other such servants, are often called
young men, Exod. 33. 11. Gen. 14. 24. & 22. 3. 2. Sam.
18. 15. 1 King. 20. 14. *of peace-offerings*] Gr.
of *salvation*. By their two sorts of sacrifices, (where-
of see Lev. 1. and 3. chap.) the sanctification of the
people was testified, who by the death of Christ
(whom their sacrifices did figure out) presented
themselves wholly to God, as obedient servants;
and shewed thankfulness for the peace and sal-
vation, which through him they had obtained, Rom.
12. 1. 2. Heb. 13. 15. See also the notes on Exod.
19. 10. *bullocks*] and other beasts: as the A-
postle testifieth, of bullocks, and of goats, Heb. 9. 19.

but the one is here named as principall.

Ver. 6. *on the altar*] and *on the booke*, Heb. 9. 19
which signifies, was laid on the altar; to bee
sanctified thereby.

Ver. 7. *and obey*] or, *beare* *broken* unto: that is,
they leaue and obey: See the notes on Exod.
19. 8. 31.

Ver. 8. *in the people*] which may be meant of the
twelve pillars set up to represent the people, ver. 4.
Howbeit the Chaldee paraphrase saith, *he sprinkled*
it on the altar, to make propitiation for the people. Thus
the first covenant (or testament) was not dedicated
without blood, (as the Apostle observeth in Heb.
9. 18. 23.) and the patternes of heavenly things
were purified by the blood of these sacrifices: sig-
nifying that Christ by his death should sanctifie
himselfe for his people; and them unto himselfe,
by the blood of a better testament, Iohn 17. 19.

Heb. 9. 13. 14. 1 Pet. 1. 2. And whereas the sprink-
ling and purifying in the Law, was usually done
with water, *scarlet, wooll, and hyssope*, Levit. 14. 6. 7.
the Apostle telleth us, that this here was so done,
though Moses nameth them not, Heb. 9. 19.
Heb. 9. 21. the Apostle explaineth it thus, *This is*
the blood of the Covenant (or of the Testament), which
God hath commanded unto you, Heb. 9. 20. Thus the
sacrament of the old Testament, confirmed by the
blood of beasts, had a resemblance unto the New
Testament established upon better promises, and
confirmed by the blood of Christ. But that was
for workes of the Law; this is for remission of sins,
Mat. 26. 28. Heb. 9. 15.

Ver. 10. *the God*] that is, signes of the glory and
reflexence of the God of Israel. For, never man saw
God, neither can see him, 1 Tim. 6. 16. Therefore
he Chaldee expounds it, *The glory of the God of Is-
rael*; and the Greeke translateth, *they saw the place*
where the God of Israel stood, of Saphire bricke]

Hebrew, *bricke of Saphire*: whereby is meant, Saphi-
re stone, hewed like bricke, wherewith the
place under him was paved. So also the Greeke
translateth it. Or, it may be Englished of *whitenesse*
Saphire; that is, of *white Saphire stone*: for *bricke*
hath the name in Heb. of whitenesse. The Chal-
dee translateth, *under the throne of his glory*, was, as
were a worke of precious stone. The Saphire is also
mentioned in Ezeekiels vision of Gods Throne and
glorie, Ezekiel 1. 26. It is a very precious tran-
sient stone, of the colour of the skie: see Ex-
odus 28. 19. *The worke of bricke*, might call them
to remember their bricke worke in Egypt, Exo-
dus 1. 14. & 5. 16. 19. from which bondage,
God now had brought them; to labour in the
lawfully worke of his Law, and the mysteries of
the new Testament, where the throne of his glory should
be seated among them, and his Church (which
as the Apostle of the Lord, Lam. 2. 1.) should
have the foundations laid with Saphires, Eley. 54.
1. and which should be the polishing of the Saints,
1 Cor. 13. 12. *the body*] the Greeke
and Chaldee translateth, *the sight* (or *semblance*)
Heaven. And this cleere heavenly appearance
did seeke the favour of God towards them
to keep his Covenant: as on the contrary, a

darke or cloudy Heaven, is a signe of Gods dis-
pleasure, Ieremy 4. 23. 28. Zeph. 1. 15. It sig-
nified also the cleanness & puritie, that should be
in the people of God. for *cleanness*] or, in pu-
ritie.

Ver. 11. *the Nobles*] or the *elect*; or *chosen* men;
as the Greeke translateth; meaning those Elders
spoken of in ver. 9. *laid not his hand*; that is,
hurt or afflicted them not: because they went
up by the leave and Word of God, nor of their
owne meretricie, which was before forbidden,
Exodus 19. 21. So the *laying of the hand* often sig-
nifieth, Nehemiah 13. 21. Plal. 55. 21. So the Chal-
dee translateth, *they had not hurt*; and the Greeke,
not one of them was displeased (or *killed*). *did*
eat, &c.] The Chaldee paraphrase, *they saw the*
glory of God, and rejoiced in their sacrifices which were
accepted; as if they had eaten and drinke. So other
of the Hebrewes (as in Elle *benoth rabbah*) say,
*they fed their eyes with the brightesse of the Maje-
stie* (of God.) Christ promising felicitie to his
Disciples, sayth they should *eat and drinke at his*
table in his kingdom, Luk. 22. 30.

Ver. 12. *bee there*] that is, *continue there*. So
1 Tim. 4. 15. *in these things be thou*; that is, continue
and give thy selfe unto them. So in Ruth 1. 2. Eley.
66. 2. Psalm 64. 8. *commandment*] in Greeke
commandments. But Moses often useth this word
figurally, though he speaketh of the Law in ge-
nerall. So the Apostle saith, 2 Peter 2. 21. and 3. 2.

to teach] *so instruct*; or *confirm in the Law*. To
this word the Apostle (following the Gr. version)
hath reference, when he saith, the Israelites had
the giving of the Law, Rom. 9. 4. and the people received
(or were taught) the Law, Heb. 7. 11. and the cove-
nant established (or taught) upon better promises, Heb.
8. 6. So that the word impleth a full information
and constitution of them & their common wealth
by the Law. Herein the Iewes did glorie, Rom.
2. 17. 18.

Ver. 13. *Ioshua*] in Greeke, *Iosus*: see Exod. 17. 9.
of God] that is, as the Chaldee translateth, on
which the glorie of God was revealed. See v. 16.

Ver. 14. *Sit*] that is, *Abide*, or *Tary*, as the
Chaldee translateth: as the Greeke saith, *be quiet*.
Hear] of him see Exod. 17. 10. *hath matters to*
doe] or, *hath words to speake*; that is, hath any questi-
on or controversee. So the Gr. and Chaldee trans-
late it *judgment or controversee*. The Hebrew phrase is;
who is a master of words, (or of matters.)

Ver. 15. *a cloud*] the signe of Gods presence;
though with terror and obfuscitie, 2 Chron. 6. 1.
Heb. 12. 18. See also Exod. 19. 9.

Ver. 16. *dwelt*] the Greeke expoundeth it, *came*
dwelt upon the mount. *six daies*] to prepare Mo-
ses for to receive the Law; as before he had done
the people three daies, Ex. 19. 10. 11. In fix daies
God made the world, and the seventh he rested,
Gen. 2. the same number is here at the giving of
the Law; wherein God shewed as great widome,
as in the making of the world, Plal. 19.

Ver. 17. *devouring*] or, *consuming* fire, in Greeke,
flaming fire: this was for a terror to the transgre-
sors of his Law, Deut. 4. 24. and hee is no *teste*

shall under the Goeplett, Heb. 12. 28. 29.
V. 17. *The Lord by Moses teacheth Israel what things they should willingly offer for the making of a Sanctuary, that he might dwell amongst them.* 10. The matter and forme of the Arke. 17. The Covering-mercy-seat thereof, with the Cherubims. 23. The Table for the Shewbread, with the furniture thereof. 31. The golden Candlesticks, with the parts and instruments thereof. 40. All things must bee made according to the pattern shewed in the mount.

CHAP. XXV

1 **AND** Ichovah spake unto Moses, say-
2 ing, Speake unto the sons of Israel, &
3 let them take for me an offering: of
4 every man whose heart shall make him wil-
5 ling, ye shall take my offering. And this is the
6 offering which ye shall take of them; gold,
7 and silver, and brasie. And blew, and purple,
8 and sealter, and finelinnen, and goats haire.
9 And Ram skinned red, and Tachash skins,
10 and Shittim wood. Oile for the light, spices
11 for anointing oile, and for incense of sweet
12 spices: Beryl stones, & filling stones, for the
13 Ephod, and for the Breest-plate. And let the
14 make for me a Sanctuary, and I will dwell a-
15 mongst them. According to all that I will
16 shew thee, the patterne of the Tabernacle,
17 and the patterne of all the instruments there-
18 of, even so shall ye make them. And they
19 shall make an Arke of Shittim wood: two
20 cubits and an halfe shall be the length thereof,
21 and a cubit and a halfe the bredth thereof, &
22 a cubit and an halfe the height thereof. And
23 thou shalt overlay it with pure gold, within
24 and without shalt thou overlay it: and thou
25 shalt make upon it a crown of gold round a-
26 bout. And thou shalt cast for it four rings of
27 gold, and shalt put them in the foure corners
28 thereof, and two rings shall be in the one side
29 of it, and two rings in the second side. And
30 thou shalt make bars of Shittim wood, and
31 shalt overlay them with gold. And thou shalt
32 put the bars into the rings, by the sides of the
33 Arke to bear the Arke with them. In the rings
34 of the Arke shalt the bars be: they shall not
35 be removed from it. And thou shalt put into
36 the Arke the Testimonie, which I shall give
37 thee. And thou shalt make a Covering-

mercy-seat of pure gold: two cubits and an
halfe shall be the length thereof, and a cubit
and an halfe the bredth thereof. And thou shalt
make two Cherubims of gold: of beaten
worke shalt thou make them, at the two ends
of the Covering-mercy-seat. And thou shalt
make one Cherub on the one end, and one
Cherub on the other end: of the Covering-
mercy-seat shalt ye make the Cherubims, at
the two ends thereof. And the Cherubims
shall stretch forth the wings on high, cov-
ering with their wings over the Covering-
mercy-seat; and their faces shall be one to
another: towards the Covering-mercy-seat
shall the faces of the Cherubims bee. And
thou shalt put the Covering-mercy-seat
on the Arke above, & in the Arke thou shalt
put the Testimonie which I shall give un-
to thee. And I will meet with thee there, and
will speake with thee, from above the Co-
vering-mercy-seat, from between the two
Cherubims, which are upon the Arke of the
Testimonie, all things which I will com-
mand thee, unto the sons of Israel. And thou shalt
make a Table of Shittim wood: two cubits
shall bee the length thereof, and a cubit the
bredth thereof, and a cubit and an halfe the
height thereof. And thou shalt overlay it
with pure gold, and shalt make thereon a
crown of gold round about. And thou shalt
make unto it a border of an hand breadth
round about, and thou shalt make a cov-
er of gold to the border thereof round about.
And thou shalt make for it four rings of
gold, and shalt put the rings in the four
corners which are on the foure feet thereof.
Over against the border shall the rings bee,
places for the bars to beare the table. And
thou shalt make the barres of Shittim wood,
and shalt overlay them with gold; and the
table shall be borne with them. And thou
shalt make the dishes thereof, and the covers
thereof, and the covers thereof, & the borders
thereof, which shall be to cover withall:
pure gold shalt thou make them. And thou
shalt set upon the Table Shewbread be-
fore me continually. And thou shalt make a
Candlestick of pure gold: of beaten worke
shall the Candlestick be made; his shaft and his
branch, his bowles, his knops, and his
flowers shall bee of the same. And the
branches coming out of the sides of the
shaft, three branches of the Candlestick out
of the one side of it, and three branches of
the Candlestick out of the second side of it.
Three bowles made like almonds, in one
branch, a knop and a flower; and three
bowles made like almonds, in the other
branch, a knop and a flower: so in the fixe
branches that come out of the Candlestick.
And in the Candlestick shall bee foure bowles
made like almonds, his knops & his flowers.
And there shall be a knop under two branches
of the same, and a knop under two branches
of the same, and a knop under two branches
of the same, to the six branches, that come
out of the Candlestick. Their knops & their
branches shall be of the same: all of it shall be
of beaten worke of pure gold. And thou
shalt make the seven lamps thereof; and hee
shall cause the lamps thereof to ascend up, and
shall cause to give light over against the face
of it. And the tongs thereof, and the snuffe-
dishes thereof, shall be of pure gold: Of a
talent of pure gold shall hee make it, with all
these vessels. And see that thou make them
according to their patterne, which thou wast
shewed in the mount.

Annotations.

Here beginneth the 19. Section or Lec-
ture of the Law. See Gen. 6. 9.
Take for me, take unto me, that is, take & give
(or bring) unto me. See the notes on Gen. 1. 5.
The Gr. translateth, and say thou, take ye unto me
high spirits. offering for heave offering: an oblation,
which was taken up and separated, out of a mans
goods, and usually (in the sacrifices) was heaved or
lifted up, when it was presented unto the Lord.
Exod. 29. 27. but generally the word is used for all
things separated and given unto God, even land it
selfe. Ezek. 48. 8. 9. 10. 20. The Chaldee translateth
it a separation: so dooth the Gr. in many places, but
here the Greeke is, *high spirits*. make him wil-
ling for more than to will himselfe and liberallitie. The
Gr. interpreteth it, of all to whom it shall seeme good
in their hearts. That which is here spoken of the
heave, is also spoken of the spirit. Exod. 35. 21. And a
like willing offering, was by David and the princes
for the matter of the Temple, 1 Chron. 29. 3. 5. 9. 14.
26. And so all the ministration of Gods people
ought to be of ready and willing minde; Ezra 2.
62. and 3. 5. Neh. 1. 1. 2. Cor. 8. 1. 12.
These three, are the chiefest,
purest and most glorious metals, they come out of
the bowels of the earth, Job 28. 1. 2. Deut. 8. 9.
The purest which then to signifie persons, king-
domes, and other things, that are most precious,
Ezra 2. 62. Lam. 4. 2. Dnt. 2. 33. 38. 39. Rev.
1. 20. 22. 23. and 19. 10. Prov. 8. 10. Ezek. 40. 3.
Zech. 6. 13. And God providing to erect
the glorious Church of the Goeplett, saith, For brasse,
I will have gold, and for silver, and for wood brasse,
I will have gold. The Jewes as R. Menachem upon
Exod. 25. 17. observe, how no Iron was in the stuffe
whereof the Arke and doe compare 1 King. 6. 7.
where no tools of iron was heard in the house (of Solo-
mon) while it was in building: Iron is often used to
signifie warres and hard affliction, Judg. 4. 3. Dan.
2. 40. and 7. 7. 1 King. 8. 5. Psal. 107. 10. How-
beit for Solomons temple, iron also was prepared,
1 Chron. 29. 2. 7. 2 Chron. 2. 7.
V. 4. Blew for hyacinth, is the Gr. translateth. Al-
though the blew, purple, & scarlet here, are colours
yet Paul affirmeth that scarlet woad was used in
sprinkling of the blood, Hebr. 9. 19. seemeth to
teach that the scarlet spoken of in the Law, was
wool dyed: and the like we may say of the other
colours. Thus also the Hebrew Doctors explaine
them. The blew spoken of in any place was wool dyed
like the body of the heaves, (that is, skie colour) The
purple was wool dyed red, and the scarlet was wool
dyed in scarlet, saith Maimon, in treat. of the Impurities
of the Sanctuary, c. 8. f. 3. The blew was a thing used
and worn of Princes and great personages; & the
nations clad the images of their gods with it, Jer.
10. 9. Esth. 1. 6. Ezek. 21. 6. and 27. 24. The same
was also in Solomons temple, 1 Chron. 2. 7. 14. purple
so we call it of the Gr. porphora, the name of a shell-
fish called the porphyrus is like an oyster, and hath in
it a liquor, which is used to make the purple die of
great esteeme, as Plinie sheweth in his nar. hist. b. 9.
ch. 36. The Hebr. is *Aryaman*, (and as Ezra writeth
it after the Chal. manner, *Argeman*, 2 Chron. 2. 7. 14.)
from whence it seemeth the Gr. have borrowed
Argorie, the name of an herbe or reed, which is
used to dye purple. This also is a Princely colour,
and used both for civil and religious honours, Dan.
5. 7. 29. Esth. 8. 15. 1 Chron. 16. 19. Rev. 18. 12.
Scarlet for scarlet woad, as the Heb. *tolanath*,
importeth. That which was answerable to
this in Solomons Temple, is called by another
name *Carmel*, that is, *crimson*, 2 Chron. 2. 7. 14. and 3.
14. but the Greeke there and here translateth alike,
coccineum, scarlet. This also is a glorious colour, Jer.
4. 30. Lam. 4. 5. Purple and scarlet are put sometime
one for another, they clothed him with purple, Mat.
27. 28. they put on him a scarlet robe, Mat. 27. 28.
with which another faith, they put on him a purple robe,
Joh. 19. 2. These three dyed colours, represented
blood of all sorts, and to figured unto the Church,
how both themselves and their actions should be
washed & dyed in the blood of Christ, into whose
death they are baptized, Rev. 19. 8. and 7. 14. Rom.
6. 3. Christ also himselfe, warning against his e-
scrimis, appeared in garments dyed red, and glorious
Ezra 6. 3. 1. 2. &c. Rev. 19. 13. Sothe Gr. & Latins
have applied the purple colour to blood, & blood
dy death; as porphyrus thauos, purple death, in
Homer, Il. 5. and he vomited his purple soule, that is,
his life blood; Virgil, Ec. 9. and the like.
The linnen for silken woad. A thing which grew in Egypt
called *Sheth*, Ezek. 27. 7. of which princely clothing
was made, Gen. 41. 42. The Greeke and Chaldee
translate it *Byss*: and so the stuffe used in Solo-
mons Temple is called *byss*, that is, *Byss*, 2 Chron.
2. 14. and 3. 14. Likewise the Hebrew Doctors
say: What place saith in the Law *frankincense* of
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say: What place saith in the Law *frankincense* of
Sheth, or of Bad, (a kind of linnen mentioned in

Exod. 25. 10. *And it shall be, as it is, in the manner of the Sanctuary, which is the Sanctuary of the Sanctuary.* Others put a difference between the *Byss* which Solomon used, and this *Sheth*, which they think was a silken curtain, which *Phineas* (in his *an. h. b. 19. ch. 1.*) sheweth to grow in Egypt, on a shrub called *Byss* or *Gossypion*; whereof soft and white linen stuff was made, whereof the Priests of Egypt delighted to wear. And this linen *Byss*, they think to be the stuff that was dyed blue, purple and carlet. *Byss* is also a silken linen, *white, pure, and bright*, and hath the name originally of whiteness, and signified the graces and justifications of the Saints. Rev. 19. 8. 14. Ezek. 16. 10. *hair*], whereof a covering was for the Tabernacle, Exod. 26. 7. 13. The word *haire* is added also in Greeke, as usually understood in the Hebrew: see Gen. 4. 2. 33.

1 Ver. 5. *Tachas* [skinner] This the Greeke interpreters translate, *blew* or *violet colour* skinner. The *Tachas* was a beast of whose skin fine shoes were made, Ezek. 16. 10. and save there, no mention is made in Scripture of this beast, but in this historie of the Tabernacle, whose upper covering was made of the skins of the *Tachas*, Exod. 26. 14. Of the Hebrew name seems to be derived the Germane *Tachas*, and Latine *Taxos*, which we English the *badger*, but the Jewes hold it to be a clean beast, whither our *badgers* for Moses Law is not, neither are badgers skins used for shoes as the *Tachas*. *Shushim* [or wood of the *Shushim* tree, mentioned in Eze. 41. 19, which is thought to be a kind of Cedar tree: It is not found in scripture, save in this historie of the Tabernacle, and that prophesie of Ely, where it is shewed to be of special use & account. This Greeke usually translate it *Aspe*, that is, wood which never roteth. The wood in Solomons Temple was of Cedar. 1 King. 6. 9. 10. Of it the Heb. Doctors write thus; *Solomon the Prophet said, For saie is the house of the sanctuary of the Lord, which is builded by my hands of Cedar wood: but saier shall be the house of the sanctuary, which shall be builded in the days of the King Christ: the beams thereof shall be of the Cedars that are in the garden of Eden* [in Paradise, *It is borne in Can. 1. 17.*

6 Ver. 6. *And it shall be, as it is, in the manner of the Sanctuary, which is the Sanctuary of the Sanctuary.* Others put a difference between the *Byss* which Solomon used, and this *Sheth*, which they think was a silken curtain, which *Phineas* (in his *an. h. b. 19. ch. 1.*) sheweth to grow in Egypt, on a shrub called *Byss* or *Gossypion*; whereof soft and white linen stuff was made, whereof the Priests of Egypt delighted to wear. And this linen *Byss*, they think to be the stuff that was dyed blue, purple and carlet. *Byss* is also a silken linen, *white, pure, and bright*, and hath the name originally of whiteness, and signified the graces and justifications of the Saints. Rev. 19. 8. 14. Ezek. 16. 10. *hair*], whereof a covering was for the Tabernacle, Exod. 26. 7. 13. The word *haire* is added also in Greeke, as usually understood in the Hebrew: see Gen. 4. 2. 33.

7 Ver. 7. *And it shall be, as it is, in the manner of the Sanctuary, which is the Sanctuary of the Sanctuary.* Others put a difference between the *Byss* which Solomon used, and this *Sheth*, which they think was a silken curtain, which *Phineas* (in his *an. h. b. 19. ch. 1.*) sheweth to grow in Egypt, on a shrub called *Byss* or *Gossypion*; whereof soft and white linen stuff was made, whereof the Priests of Egypt delighted to wear. And this linen *Byss*, they think to be the stuff that was dyed blue, purple and carlet. *Byss* is also a silken linen, *white, pure, and bright*, and hath the name originally of whiteness, and signified the graces and justifications of the Saints. Rev. 19. 8. 14. Ezek. 16. 10. *hair*], whereof a covering was for the Tabernacle, Exod. 26. 7. 13. The word *haire* is added also in Greeke, as usually understood in the Hebrew: see Gen. 4. 2. 33.

ence with, and protection of his people, Lev. 26. 11. 12. Ezek. 37. 26. 27. 1 King. 6. 12. 13. and of leading them into heavenly glory; for as the high Priest entered into the Tabernacle and through the veil into the most holy place, where God dwelt: so Christ (& we by him) entered through the veil of his flesh into very heaven, as the Apostle openeth it, in Heb. 9. and 10. ch. And so this Sanctuary is to be applied as a type, first unto Christs person, Heb. 8. 2. and 9. 11. 12. Job. 2. 19. 21. then to every Christian man, 1 Cor. 6. 19. and Church, both particular, Heb. 2. 6. 1 Tim. 3. 15. and universal, Heb. 10. 21. And by reason of this divers & large signification, so many sundry things about this sanctuary are set downe by Moses, and sundry wayes applied by the Prophets and Apostles. This Sanctuary though made of the most glorious things on earth, is yet called but a *worldly sanctuary*, & so a similitude of the true, not made with harts: Heb. 9. 1. 24. *Dwell*] This was the greatest figure of Gods grace towards his people, whilst Christ, having reconciled them to his father, dwelt in their hearts by faith, Ephes. 3. 17. and they are the habitation of God by the spirit, Ephes. 1. 22. Therefore this favour is often mentioned, Exod. 26. 46. Lev. 26. 12. Numb. 35. 34. Zach. 2. 10. and 8. 2. Cor. 6. 16. Rev. 21. 2. 3.

Ver. 9. *Tabernacle* [or, *Habitation*, *Dwelling place* for Gods dwelling afore said, it hath the name. Therefore the pattern hereof, figuratively prophe- ties the frame or disposition of a building, like which an edifice is made. And so the pattern of this house and of all the implements, was given by Gods Moyses: even so had Solomon a patterne of the house which he builded, and of all things belong- ing therunto, 1 Chron. 28. 11. 12. 18. 19. See more in v. 40.

Ver. 10. *they shall* the Greeke translate it, *he shall make*; even as in the verse following, and after, God saith to him, *thou shalt*: because the over- sight of all the worke, lay upon Moyses. In ver. 39. it is said, *he shall make*, where the Greeke gains faith, *thou shalt*. [an *Arke*] or *Coffer*, is Hebrew *Aron*, which differeth in name (as use) from the *Arke*, that Noe made, Gen. 6. 14. The Apostles in Greeke call them both by one name, Hebrewes *6. 4.* and 11. 7. and here the Greeke version addeth, *the Arke of the Testimony*. This was made to lay up the Tables of the Cove- nant of God therein, verse 16. and for God to sit between the Cherubims upon the covering mercy-seat that was thereon: ver. 22. So it was visible signe of Gods gracious presence with his people in Christ: therefore it is the first and chiefest of all the holy things, and for it principally was the Tabernacle made Exod. 26. 33. and 40. 21: and it is denoted the Feet and of house wherein it rested, as Solomon said the places are *holy* where into the *Arke of the Lord* habitation, 2 Chron. 1. 21. Yet was it but the furniture of a worldly San- ctuary. Hebrewes *9. 1.* and under the Gospel table done away, and forgotten, that men shall be made like unto the *Arke of the Covenant* of the Lord, 1 Cor. 3. 16. albeit as usually it is mentioned in the Church of the

new Testament, as is also the Tabernacle, Rev. 11. 19. and 21. 3. Among the Gentiles there was an imitation of these things, when they carried the mysteries of their gods in coffers; *L. Apul. de Asin. 1. 11. & Alb. Tibull. Eleveus oculis conficia Cista sacris*. *Shushim* [or, *Cedar wood*: in the Greeke, *wood incorruptible*. *a cubit*] that is, a foot and an half, or six handbreadths, see Gen. 6. 15.

Ver. 11. *a crowne* [or, *border*: which was both for ornament, and for the close fastning of the cover of the Arke, which was as large as the arke it selfe, ver. 17. The Greeke interprete it *golden written waves round about*. So in ver. 24.

Ver. 12. *shall give* [Hebr. *shall give*. Ver. 13. *barres*] or *flaves*, to carry it with: verse 14. the Greeke calleth them *bearers*.

Ver. 14. *to bear the Arke*, this none might doubt but the Levites, and upon their shoulders: Numb. 7. 9. 2 Chron. 35. 3. When David faulted herein, and set the Arke upon a wagon; the Lord shewed his wrath in killing Uzza: see 1 Chr. 13. 7. 10. 11. and 15. 12. 15.

Ver. 15. *not be removed* this caution was, lest the Levites should thinke themselves discharged at any time from bearing Gods Arke; therefore even in Solomons Temple, the barres were left in their places, but with their ends out, to bee seene, 1 Kings 8. 8. The Hebrew cannoys say, *when they bear the Arke upon their shoulders, they bear it with their faces one towards another, and their after parts outward, and their faces inward. And they are warned, that they pull not the barres out of the rings, &c.* *Maimony*, treat. of the Instruments of the Sanctuary, ch. 2. Self. 13.

Ver. 16. *the Testimony* [in Greeke, *the Testimonies*: that is, the two tables of stone, whereon the Law or ten commandments were written, which were a testimony of the Covenant between God and the people, and should testify against them if they kept it not; as Moyses sheweth for the booke of the Law, Deut. 31. 26. Hereupon those tables are called the *tables of the Testimony*, Exod. 31. 18. and the arke into which they were put, *the Arke of the Testimony*, Exod. 25. 22. neither was there any thing in the Arke but they, 1 Kin. 8. 9. and the Tabernacle whereon the Arke was placed, is called *the Tabernacle of the Testimony*, Exod. 38. 22. Act. 7. 44. So elsewhere, the booke of the Law is called *the Testimony*, 1 King. 11. 12. and the Gospell of Christ hath the same name, 1 Cor. 2. 1. 2 Tim. 1. 8. Likewise because on those Tables, the words of the Covenant were written, Exod. 34. 28. therefore they were called the *tables of the Covenant*, Deut. 9. 9. 11. and the Arke that they were put into, *the Arke of the Covenant*, Num. 10. 33. Heb. 9. 4.

Ver. 17. *a covering mercy seat* [named in Hebrew *Shohon*, which hath the signification of *covering*, or *sheltering place*, Gen. 6. 14. and is commonly used for the merciful covering, and propiti- ous times, Plal. 65. 4. Whereupon this is translated in Greeke, and with the allowance of the Jews, *Shohon*, Hebrew, *grace*, that is, a *mercy seat*, or *propitiator*. And the Greeke version here, *Shohon* is *propitiator*, that is, a propitiator.

it is covering: and it is by the Apostle applied to Christ, called Gods *hilasterion*, or *propitiator*, *through faith in his blood, to declare* (Gods) *justice, for the remission of times that are past*, Rom. 3. 25. he is the propitiator for our sinns, 1 John 2. 2. So this *mercy seat* on which God did sit between the wings of the Cherubims, was a figure of Christ, by whom our transgressions of the Law are forgiven and covered.

Ver. 18. *Cherubims* [or, *Cherubs*. See Gen. 3. 24. We kept the Hebrew name, following the Apostle, who also keepeth the same name in Gr. Heb. 9. 5. where he calleth them *Cherubims of glorie*. The name *Cherub*, is neer unto *Rechub*, a *chariot*, used to ride upon: and God is said to ride upon the *Cherub*, Plal. 18. 11. and to sit upon the *Cherubims*, Plal. 80. 2. and the *Cherubims* in Solomons Temple are called *cherubs*, 1 Chron. 28. 18. The use of these was to cover or overshadow the *mercy seat*, with their wings, Ex. 25. 20. as they were made of it, v. 19. and from this seat God used to speak unto Moyses, v. 22. Num. 7. 89. These being of the *similitudes of heavenly things*, Heb. 9. 23. may diversely be applied: unto Christ, whose mediation was signified by this *mercy seat*; and to the Ministers of God, both the Angels in heaven, Gods *fiery cherubs*, 2 Kin. 17. Plal. 68. 18. whose service he useth for his honor, & to attend upon Christ, and upon his Church, into what mysteries they desire to looke, Heb. 1. 6. 14. 1 Pet. 1. 12. and his Ministers also on earth. For Kings are called by the names of Cherubs, Ezek. 28. 14. and the four living creatures with eyes & wings, Rev. 4. 6. 8. (with by comparison with Ezek. 1. 5. 6. 20. and 10. 1. 14. 20. were *Cherubims*, 7 are of them that are redeemed unto God by the blood of Christ, Rev. 5. 8. 9. 10. & so distinguished from heavenly Angels, Rev. 5. 11. These with heavenly affections looking into the law and Christ the *mercy seat*, are such as on whom he also tideth by the preaching of the Gospell, Plal. 45. 5. Act. 9. 15. But the chiefest significatio of the Cherubs here, respecteth Christ himselfe, the *Mercy seat*, of which they were made on the two ends thereof, v. 19. And to this glorious seat where Gods presence with his Church was manifested, the throne of God is answerable, in the Christian Church, in the presence of which throne his people are, and serve him day and night in his Temple, Rev. 7. 15. 17. and 8. 2. 4. 5. 6. and 8. 3. and 16. 17. and 21. 3. 9. and 22. 7. compared with Ier. 3. 17. Plal. 80. 2. *of beasts work* [that is, of whole peeces beaten out with the hammer. The like is said of the *Candlestick*, ver. 31. 36. and of the *Trumpets*, Numb. 10. 2. The Greeke translate it, *turned work*.

Ver. 20. *shall give* [Hebrew, *shall be stretching* (or *spreading*) covering, or *shadowing*, as the Greeke, which the Apostle followeth, doth translate, Hebrewes *9. 5*. This word is used for protection and defence from evil, Plal. 4. 1. & 40. 8. Exod. 33. 22. and the King of Tyrus is called an *anointed Cherub*, *thou covered* (or *protected*) Ezek. 28. 14. This becometh (as is foretold) a figure of Christ the protecting Cherub; may signify his kingdom, Plal. 99. 1. the *mercy seat* which

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the Embroiderer: their pillars foure, and their sockets foure. All the pillars of the Court round about *shall* be filleted with silver: their hookes silver, and their sockets brasle. The length of the Court *shall* be an hundred cubits, and the breadth fifty with fifty, and the height five cubits, of fine linen twined: and their sockets brasle. All the workes of the Tabernacle, for all the service thereof, and all the pinnes thereof, and all

Annotations.

Verf. 3. *[soobels]* instruments to take away altho,
or any filth. Such *Hitam* made also in Solomon's
Temple, 1 King. 7. 40. 45. *bafens* or, *brakes*,
in Greece, *vials*, these were to hold liquid things

as the blood of the sacrifices, &c. So 2. King 7. 40. Zach. 14. 20. *sheshbokei* instruments with teeth, to rake flesh out of pots, &c. 1 Sam. 2. 13. 14. So in 2 Chron. 4. 16. *sheshbokei* wherein coals of fire were put. Englished sometime *coffers*, Lev. 10. 1. and 46. 19. These instruments figured the ministerie of the Word, in the Church of Christ, which serveth to purge the filth and corruption of the flesh, and to kindle the fire of the spirit, for the pure service of God, Rom. 12. 1. 2. and 15. 16. Zach. 4. 10. 11.

V. 4. *grate* or *grate*, as the word is Englished in Amos 9. 9. It was a broad plate of brass with many little holes, through which ashes and the like things might fall: and served as an hearth for the fire to burne upon.

V. 5. *pusi* that is, the *grate* or *net* for incensation: the Greeke translath, *pus them*, meaning the rings. *the compass* The Hebrew *carcel*, is no where found but in this historie here, and in Exod. 38. 4. the Greeke version maketh it to be the *grate* fore-spoken of. Others referre it to the square compass which was within the Altar that was halloved, ver. 6. and 8. where either by rings, or upon a ledge, this grate was hanged on the sides. This signified the place within, where the holy fire alwaies burneth, that is, the heart: which sustaineth also the sacrifice: and where all ashes and excrements of corruption are inwardly conveyed away, as they are discovered by Gods Word and Spirit, and our sanctification furthered by afflictions, 2 Tim. 1. 3. and 2. 22. Rom. 12. 1. 11. Hebr. 9. 14. and 12. 10.

V. 6. *that is*, God shewed: or, according to the Greeke translation, *as it was formed*. Thus all the instruments of Gods daily service in Israel were appointed and shewed of God himselfe, that no place might be left for mans will-worship or inventions, Colof. 2. 23. Matth. 15. 9.

V. 9. *Court* or *Court yard*, an open place: into which the people should come daily unto the sacrifices and publike service of God, Pal. 100. 4. and 116. 17. 18. 19. Thus was the Habitation of God, divided into three rooms, the outward Court, which was in the open light and view of all: The Tabernacle or Holy place, which had light by the seven lampes of the gold Candlesticke, and the inner holy place, wherein was no external light, wherein God sat upon the glorious Cherubim, the man (who is) the true Tabernacle and Temple of God, consisteth of three parts, *Body*, *Head*, and *Feet*, 1 Thel. 5. 23. The body is the open Court, where all doe what is done. The *Head* is the Holy place, where by the lampes of Gods Word and Spirit, mans reason and understanding is enlightened: The Spirit is as the most holy place, where God onely dwelleth in secret by faith, which is of things not seene, nor by humane reason to be comprehended. And so by the Hebrew Doctors opinion, the *hearts of man* is answered to the *Holy of Holies*, in the Sanctuary: *R. Eliezer* the father retheketh *clerk* with it, of Holiness, chap. 7. 10. 21. 9. The world also hath three parts, this is the *Sanctuary*, wherein we live and doe the iniquitous,

or heaven, lighted with seven Planets, and starres innumerable; and the Heaven of heavens, for third Heaven, 2 Cor. 12. 2. the place of eternall blessednesse: unto which the most holy place is resembled, Heb. 9. 24. *tapestry hanging* which were Curtaines woven with Tapestry worke. The same word, when it is spoken of other matter, signifieth *carved worke*, as in 1 King. 6. 17. *five linen* in Greeke bysse: see Exod. 15. 4. within this, (which figured the righteousness of the Saints, Revel. 19. 8.) was the Church of God to be in the service of him; as in a holy, pure and glorious inclosure.

V. 10. *Pillars* which served to uphold those hangings fastened unto them by silver hookes. Figuring the stabilitie of the Church, and of the righteousness thereof, by the word of God, (compared unto silver,) and Ministers of the same, Ieremie 1. 18. Revel. 3. 12. 2. Palme 12. 7. Galath. 2. 9.

fillets or *hoopes* of silver, which compensated the toppes of the Pillars, and served both for ornament, and for the hangings to be fastened by. They have their name in Hebrew of embracing about, and cleaving fast, derived from a word which is applied unto loving affection, Psalm 91. 14. and signifieth the pure love, wherewith the Saints are to embrace, and cleave to, and serve one another, Colof. 2. 2. and 3. 14. Galath. 5. 22. In the making of these it is said, that their *heads* also (or *chapiters*) were overlaid with silver, Exod. 38. 17. 19.

V. 12. *Sea* that is, the *west side*: see Genesi 12. 8. *fisse* for the breadth, was halfe so much as the length: and the forme of the Court was long square, 100 cubits long, and 50 broad. The Tabernacle within the Court, was of like forme 30 cubits long, and 12 broad, Exod. 26.

V. 14. *for the side* that is, for the one side, the Greeke translatheth it, meaning the side of the *gate* or *entrie*: the Hebrew figuratively calleth it a *shoulder*.

V. 16. *hanging veile* or *covering*, for of that it hath the name: so there was at the doore of the Tabernacle, Exodus 26. 36. see the notes that *blew*, &c. [so it differed from the other hangings of the Court, which were but of one colour: this with variety of colours, represented the manifold graces of Christ applied unto us, by his blood, by whom as by a doore, we have entrance and access unto God, in his Church, John 10. 9. Rom. 5. 1. 2.]

V. 18. *with fiffie* that is, fiffie on the West end, with fiffie on the East end. The like is to be understood before of the length, an Hundred on the one side, with an Hundred on the other: and so the Greeke translation speaketh of that, as of this.

five halfe the height of the Tabernacle, which was Ten Cubits high: Exod. 26. 16.

V. 19. *for all the service* the Greeke explaineth it thus, and all the instruments, such as served for the worke thereof. *primes* or *nailes*, *stakes*: which were to fasten it, and the parts thereof, that it might stand sure. These signified also the stabilitie of the Church, and the ministerie

of Gods word fastening the same, Eze. 9. 8. Efa. 33. 29. and 22. 23. Zach. 10. 4.

5 5 5

Here beginneth the twentieth section, or lecture of the Law: Gen. 6. 9.

V. 1. *And take and bring unto thee*, so in Lev. 24. 2. wherewith this law is againe repeated. *Olive* that is, of the Olive tree, which is alwaies green and flourishing, faire and of goodly fruits, of whose fruit oyle is made good for food, for ointment, and for light of which last he here speaketh. This *olive* signified the fruitfull graces flowing from Christ and the Saints compared to Olive trees, Iudg. 9. 9. Pl. 52. 10. Zach. 4. Rev. 11. 4. 1er. 11. 16. who by the fire of Gods spirit, cause the seven lampes to burne before his throne, and doe enlighten the Church with his word. Efa. 61. 1. 2. Rev. 4. 5. Pal. 119. 105. Prov. 3. 23. 2. Cor. 4. 46. *beaten* signifying how with much labour, & affliction, the light of Gods word is to be prepared, & with patience preached, and made to shine in his Church: 2 Cor. 1. 4. & 2. 4. & 11. 23. 24. 25. &c. 1 Thel. 2. 9. to ascend [that is, as the Greeke and Chaldee explaine it, to burne].

V. 11. *The Testimonie* [the Tables of the Law, within the Arke, Ex. 25. 21. *shall order it*] by causing it to burne, as the Greeke interpreteth. The manner wherof, the Jewes record to be thus: When the Priest cometh to trim the Candlesticke; of every lampe that is burnt out, he takes away the weke, and all the oile that remaineth in the lampe, and wipeth it, and putteth in another weke, and other oile by measure, and that is halfe a loge, that is about a quarter of a Pinte, of which measure, see Lev. 1. 14. 10. and the notes on Exod. 20. 24. and that which he taketh away, he casteth into the place of the altar by the Altar, and lighteth the lampe which was out, and the Lampe which he findeth not out, he dresseth it. The Lampe which is middlemost, when it is out, he lights not it, (after it is made cleane,) but from the Altar in the Court; but the rest of the lampes, every one that is out, he lighteth from the Lampe that is next. He lighteth not all the lampes at one time: but lighteth five lampes, and fifteth, and doth the other service, and afterwards cometh and lighteth the two that remaine. He whose duty it is to dress the Candlesticke, cometh with a vessel in his hand, (which is called *Can*, and it is of gold, like to a great pitcher,) to take away in it the weke that is burnt out, and the oile that remaineth in the Lampe, and lighteth five of the lampes, and leaveth the vessel there before the Candlesticke, &c. and goeth afterwards he cometh and lighteth the two lampes, and taketh up the vessel in his hand, and boweth himselfe downe to worship, and goeth his way. *Maimonides* of the daily Sacrifices, c. 3. S. 12. 13. 16. 17. The like they have in other records: as for the measure of oile, in *Thalmud* *Shulchan* tract. *Menachoth*, chap. 10. fol. 38. Three *loges* of oile and a halfe, for the Candlesticke, halfe a *log* for every Lampe. And for the order, in the Lampe *Shulchan*, in Lampe, c. 3. fol. 33. *The cleaving of the Altar*, *the Altar*, was before the trimming of the five Lampes, and the trimming of the five Lampes, before the cleaving of the Altar, and the blood of the daily sacrifice, before the trimming of the two Lampes: and the

trimming of the two Lampes, before the burning of incense, &c. This charge of the Priests to order the lamps, signified how Christ and his ministers should continually looke unto the puritie of doctrine, and preaching of the light of the Gospell, from evening to morning, in the dark place of this world; all the day dawne, & the day-stare arise in our hearts; Rev. 1. 13. and 2. 1. Deut. 33. 10. Ioh. 5. 35. Eph. 3. 8. 9. 2 Pet. 1. 19. 20. 21. Matth. 4. 16.

CHAP. XXVIII.

1. Aaron and his sons: are set apart for the Priests office. 2. Holy garments are appointed. 3. The Ephod. 4. And the curious girdle of it. 5. The two *berith* stones on the shoulders thereof, on which the names of the twelve Tribes were graven. 6. The Breastplate of judgement, with twelve precious stones therein. 7. On which the names of the twelve Tribes of Israel were graven. 8. The golden chaines to fasten it. 9. And the golden rings for the same. 10. The *Vrim* and *Thummim*. 11. The Robe of the Ephod, with *Pomgranates* and *Bells*. 12. The golden plate of the Miter. 13. The fine linen Coat, *gowne*, Miter, and the Girdle. 14. The Coat for Aarons *sons*, with their girdles and bonnets. 15. And their linen breeches. 16. The Priests must wear their garments, in their administration.

AND thou, take neete unto thee Aaron thy Brother, and his Sons with him, from among the Sonnes of Israel, that he may minister in the Priests-office unto mee: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons Sonnes. And thou shalt make garments of Holinesse for Aaron thy Brother, for honour and for beautiful glory. And thou, speake unto all the wife hearted, whomsoever I have filled with the spirit of wisdom; and let them make Aarons garments, to sanctifie him, that he may minister in the Priests-office unto mee. And these are the garments which they shall make, a Breastplate, and an Ephod, and a Robe, and a Coat of circled worke, a Miter, and a Girdle: and they shall make garments of Holinesse, for Aaron thy brother, and for his Sonnes, that hee may minister in the Priests-office unto mee. And they shall take gold, and blew, and purple, and scarlet, and fine linen. And they shall make the Ephod of gold, of blew, and of purple, of scarlet, and fine linen twined, the worke of a cunning workman. It shall have the two shoulder-peeces joyning together at the two edges thereof, and it shall bee joynted together. And the curious girdle of his Ephod which

upon it, shall be of the same, according to the worke thereof, of gold, of blew, and purple, and scarlet, and fine linnen twined. And thou shalt take two Beryll stones, and shalt grave on them the names of the Sonnes of Israel. Six of their names on the one stone; and the names of the six that are remaining, on the second stone, according to their birth. The worke of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, with the names of the sonnes of Israel, inclosed in ouches of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the Ephod, stones of memorial for the sons of Israel; and Aaron shall beare their names before Jehovah, upon his two shoulders for a memorial. And thou shalt make ouches of gold. And two chains of pure gold, at the ends shalt thou make them of wreathen worke, & shalt fasten the wreathen chaines to the ouches. And thou shalt make the Breast-plate of judgement, the worke of a cunning workman, like the worke of the Ephod shalt thou make it; of gold, of blew, & purple, & scarlet; and fine linnen twined, shalt thou make it. Four square shall it be, doubled, & spanne the length thereof, and a span the breadth thereof. And thou shalt embosse in it, embosment of stones, foure rowes of stones: a row, a Sardius, a Topaz, & a Smaragd, the first row. And the second row, a Chalcedonie, a Saphir, & a Sardonyx. And the third row, an Hyacinth, a Chrysolithe, and an Amethyst. And the fourth row, a Chrysolite, and a Beryll, and a Jasper. They shall be set in gold in their embosments. And the stones shall be with the names of the Sons of Israel, twelve according to their names, like the engravings of a signet, every man with his name; they shall be according to the twelve Tribes. And thou shalt make upon the Breastplate, chains, at the ends, of wreathen worke of pure gold. And thou shalt make upon the Breastplate, two rings of gold, and shalt put the two rings on the two ends of the Breastplate. And thou shalt put the two wreathings of gold in the two rings, on the ends of the Breastplate. And the other two ends of the two wreathings, thou shalt fasten on the two ouches, and shalt put them on the shoulders of the Ephod before it. And thou shalt make two rings of gold, and shalt put them upon the two ends of the Breastplate upon the border thereof, which is in the side of the Ephod inward. And thou shalt make two (other) rings of gold, and shalt put them on the two shoulders of the Ephod un-

derneath, towards the forepart thereof, to ver-against the coupling thereof, above the curious girdle of the Ephod. And they shall binde the Breastplate, by the rings thereof, unto the rings of the Ephod with a lace of blew, to be above the curious girdle of the Ephod, and that the Breastplate bee not loosed from the Ephod. And Aaron shall beare the names of the Sons of Israel in the Breastplate of judgement upon his heart, when hee goeth in into the Holy place, for a memoriall before Jehovah continually. And thou shalt put in the Breastplate of judgement, the Vrim, and the Thummim; and they shall be upon Aaron's hart when hee goeth in before Jehovah, and Aaron shall beare the judgement of the Sonnes of Israel, upon his heart before Jehovah continually.

And thou shalt make the Robe of the Ephod all of blew. And there shall be a hole in the top of it, in the mids thereof: it shall have a binding for the hole, round about of woven worke, as the hole of an habergeon shall it have, that it be not rent. And thou shalt make upon the skirts thereof, Pomgranats of blew, and of purple, and of scarlet, upon the skirts thereof, round about, & beads of gold, between them round about. A bead of gold and a pomgranate, a bead of gold and a pomgranate, upon the skirts of the Robe round about. And it shall be upon Aaron, to minister; and his sound shall be heard, when hee goeth in unto the Holy place before Jehovah, & when hee goeth out, that hee die not.

And thou shalt make a Plate of pure gold, and shalt grave upon it like the engravings of a signet, HOLINESS TO Jehovah. And thou shalt put it on a lace of blew, & it shall be upon the Miter, upon the forefront of the Miter, it shall be. And it shall be upon Aaron's forehead, and Aaron shall beare the iniquity of the holy things, which the Sons of Israel shall bellow, in all the gifts of their holy things; and it shall be upon his forehead, for waives: for favourable acceptation of them before Jehovah. And thou shalt weave and circled worke the Coat of fine linnen; and thou shalt make the Miter of fine linnen; and thou shalt make the Girdle of the worke of the Embroiderer. And for Aarons Sonnes thou shalt make Coats, and thou shalt make for them Girdles, and Bonnets shalt thou make for them, for honour, & for beautiful glory. And thou shalt put them upon Aaron's brother, and upon his sonnes with him; and thou shalt anoint them, and fill their hand, and sanctifie them, that they may minister in

the priests-office unto mee. And thou shalt make for them linnen breeches to cover the naked flesh, from the loines even unto the thighs they shall be. And they shall be upon Aaron, and upon his sonnes, when they goe in unto the Tent of the congregation; or when they come neare unto the Altar, to minister in the Holy place, that they beare not iniquity, and die: (it shall be) a statute for ever, to him and to his seed after him.

Annotations.

Take here] or, cause to come nigh; that is, to present themselves unto thee. Hitherto God hath appointed such holy things as pertained to his service: now hee giveth order for holy persons to administer before him. minister in, &c.] or, execute the Priesthood. This honour no man might take unto himself, but he that was called of God, as Aaron, Heb. 5. 4. In this work Aaron, chiefly figured out Christ, & secondarily all Christians, whom hee hath made priests unto God, Heb. 5. 5. Re. 1. 6.

Ver. 2. of holiness] that is, holy garments. (in Greeke, an holy stole:) so called because they signified the holy graces of Gods Spirit, wherewith Christ and his people should be clothed. For such an high priest it became us to have, as is holy, harmless, undefiled, Heb. 7. 26. and Gods priests are to be clothed with justice, and with salvation, Psal. 132. 9. 16. and so are all the Saints, Elay. 61. 10. beautiful glory] the Greeke translateth for honour and glory. These two, signifye the highest degree of dignity, honour inwardly in the heart and affections: glory outwardly in the appearance and carriage: (as in Elay. 28. 1. 4. glory, or beauty, is compared to a flower; and in Elay. 61. 3. it is opposed unto asher.) As Iesus the son of Iosedeck the high priest was clothed in filthy garments, which signified iniquitie in him and his ministrations, Zach. 3. 3. 4. so these garments of honour and glory, signified the holy and pure administration of Iesus the Son of God, who offered himselfe without spot unto God, to purge our conscience from dead workes; Heb. 9. 14. by whom also his Church is clothed with garments of beauty; full glory, Eia. 52. 1. with fine linnen cleane and bright, which is the righteousness of the Saints; Rev. 19. 8. From this speech of honour and glory, the Hebrew Doctors have delivered, that the garments of the priests were to be new & faire, &c. like the garments of great men. If they were soile, or torne, or overlong, or overflow, &c. and the Priest did his service in them, it was unprofitfull. Every Priests garment that was made filthy, they did not whiten it, or wash it, but leave it for soiled. (or weake,) and put on new. The high Priests garments, when they were old, were laid up in store: and the white garments wherein he served on the fasting day, (mentioned in Lev. 16. 4.) hee never served in them the second time, but they were reserved in the place where hee put them off, as it is written, AND HE SHALL LEAVE THEM THERE, (Levit. 16. 23.) and it was unprofitfull to put them on any sife. The coats of the

inferior Priests, when they were worne old, they made of them shreds: (or weke) for the Candlestick continually. Maimony, in treatise of the Implements of the Sanctuary, chap. 8. Sect. 4. s. 6.

Ver. 3. whomsoever Heb. him whom I have filled. Here God sheweth his Spirit to be the author and teacher of handicrafts: the Prophet sheweth the like of husbandrie, Elay. 28. 2. 26. sanctifie] or consecrate him, that is, to be a signe of his sanctification from God. Therefore it was death to minister without these garments, v. 43. and they are called holy garments, ver. 2. and in times following were laid up in holy chambers, and the Priests might not wear them among the people, to sanctifie them with their garments, Eeck. 44. 19.

Ver. 4. circled worke] this differed from broided worke, which was of many colours, but this coat was of one colour, white, being of fine linnen onely, ver. 39. but woven with circles, or round hollow places like eyes; wherefore the same word is after, in v. 1. used for ouches, or hollow places wherein stones were set. Maimony in the foretasted treatise, chap. 8. Sect. 16. saith; The coats both of the high Priest, and of inferior priests, were of circled worke, that is, had many hollow places (or houses) in the weaving, like the hollow place of caps, &c. and a Girdle] To these fixe adde the golden Plate (or crowne) ver. 36. and the Breeches, ver. 42. to the high Priest hath eight ornaments: all which, & no more, he was to wear in his administration. They may be viewed in the order as they were put on (Levit. 8. 7. 8. 9. thus:)

1. Breeches of linnen, put next upon his flesh.
2. A Coat of fine linnen, put over the Breeches.
3. A Girdle embroidered, of fine linnen, blew, purple, and scarlet; wherewith the coat was girded.
4. A Robe, all of blew, with severent two bels of gold, and as many Pomgranats, of blew, purple, and scarlet, upon the skirts thereof. This was put over the coat and girdle.
5. An Ephod, of Gold, and of blew, purple, scarlet and fine linnen, cunningly wrought: on the shoulders whereof, were two goodly Beryll stones, on which were graven the names of the twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a Curious girdle made of the same.
6. A Breastplate, cunningly wrought of gold, blew, purple, scarlet, and fine linnen; which being 2 span square, was fastened by golden chaines and rings upon the Ephod. Herein were set twelve several stones, on which the names of the twelve tribes were graven; and herein was the Vrim, and Thummim.
7. A Miter of fine linnen, sixteen cubits long, wrapped about his head.
8. A Plate of pure gold, (or Holy crowne,) two fingers broad, whereon was graven HOLINESS TO Jehovah. This was tyed with a lace of blew, upon the forefront of the Miter.

These eight did the high Priest wear in the Sanctuary, his feet and hands (as of other Priests) being always bare, and washed daily, when hee went in to administer, Exod. 30. 21.

The inferior priests garments were four.

1. Linnen *Breaches*.
 2. Fine linnen *Casings*.
 3. Embroidered *Girdles* of fine linnen, blew, purple, and scarlet, like the high priests.
 4. *Breasts* of fine linnen, as large as the high priests *Mantles*. Of these shall be spoken afterwards.
- These four were annexed to the four extraordinary garments, which the high priest wore on the Expiation day only.

1. Linnen *Breaches* next his flesh.
2. A holy linnen *Casement*.
3. A linnen *Girdle*.
4. A linnen *Mantle*.

These he put on when he made reconciliation for the Church, in the most holy place, once in the year, (which was the tenth day of September) and having finished his service, he put these cloths off, and never wore them more, but left them there. See *Lev. 16.4.23.* with the annot.

- Verse 5. *gold* beaten into thimble places, and cut into wires, [see *Exod. 39.3.* This gold, wrought with the three bloody colours, & with fine white bisse, signified the faith, obedience, and sufferings of Christ; and his justice, in the administration of his priesthood, [see *Heb. 2.17* and *5.8.9* and *9.12.14* *Psalm. 132.9.*]

- Verse 6. *Epod* or, *Amicle*, *Epod* is the Hebrew name: so called of companding fitly the body, and being used thereto, *Exod. 29.5.* By the Hebrew Doctors, it was of *breasts*, according to a man's back, from shoulder to shoulder: and long behind, down to the feet. *Maimon*, treat. of the Implements of the Sanctuary, *Chap. 9. Sect. 9.* Others think it was short, as a jacket, or habergeon. *Iosephus* (in the 3. book of his *Antiquities*, *Chap. 8.* [saith it was a *cubis* long. In Greece it hath the name of the *shoulders*, upon which it was put. This was the outmost of all the priests garments; and served to hold fast the Breastplate: and figured out in Christ, his justice, which hee put on, as an habergeon, *Elsay 59.17.* who appeared clothed like a priest, *Rev. 1.13.* Besides this golden *Epod* (which the high priest only did wear) there was another sort of linnen *Epod*, worn by inferior priests, and other persons, *1 Sam. 22.18* and *2.18.* *2 Sam. 6.14.* *Exodus 29.5.1.* Of this worke, the Levites have this recorded: *The gold that was in the weaving of the Epod and of the Breastplate, was thus wrought. He took one third of pure gold, and put it with six thirds of blew, and twisted these seven threads, as one. And so hee did one third of gold with six of purple, and one with six of scarlet, and one with six of linnen. Thus there were four threads of gold, and 18 threads in all. Of which 28 by separate Breastplate, and Epod, &c. *Maimon* treat. of the Implements of the Sanctuary, *c.9. S.5. &c.**

- Verse 7. *Shoulder pieces* Hereupon this garment is called in Greek *Epomis*, in Latine *Superhumeralis*, of being put upon upon the shoulder: *s. There were four upon it two shoulder pieces, that they might be upon the shoulders of the priest, such Maimon* in the *Impl. of the Sanct. Chap. 9. Sect. 9.*

Verse 8. *Curious girdle* called in Hebrew *Choshob*, of the cunning workmanship, in Greece, the *moore worke*, Of this *Maimon*, (in the foresaied place, *chap. 9. Sect. 9.* [saith] *The Epod had as it were two bands, (or pieces) going out from it, in the weaving, on the side and in that, with the which they girded it; and these were called Choshob (the curious girdle) of the Epod. And as for (in Sect. 11) he saith, The curious girdle of the Epod, was yoked upon his heart, under the Breastplate. This differeth from the Girdle (Abner), which is after spoken of in verse 39. and by reason of the gold in this, which the other had not, it is called the golden girdle. And Christ appearing with a priestly garment, and girded about the waist with a golden girdle, *Revel. 1.13.* was declared thereby to be our high Priest, and it hath reference to this curious girdle of the Epod. See more on *Exodus 29.5.* of his Epod or, of the Epod of, which the Chaldee expounded, of the Ornament (or fitting) thereto: This is laid to be upon: to distinguish it from the Girdle after mentioned in verse 39.*

Verse 10. *births* or, *generations*, by their mothers: First of all, Leahs Children, (as Moses himselfe reckoneth them, *Exod. 1. ver. 2.3.*) and then the other Mothers children, and Rachels last, as shall after be more fully shewed, in their severall stones; *vers. 17. &c.* Of this also *Maimon* writeth, in the same place, *chap. 9. Sect. 9.* *Hee set on each shoulder a Beryll stone, four square, embossed in gold, and hee graven on the two stones the names of the Tribes, six on one stone, and six on another, according to their birth: and they wrote Iosephs name Ioseph (as he is written in *Psalm. 136.*) So there were 25. letters on the one stone, and 25. on the other. And the stone whereon Reuben was written, was on the right shoulder; and the stone that Symeon was written on, was on the left; after the manner here set downe.*

Symeon	שמעון	ראובן	Reuben
Ihudah	יהודה	לוי	Levi
Zabulon	זבולן	יששכר	Issachar
Dan	דן	נפתלי	Naphtali
Aser	אשר	גד	Gad
Benjamin	בנימין	יהוסף	Ithoph

Verse 11. *engraver in stone* or, *stone cutter*, *Iewid*. This engraving in precious stone, and that like a signet, with the names of the *Sonnes of Israel* signified the firme and perpetual love, memorial, efficacy, and sustentation of the Church of Christ, *Iob 39.23.24.* Song 8.6. *Hagg. 2.23.* *ouches* that is, *low places*, in which the stones were set fast, *sec. v.4.*

Verse 12. *a memoriall* The G. addeth a memoriall concerning them. In this worke, Aaron was a figure of Christ, *Hebrewes 7.28.* the *Sonnes of Israel*, of all Saints, called the *Israel of God*, *Galath. 6.16.*

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The two Beryll stones, square and of equal weight, figured the like precious faith and hope, which all have obtained before God in Christ. *1. Pet. 1.10.* *Galathians 3.28.* *9.* (The Beryll being also the stone mentioned in the description of *Paradise*, *Genesis 2.12.* and the stone of *Josephs* *Genesis 28.20.* who figured Christ in his *Exodus 45.7.11.* and *49.24.*) The *shoulders* on which they are borne, signified the power and principality, which Christ hath over the Church, presenting the same by his meditation pure and holy unto God, and casting them to be had in perpetual memorie, *Elsay. 9.6.* and *22.22.* *Ephe. 5.25.* *2. Ioh. 17.19.20.24.* *Mal. 3.16.* *Psalm. 132.12.*

Verse 14. *at the ends* or, *equal*: of like proportion. So in verse 24. The Chaldee translatereth *limits*, i.e. the *Greece, mixed with floures*, *sec. v.10.* *Heb. give*, which word is used for making *divided*, *fast* and *fixed*, as the Scriptures shew; one. *Prophet saying, Thou hast given, 1 Chron. 17.22.* another saying for, *Thou hast confirmed*, *2 Sam. 7.24.* So after in verse 45.

Verse 15. *Breastplate* in Hebrew, *Choshen*, which is not easy to interpret; but because it was an ornament of the breast, we call it a Breastplate. *Iosephus* in his *Greece Antiquities*, booke 3. chap. 8. keepeth the Hebrew, *Elsen*; the Lxx. Interpreters usually translate it *Legion*, and *Legion*, as being the *Orde ornament*, because by *Urim* and *Tobhimin* sheweth therein, God gave answers to the governors, *Numb. 27.21.* It hath affinity with *Choshob*, that is *significative*, *stone*, as implying a *stone* *prate*, to be set on the breast of the high Priest, rather then heard. Also with *Choshob*, that signifieth *fastness*, as in we may English it, the *Contemplation* (or *consideration*) of judgement: and it noteth the care that the Priest should have, of answering judgement and equitie to them that asked of God by him. Whereof see more in the notes on *v.38.* *cunning workman* woven both sides alike.

Verse 16. *doubled* *Maimon* (in the foresaied treatise, *chap. 9. Sect. 6.*) explaineth it thus, that the *clasp* of the Breastplate was woven with *cunning worke* of gold, and of blew, purple, scarlet, and fine linnen, with 18 threads, as it before shewed. The length of it was a cubit (that is, two fpannes) and the breadth of it, a span: and they doubled it into two, so it was a *span every way*, *four square*. And they set upon it four *valer stones*, expressed in the *Lxx.* and every stone was of four square, &c.

Verse 17. *four precious stones* as the twelve tribes encamping about Gods Tabernacle, were in four quarters, East, West, North, and South, three tribes in every quarter, *Numb. 2.* *Sardin* or *Sardis*: a precious stone, called in Hebrew, *Odem*, of *Adam*, which significeth *Ruddis*, *Lam. 4.7.* for it was a blood-coloured stone. Accordingly the Chaldee Paraphrase calleth it *Sankon*, and Thargum Iusaleny *Sanketha*, that is, *Red*. In the Greece, and by the holy Ghost in *Rev. 21.20.* it is named *Sardius*, (of Sardis a chiefe City in Asia, where such stones were.) On this stone the name of *Reuben* was engraved, and it foretold the war-

like state of that Tribe, which fronted upon the enemy, and in Sauls daies, conquered the Hagarites, *1 Chron. 5.10.* and went armed before their brethren, at the conquest of Canaan, *Ios. 4.12.13.*

Verse 18. *Topaz* is named of the *Greece Topazion*, here, and in *Revel. 21.20.* In Hebrew, *Pithah*, from the letters of which word transplated, *Topaz* or *Topaz* are derived. It was a precious stone found in Ethiopia, *Iob. 28.19.* By the Hebrew Doctors, and also by *Pline* in his 37. booke, chap. 8. the *Topaz* is of a glorious green colour, and *Semio* in his 16. Booke, of a golden colour. *Hiccup* One sort of *Topaz*, is of *Plinie* named *Prasopides*, *Greece* coloured; and to this the Chaldee name agreeth, *darm*, in Onkelos, and *Levithas*, in Thargum Iusaleny, both signifying *green*; On this stone *Symeon* name was graven, of which Tribe there was little glory, till Reekes daies, when the *Symeonites* were the remnant of *Amalek*, *1 Chron. 4.2.43.* *12. Smaragd* or *Emerald*, as it is also Englished: In Hebrew it is called *Barketh*, of *Bark*, which is *lightning*, *Ezek. 1.13.* and the Chaldee names agree hereunto. But the *Greece* *smaragd*, is *Smaragd*, and so the holy Ghost in *Revel. 21.19.* Which *Smaragd* (or *Emerald*) is of a most goodly and glorious green colour, that the eye of man is delighted, refreshed, but never filled with the looking upon it, as *Plinie* (in his 37. booke, chap. 5.) saith. And as there are many sorts of *Emeralds*, so some figure like the *Sunne*, whose Character is therefore signified by *Poets*, to shew whole *Smaragd*, *Ovid Metamorph. 2.* and the *Greece* name (as well as the Hebrew) implieth to much *Smaragd*, as being *Maragd*, of *Maragd*, *to shine*. On this stone, *Aser* was engraved, so the *Iusaleny Thargum* upon this place, having named these three stones, addeth, *write plainly upon them, the names of the three Tribes*, *Reuben*, *Symeon*, *Levi*. So this glittering *Reuben*, foretold *Levis* glory, who should reach *Isaac* Gods judgments, and light his Law; *Dan. 3.10.* whose lightnings doth illuminate the world, *Psalm. 97.4.* Of *Levi* came *Moses* and *Aaron*, and all the Priests, and *John* the Baptist, who shined as *Emeralds* in the Church. So the covering of grace is resembled by a *Rain-bow* of an *Emerald* colour, in *Revel. 4.3.*

Verse 18. *Chalcedony* in Hebrew *Nophet*, which the Chaldee of Onkelos turned *Ismeragdus*, that is, the *Smaragd* before mentioned; but Thargum Iusaleny calleth it *Cadcedana*, (to which the name given by the holy Ghost, *Chalcedon*, *Revel. 21.20.* agreeth.) The *Greece* version hath *Ambar*, that is, a *Carbuncle*, and so the *Chalcedony* is like unto a *Carbuncle*, and one sort of it, as *Plinie* sheweth in booke 37. chap. 7. This *Chalcedony* (as it is also called) *shineth* clear like a *stare*, but somewhat purple-coloured: and the *Carbuncle* (which is so called *Pyropus*), hath the name of fire, like which it shineth. The ground of this *Chalcedony*, seemeth to be the Hebrew *Cadced* mentioned in *Elsay. 54.12.* On this stone, *Isidors* name was graven. In *Caleb*, *Ohoniel*, *David*, and *Solomon*, this stone shewed his glory, but above all in Christ, who came of this Tribe according to the flesh,

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signified both the power and authority which they had for their office under God, *Zech. 3. 5.* and their pure administration thereof in justice & judgment, as Job said, *My judgement was as a Robe and a Mitre, Job 29. 14.* So Christ our high priest, appearing in a priestly garment down to the foot, had also his head, (that is, the attire of his head) and his hair, white as wool, and as snow, *Rev. 1. 13. 14.* as in *Song 5. 11.* his head is of fine gold; as was the plate on the high priests forehead, and as a King with his crown. Among the heathen Romans, their chief priests were called *Flamines*; of the attire of their heads, as being *Flamines*, without which, it was unlawful for them to go out of doors. *Pomp. Letur de Rom. sacerdot. tit. de Flaminiis, et Plutarch in Numma.* Among the Arabians also, their high priests were clad with linnen garments, & Miters; *Alex. ab Alex. lib. 2. cap. 8.* Girdle in Hebrew

it was made of fine linnen, and of blue, and purple, and scarlet, *Exodus 29. 29.* The Hebrew Doctors write, it was about three finger's broad, and two and thirtie cubits long: they wound it about, and turned it one fold upon another. The High priest's Girdle was in making like to the other Priests. It was to gird the coat with, which was under the Robe, *Lev. 8. 7.* and *Maimony*, treat. of the Implements of the Sanctuary, Chap. 8. Sect. 2. 19. and *Chap. 10. Sect. 1. Josephus* (in his 3. booke of Antiquities, Chap. 8.) saith, The coat was girt with a girdle four finger's broad, but empty within; and woven so as it was like a serpents skin, pittered with flowers, red, purple, blue, and of fine linnen; the woofe was once five fingers, which being wound and tyed once or twice about the breast, hung down to the ankles, so long as he did not minister; but when he ministered, left it should hinder him, he cast it upon his left shoulder. This must bee understood of the inferior Priests girdles; for the high priest could not so doe, by reason of his garments above it. These girdles signified the truth, constancy, and expedition of Christ in his ministation; and so of all Christians, *Ephes. 6. 14.* *Elay 22. 21.* *Luke 22. 35.* See these notes on *Exodus 12. 11.* *embroider* or, *weaver with himselfe worke*: See *Exodus 26. 1. 36.* The embroidery or cunning workmanship, was in the weaving: for of all the Priests garments, none was made of needle worke, but of woven worke, as it is written, (in *Exod. 39. 2. 2. 7.*) THE WORKE OF THE WEAVER: saith *Maimony*, in Implements of the Sanctuary, Chap. 8. Sect. 19.

Yer. 40. Coats of fine-linnen, such as the high Priest had, *Exodus 39. 27.* for the girdles, and bonnets, they were of the same stuffe and workmanship that the high Priests: as is before noted. And figured the garments of Christs children, made white in his blood, wherein they serve God day and night in his Temple, *Rev. 7. 14. 25.* and *29. 8.* Among the heathens also, they that sacrificed to their gods, were clad in white rayment, *Plut. Max. 6. 1. c. 1.* Bonnets of linnen cloth, wrapped about their heads, much like the high Priests Mitre. See the notes on *ver. 39.* So were Christians to be put on our heads, the hope of salvation for an instant, and under it for to rejoice, *1 Thes. 5. 8.* *Rom. 2. 2.* for the time upon the head, is opposed un-

to mourning, *Ezek. 24. 17. 23.*

Ver. 41. anan with the holy oyle, made at Gods direction: see *Exodus 30. 23. 30.* and *29. 7.* fill their hand that is, consecrate and dedicate them unto the ministry. This was by putting the flesh of the sacrifice, with bread, &c. into their hand: whereof see *Exodus 29. 9. 23. 24.* The Greeke keepeth the Hebrew phrase: but the Chaldeae translath, *thou shalt offer their offering.*

Ver. 42. breeches alike for the High Priest, and for the other, of the same matter and forme, naked flesh; that is, the secret and shameful parts, called in the Hebrew the *flesh of nakedness* (or of shame,) because of those parts we are most ashamed when we are naked. The Greeke translath, the *shame of their body.* So each of these words, is used for our shameful parts: *flesh*, in *Gen. 17. 11.* *Ezek. 23. 10. nakedness*, in *Gen. 9. 22. 23.* *Lev. 18. 7.* which are here commanded to bee covered with linnen, which signified righteousness, *Revel. 19. 8.* even the righteousness which is of God by faith, whereby our sinne (which is our shame, *Romans 6. 21.*) is covered, *Rom. 4. 6. 7.* And as all their garments are given of God to Aaron and his sonnes: so hee it was that clothed our first parents after their nakedness, *Gen. 3. 21.* and he hath spread his skirts over us, and covered our filthines, when we were naked and bare, *Ezek. 16. 7. 8.* and counselled all, to buy of him white rayment, that they may be clothed, and their filthie nakedness appeare not, *Revel. 3. 18.* even to put on the last Iesus Christ, and to make no provision for the flesh, to fulfill the lusts thereof, *Rom. 13. 14.* the things that come from above the navell, a little off from the heart, to the end of the thigh; saith *Maimony* in Implements of the Sanctuary, Chap. 8. Sect. 18. Though these parts were covered by the former garments, yet leby wind, or any other accident, they should haply be discovered, God (for more reverence of his Majesty, and regard of seemliness and honesty,) appointed this close covering, which (as *Maimony* expreth) were tyed with strings, and made close like a purit. Thus God gave more abundant honour, to that part which lacked; and our uncleanly parts, have more abundant cleanliness, as *Paul* saith, *1 Cor. 12. 23. 24.*

Ver. 43. beare not iniquity that is, beare not punishment for this iniquity, and dye. The Greeke translath, and they shall not bring fine upon themselves, that they dye not. For God is of purer eyes, then to behold evil, *Hab. 1. 13.* and hee that had not on his wedding garment, was bound hand and foot, and cast into utter darkness, *Math. 22. 12. 13.* Blessed therefore is he that watcheth and keepeth his garments lest he walke naked, and his shame be seene, *Revel. 16. 15.* This caution is not for the breeches only, but for all the garments; as the Hebrew Doctors have gathered thus: The high Priest that ministereth with leste then these eight garments, or the inferior Priest that ministereth with leste then these foure garments, his service is unlawful, and hee is guilty of death by the hand of God; even as a stranger that ministereth, as it is written, (in *Exodus 29. 9.*) AND THOU SHALT GIRD

THEM

THEM WITH GIRDLES, &c. AND THE PRIESTHOOD SHALL BE THEIRS: when their garments are upon them, their Priesthood is upon them; if their garments be not upon them: their priest-hood is not upon them, but for they are as strangers, and alienated (in *Nam. 1. 51.*) THE STRANGER THAT COMETH NEIGH SHALL BE PUT TO DEATH. As he that wanteth his garment, is guilty of death, with his service unlawful: so is he that hath no garment. As hee that puts on two coats, or two girdles. Or the common priest that puts on the high priests garment, and serveth, hee he polluteb the service, and is guilty of death by the hand of the God of heaven. *Maimony*, in treat. of the Implements of the Sanctuary, *ch. 10. Sect. 4. 5.*

CHAP. XXIX.

1. The things which Moses was to get ready, for the consecrating of the Priests unto their office. 4. To wash their bodies. 5. The order how to put on the high priests garments, 7. and to anoint him. 8. The anointing of the other priests. 10. The manner how to sacrifice the bullocke, which was for a sin-offering; 15. And the ram, which was for a burnt-offering; 19. And the second ram which was for consecration of the Priests, to the blood thereof should be put on their ears, hands, and feet. 21. With that blood and with oile, they and their garments should be sprinkled: 25. The manner how to wave the breast of that sacrifice, and to bring up the shoulder thereof on the Priests hands. 30. Seven daies, the time of consecration. 32. The Priest must eat the Ram wherein they should bee consecrated; 36. Of purifying the Altar seven daies. 38. Of the two Lambs, which should be for a daily burnt offering in Israel continually. 40. With their meat and drinke-offerings. 43. God promiseth to sanctifie his Tabernacle and people, and to dwell among them.

AND this is the thing that thou shalt doe unto them; to sanctifie them, to minister in the Priests office unto me: Take one Bullocke, a yongling of the Herd; and two Rams perfect. And unleavened bread, and cakes unleavened, tempered with oile and waters unleavened anointed with oile: of wheaten flour, shalt thou make them: And thou shalt put them into one basket, and shalt bring them neer, in the basket; and the bullocke, and the two Rams. And Aaron and his Sonnes thou shalt bring neer unto the doore of the tent of the congregation; and shalt wash them with water. And thou shalt take the garments, and shalt clad Aaron with the Coat, and with the Robe of the Ephod, and with the Ephod, and with the Breastplate: and shalt gird him with the curious girdle of the Ephod. And thou shalt put the Miter upon his head:

and shalt fasten the Crowne of holiness upon the Miter. And thou shalt take the anointing oile; and poure it upon his head: and anoint him. And thou shalt bring neer his Sons; and clad them with Coats. And thou shalt gird them with Girdles, (Aaron and his Sons) and shalt bind the bonnets on them, and the priesthood shall be theirs; for an eternal statute: and thou shalt fill the hand of Aaron, and the hand of his Sonnes. And thou shalt bring neer the bullocke before the Tent of the congregation: and Aaron and his Sons shall impose their hands upon the head of the bullocke. And thou shalt kill the bullocke before Iehovah: at the doore of the Tent of the congregation. And thou shalt take of the blood of the bullocke, and put upon the hornes of the Altar with thy finger: and shalt poure all the blood at the bottom of the Altar. And thou shalt take all the fat, that covereth the inwards, & the caule, that is above the liver: and the two kidneyes; and the fat, which is upon them: and shalt burne them upon the Altar. And the flesh of the bullocke, and his skin, and his dung; shalt thou burne with fire, without the campe: it is a Sinne offering. And thou shalt take the one Ram: and Aaron and his Sonnes shall impose their hands upon the head of the Ram. And thou shalt kill the Ram: and shalt take his blood, and sprinkle upon the altar round about. And thou shalt cut the Ram into his peeces; and shalt wash his inwards, and his legges and put them unto his peeces, and unto his head. And thou shalt burne all the Ram upon the altar; it is a Burnt-offering unto Iehovah: it is a favour of rest, a Fire-offering unto Iehovah. And thou shalt take the other Ramme, and Aaron and his Sonnes shall impose their hands upon the head of the Ram. And thou shalt kill the Ram, and take of his blood and put upon the tip of the right eare of Aarons; and upon the tip of the right eare of his Sons, and upon the thumbe of their right hand, and upon the great toe of their right foot: And shalt sprinkle the blood upon the altar, round about: And thou shalt take of the blood which is upon the Altar, and of the anointing oile: and shalt sprinkle upon Aaron, and upon his garments; and upon his Sonnes, and upon the garments of his Sons, with him: and he shall be sanctified, and his garments, and his sonnes, and his sonnes garments with him: And thou shalt take of the Ram, the fat and the rumpe, and the fat that covereth the inwards, and the caule above

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theliver, and the two kidneyes, and the fat which is upon them; and the right shoulder: for it is a ram of filling the hand. And one loaf of bread, and one cake of oil bread, and one wafer: out of the basket of unleavened cakes, which is before Iehovah. And thou shalt put al on the palmes of the hands of Aaron, & on the palmes of the hands of his Sonnes: and thou shalt wave them for a wave-offering before Iehovah. And thou shalt receive them from their hand, and shalt burne them upon the Altar, for a Burnt-offering: for a favour of rest, before Iehovah; it is a Fire-offering unto Iehovah. And thou shalt take the breist of the ram of the filling of the hand, which is for Aaron, and wave it, for a wave offering before Iehovah: and it shall be thy part. And thou shalt sanctifie the breist of the wave offering, and the shoulder of the heave-offering, which is waved, & which is heaved-up, of the ram of the filling of the hand: of that which is for Aaron, & of that which is for his Sonnes. And it shall be Aarons and his Sonnes, by a statute for ever, from the sonnes of Israel: for it is an heave-offering: and it shall be an heave-offering from the sons of Israel, of the sacrifices of their peace-offerings; even their heave-offering unto Iehovah. And the garments of holiness which are Aarons, shall be his sonnes after him, to be anointed in them, and to fill their hand in them. Seven daies, shall he that is Priest in his stead, of his sonnes, bee clad in them: when hee shall come into the Tent of the Congregation, to minister in the Holy Place. And thou shalt take the Ram of the filling of the hand: and shalt seeth his flesh, in the holy place: And Aaron and his sonnes, shall eat the flesh of the Ramme; and the bread which is in the basket at the doore of the Tent of the Congregation. And they shall eat those things, with the which atonement was made; to fill their hand, to sanctifie them: and a stranger shall not eat (of those), because they are holy. And if there remaine of the flesh of the filling of the hand, & of the bread unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. And thou shalt doe unto Aaron and to his Sonnes, thus, according to all which I have commanded thee: seven daies shalt thou fill their hand. And thou shalt make ready every day a bullocke, for a sinne-offering: and thou shalt make atonement for it, and thou shalt anoint it, to sanctifie it. Seven daies

thou shalt make atonement for the altar, and sanctifie it: & the altar shall be Holy of holies; whatsoever toucheth the altar, shall be holy. And this is that which thou shalt make ready, upon the altar: two lambs of the first yeere, day by day continually. The one lambe, thou shalt make ready in the morning: and the other lambe thou shalt make ready betweene the two evenings. And a tenth deale of flour, mingled with the fourth part of an Hin of beaten oile; and for a drinke-offering, the fourth part of an Hin of wine, for the one lambe. And the other lambe, thou shalt make ready betweene the two evenings: according to the meat offering of the morning, and according to the drinke-offering thereof, shalt thou make for it, for a favour of rest, a Fire-offering unto Iehovah. (This shall be) a continuall burnt-offering throughout your generations, at the doore of the Tent of the congregation, before Iehovah: where I will meet with you, to speake unto thee there. And I will meet there, with the Sonnes of Israel: and hee shall be sanctified by my glory. And I will sanctifie the Tent of the congregation, and the altar: & Aaron & his Sonnes I will sanctifie to minister in the priests-office unto me. And I will dwell amongst the sonnes of Israel, and will befora God unto them. And they shall know that I am Iehovah their God, that brought the forth, out of the Land of Egypt, that I may dwell amongst them: I Iehovah their God.

Annotations.

THE thing] Hebrew, the word: the Greek faith, these things. God having chosen Aaron and his seed, to bee Priests unto him; entred them into their office by many rites; as Washing, Clothing, Anointing, Sprinkling, and Offering of sacrifices for their consecration. bullocke] in Hebrew Par: which is greater then a calf, but not so great as an ox. The Hebrew Doctors thus distinguish them: Wherever it is said, (bullocke), that is, a young one of the first yeere: (par) a bullocke, is a young one of the second yeere. Maimony treat. of Sacrifices, Chap. 1. Sect. 14. youngling of the herd] or, young ox: Hebrew (son of the ox) (or of the herd). The Greeke faith of the oxen. See the fulfilling of this precept, in Lev. 8. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

which signified, sinceritie, and sincerity. See Ex. 12. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

As all girding signifieth a ready preparation and strengthening unto any service. Luk. 12. 35. Elay 5. 27. Act. 12. 8. so this is in speciall, for the heart of the Priests, to be girded with Truth, as Paul expoundeth it, Ephesians 6. 14. So Christs ministers are likened to Angels coming out of the Temple, clothed in pure and white linnen, and girded about the breasts, with golden Girdles. Rev. 19. 8. Verse 6. saffen] or, put: Hebrew, give. See the notes on Exodus 28. 15. Crowne of holiness] that is, holy Crowne, or Diadem: meaning the golden Plate fore-spoken of, Exod. 28. 36. and 39. 30. Leviticus 8. 9. called here Nazer, that is, a Separation, because it was a signe of separation and exemption from other men. Therefore the Diadem of Kings was called Nazer, 2 Samuel 1. 20. Psal. 89. 40. and here it is the ornament of the High Priest, to denote his dignitie. So the Greeke calleth it Petalon to Hagiafina; as the Plate was before named, in Exod. 28. 36. Verse 7. anointing oile] the making hereof, is after shewed, Exodus 30. 23. &c. anoint] this third thing, signified the communication of the graces of Gods Spirit, 1 Iohn 2. 27. as it is sayd, The Spirit of the Lord God is upon mee, because the Lord hath anointed mee, &c. Elay 61. 1. And this is to caute the odour of his administration to spread abroad unto the comfort of the Church, dwelling together in love and vniue, Psalme 133. 2. 2 Cor. 2. 14. 15. 16. Anoint, is in Hebrew Mshach; whereupon the high Priest and King that was anointed, was called Mshach or Messias, Leviticus 4. 3. 1 Samuel 12. 3. 5. which Messias, is in Greeke Christ, and is the name of the Sonne of God, our Saviour, Dan. 9. 25. Iohn 1. 41. Verse 9. fill the hand] namely, with parts of the sacrifices, which after they were waved in the priests hand, were burnt on the altar, verse 23. 24. 25. This is usually called consecration: the Greeke calleth it percelling; because hereby the priest was fully and perfectly authorized to doe the Priests office. And this word Paul useth in Greeke, writing of the priesthood of the Sonne (of God) who is perfected (or consecrated) for ever, Heb. 7. 28. By this manner of calling, God shewed that none might take in hand to minister before him, unless the things were first put into his hand, for a signe of his calling from God, Ioh. 3. 27. Heb. 5. 4. 5. But in Ieroboams priests it was otherwise, when who/ever would, he filled his hand; and became a priest of the high place, 1 King. 13. 33. Verse 10. the bullock] which was to be a sin-offering for the Priest, ver. 14. So all sacrifices which the high priest offered for his sins, were bullockes, which were not for, for other ordinary men, Levit. 4. 3. 23. 28. impose their hands] with making confession of their sinnes, Levit. 5. 5. 6. and 16. 21. by which rite, they disburdened themselves of their sinnes; and layd them on the head of the sacrifice to be killed: which was a figure of Christ, killed for our sinnes, upon whom the Lord layd the iniquities of us all, Elay 53. 6. 7. 8. This imposition of hands was to be done

done by every man that brought a sacrifice for his sin, Lev. 4. 12, 13, the manner whereof the Jews have recorded thus: *There is no imposition of hands, but in the Court-yard if he lay on hands without, he must lay them on a stone within. No man may impose hands, but a clean person. In the place where hands are imposed, either they lay the hands, immediately after the imposition. Else that imposition must be done with his might, with both his hands upon the beasts head, not upon the neck or sides: and there may be nothing between his hands and the beast. If the sacrifice be of the most holy things, it standeth on the North side, (as Levit. 1. 11.) with the face to the West: the imposer standeth Eastward, with his face to the West: and layeth his two hands between the two horns, and confesseth sin over the sin-offering, and trespass over the trespass offering, &c. and saith, I have sinned, I have committed iniquity, I have trespassed, and done thus and thus: and do return by repentance before thee, with this, I make atonement. Mainim, in treat. of the Offering of Sacrifices, ch. 3. Sect. 11. &c.*

11 Ver. 1. *thou shalt kill* [Moses now at first did extraordinarily by Gods appointment those things which were peculiar to the priests office afterward: so consecrating and instructing them, for time to come.]

12 Ver. 2. *the altar* which was most holy, and sanctified the sacrifice v. 37. Mat. 23. 19. which altar also signified Christ, who sanctified himself for his Church, Joh. 17. 19. and through the eternal Spirit, offered himself without spot unto God, Heb. 9. 14, for by the Godhead, the death of Christ was sanctified, and sufficient to cleanse all iniquity. This first sin-offering differed from the rest that ordinarily followed: for every such offering of the priests or sinners, the blood of it was carried into the Tabernacle, and put upon the horns of the golden altar of incense, Levit. 4. 3, 7. whereas this was not so, but only put upon the horns of the brazen altar of burnt-offering, which stood in the court-yard. For the end of this first oblation, was to make atonement for the altar it self, and to sanctify it, that it might be fit afterward to sanctify the sacrifices of the people, which should be offered upon it, as appeareth after in v. 36. 37. and more plainly in Ezek. 43. 25. 26, 27. Also this first offering, was used herein, like the offering of the common ruler, and private person, for the blood for their sin, was put on the horns of the brazen altar only, Lev. 4. 35. so became Aaron and his Sons, were not yet full priests, till the seven days of their consecration, were ended, Lev. 8. 33, 34. &c. *finger* [This rite of putting blood with the finger, upon the horns of the altar, was fit for all sin offerings. Lev. 4. 6, 7. 17, 18. 25. so also not for any other kind of sacrifice. And reached in the efficacy of Christs blood, for the purging of our sins, when it is so particularly presented unto God, and applied by his Spirit, (as the finger of God, Luk. 11. 20.) is expounded to be the Spirit of God, Mar. 9. 12, 13, 14. The outward rite was performed thus: When the priest took the blood in a bason, he brought it to the altar, and dipped the fore finger on his right hand in the blood, and struck it on one horn of the altar,

& wiping his finger on the lip of the bason, (for no blood might remain upon it,) he dipped his finger the second time, and struck it on another horn, and so did he to all four, beginning at the South-side, and compassing the altar first Eastward, then North, then West, and at the bottom of that horn of the altar where he made an end with his finger, did he pour the rest of the blood, which was towards the South. These things *Mainim* sheweth in treat. of the Offering of Sacrifices, c. 5. f. 7. &c. and are more particularly to be opened in Leviticus, all the blood that is, the rest of the blood, as the Greeke explaineth it. This figured the fullness and perfection of the grace of Christ, by his blood obtaining full redemption, from our sins.

V. 13. *the fat* [This in Scripture is often taken for evil, because fatness hindreth sense and feeling. So of the wicked it is said, *their hearts are fat as grease*, Pl. 119. 70. and *thou art waxen fat, thou art waxen grosse, &c. then he forsooke God*, Deut. 32. 15. & *make the heart of this people fat, &c. left they understand*, Elay 6. 10. This fat therefore, which was a figure of mans corruption, God would have to be consumed by fire on the altar, teaching thereby the mortification of our earthly members, by the worke of Christ, and of his Spirit. Sometime the fat is used to signifye the best of all things, as is noted on Gen. 4. 10. it teacheth us, to give the best unto the Lord, the inward, or inmost part, that is, the heart, which is most inward, and in the midst of the body. So the inward of man is used for the heart, and consequently for the thoughts, and mind: as in Pl. 5. 10. and 62. 5. and 94. 19. And that which the Prophet calleth the inward part, [1 Cor. 3. 13, 14, the Apostle calleth the mind, Heb. 8. 10.] by the fat upon the inward, therefore, is signified all corruption that covereth mans heart, as carnall reason, unbelief, hypocisie, evil thoughts and purposes, &c. all which must be consumed, and the heart purified by the Spirit of God. *caule* that is above named also, the caule of the liver, in v. 22. It is thought to be the midriff, or the skin that is above the liver, the Gr. translareth it *lobon*, the Lip of the liver. *Kidneys* or *reynes*: which are also the instruments of feed for generation: so in Scripture they are used for the inmost affections and desires, and are joynt with the heart: & of these only God is the searcher and possessor, Pl. 7. 10. and 139. 13. and here are to be offered up unto God in fire, figuring that we Paul teacheth, *Mortifie your members which are the earthy formation, uncleanesse, inward affection, evil conceits*, &c. Col. 3. 5. And thus the Heb. of old under this figure, they say, *Therefore the kidneys & the fat which is on them, & the caule that covereth the liver, were burnt unto God, for to make atonement for the sin of man, which proceedeth out of the thoughts of the reynes, and lust of the liver, & falseness of the heart, &c. for they all consist in sin*, R. Menachem, on Ex. 29. 11. 111. *Joels burne* the original word signifieth properly to performe or performe into smoke, used for burning of incense, applied then to the burning of sacrifices, whereby the smoke went up towards heaven. The Greeke translareth it *Imposis*, the Chaldee *Offis*.

Ver.

Joels burne [It was a general Law, that no sin-offering, whose blood was carried into the Tabernacle, should be eaten, but burnt in fire, Levit. 6. 30. and such sin-offerings as had not their blood carried in thicher, should be eaten by the priests, Levit. 10. 18. Howbeit, this offering was burnt, though the blood were not carried into the holy place. One reason whereof seemeth to be, that the priests might not care their owne sin-offerings, Lev. 4. 11. Because they could not beare, or take away their owne sinnes, but needed another Saviour as well as all men; and the eating of any mans sin-offering, signified the bearing and expiating of that mans sin, Levit. 10. 17. *without* a figure how Christ, the true Sacrifice for our sins, should suffer without the gate of Ierusalem, which was part of his reproch that he bare for us, Heb. 13. 12. 13. 13. A Sin that is an offering for sinnes, [so the Apostle (according to the Gr. version) translareth it for sin, Heb. 10. 6.] from Pl. 40. 7. And after this Hebrew phrase, may be that he understood of Christ, that God made him, who knew no sin, to be sin for us, that is, a sin-offering, or an exceeding sinner, 2 Cor. 5. 21. Thus the law made men priests which had infirmities, & needed to offer sacrifice, first for their owne sins: but we now have the Son, who is consecrated for ever, Heb. 7. 27, 28.

Ver. 15. *imposis* [with both hands between the homes, as before is noted on v. 10. and this every of them severally, for if five men bring one sacrifice, they all impose hands upon it, one after another: saith *Mainim*, in treat. of Offering sacrifice, c. 3. 8. 9. By this rite, the priests presented the Kani, a figure of Christ, unto God for them as a burnt-offering: in whom they were also by faith to prevent their own blemishes, a living sacrifice, holy, acceptable unto God, which was their reasonable service, Ro. 12. 1. Ver. 16. *sprinkle* [this rite belonged to all burnt-offerings, Lev. 1. 5. See the annotations there. It figured the sprinkling of the blood of Iesus, for our reconciliation, and sanctification before God, 1 Pet. 1. 2. Heb. 9. 13, 14.

Ver. 17. *the ram* [after the skin is flayed off. Of this and other rites, see the notes on Lev. 1. 6. &c. V. 18. *burne offering* [or *whole burnt sacrifice*, in Heb. *an offering*, because it went up in fire all of it unto God: see Gen. 22. 20. *rest of* of quiting or pacifying the wrath of God: the Chaldee saith, that *it may be received with favourable acceptance*: to in v. 12. The Gr. translareth it, *a savour of sweet smell*, which phrase Paul useth, Ephel. 5. 2. See the notes on Gen. 22. *fire offering* in the Gr. it is called *thysia*, in Chaldee, *an oblation*. The fire that sent up the sacrifices, signified both the afflictions on Gods and his members, (for every one *shall be salted with fire*, Mar. 9. 49. & Pet. 4. 12.) and the worke of Gods Spirit, Mar. 3. 21.

Van the other [Hebr. the second ram which was for consecration, *hands*] as they did in the former signifying that from God in Christ (figured by the ram,) they expected not only justification and sanctification, (as by the two former sacrifices, but consecration also to their office, and grace from him to performe the same.]

V. 20. *the tip* [the highest part, as the Chaldee explaineth it. This putting of blood upon the ears, &c. was also used in the cleansing of the Leper, Lev. 14. 14. So here it signified in the Priests, the cleansing & sanctifying of their ears, to heare the word from the mouth of God, which they should teach unto the people, Ezek. 3. 17. 1 Cor. 11. 23. Elay 50. 5. Mat. 7. 33. *hand* [that their worke and administration, might also be sanctified by the blood of Christ, and acceptable to God: Deut. 33. 11. Act. 5. 12. *foot*] that their walking & conversation might also be holy; and their imperfections cleansed by the same blood: Phil. 3. 17. Gal. 2. 14. 1 Cor. 11. 1. The blood thus put on them from head to foot, might also signifye the sufferings of Christ, whereof his ministers and people are partakers. Col. 1. 24. Phil. 3. 10. *Altar* char by Christ, their purity and sanctification might be fully perfected, 2 Cor. 3. 5. 6.

V. 21. *sprinkle* [for sanctification, as is after expressed for the ministers of God both in their persons, and in their office (figured by the priests garments) as by the blood of Christ, and oil of his graces, sprinkled in their hearts from an evil conscience, and sanctified for the worke of the ministry, Heb. 10. 22. 1 Cor. 15. 10. and 3. 10.

V. 22. *of filling to wit, the hand, as v. 9. that is, of consecration, or initiation*: the Gr. saith, *of perfection*.

V. 23. *loffe* [or, *great round cake*: for this in Lev. 8. 26. Moises saith one cake, so in 1 Chro. 16. 3. that is called a *loffe*, which in 2 Sam. 6. 19. is called a *cake*. *oil bread*] tempered with oil, as in ver. 2. which is [or, as the Greeke explaineth it, which are set before the Lord.

Ver. 24. *wave* [that is, move to and fro round about, and so to offer the unto God. The original word is sometime used for *sitting* in a sieve, Elay. 30. 28. that signifieth trials and afflictions, Luk. 22. 31. and so the Prophets apply this word unto troubles, Elay 10. 32. and 13. 2. and 30. 28. And as here the things, so elsewhere the persons are *waved* as a *wave-offering*, Numb. 8. 11. For *wave*, the Greeke translareth *separate*: which word Paul useth, speaking of his designation to the ministry, Rom. 1. 11.

V. 25. *rest* [Gr. of *sweet smell*: see v. 18. This signified that God would make manifest the *savour* of his knowledge by his ministers, 2 Cor. 2. 14. 15.

V. 26. *thy part* [Heb. *to thee for a part*, (or *portions*) to eat the same. That which was after given to the Priests, ver. 28. Lev. 7. 34. is here allowed unto Moises, as hee that extraordinarily did now the priests worke. See this fulfilled in Lev. 8. 29.

V. 27. *heave offering* [so called because it was heaved or lifted up towards heaven. And the two parts the breast & the shoulder, thus waved & heaved up, and so given to the Lord and his minister, did teach the priests now consecrated, how with all their heart, and with all their strength, they should give themselves unto the service of the Lord: in his Church, with much labour, & manifold afflictions; even as the price of our salvation was consecrated also through afflictions, 2 Cor. 6. 4. 10. Heb. 2. 10.

Ver. 29. *to be anointed* [Hebrew *anoints*: but

hush words are often used passively, as is noted on Gen. 1. 26, and 6. 20, and 16. 24, and so the Greek explained it, *that they may be named in them*, and *to possess (or conquer) their hands*. See Exod. 30. 30, and 40. 15.

Ver. 30. *Seven days* during which time, they were to abide at the doors of the Tabernacle, day and night, to keep the watch of the word, Levit. 8. 33-35. Of the mystery of the number *Seven*, see the notes on Exod. 12. 1-5. Gen. 2. 2. Lev. 4. 6. It taught the priest here, that the whole term of their life should be spent before the Lord holly, and in his service, 1 Tim. 4. 15, 16. In this time of *Seven* days also, the Sabbath (which was a sign of sanctification) came over them, as is observed on Gen. 17. 12. And so the Hebrews do note of this action in particular, saying: *Great is the Sabbath day, for the high priest enwrapeth upon his service, after he is anointed, until the Sabbath passeth over him, as it is written* (in Exodus 29. 30.) *Seven days shall he be that is priest*, &c. R. Elias, in *Sepher Resith Chochmah*, fol. 49. a.

Verse 31. *the holy place* the Courtyard of the Sanctuary, at the doors as the next verse sheweth.

Ver. 32. *at the door* there it must be both boyled, and eaten, Lev. 8. 31.

Verse 33. *atonement was made* to wit, with God, by sacrifice: which being figures of Christ, the Eating of them, signified the applying of Christ's death by faith unto their own souls, Ioh. 6. 35-51. The Greeke translatheth, *by which they were sanctified*, a stranger here that is not of the Priests flocke: *holy* Hebrew *holiness*, understanding *meat of holiness*.

Ver. 34. *broken* as being unswollen to be eaten; and as all flesh that became polluted was burned, Lev. 7. 18, 19. This taught them care to apply the grace of Christ, without delay, see the notes on Exodus 12. 10. *holy* or *a holy thing*: Hebrew, *holiness*, as ver. 33.

Ver. 36. *make* to wit, ready for sacrifice; that is, kill, sprinkle the blood, offer, &c. See Gen. 18. 7. Exod. 10. 25. So ver. 38. and often after.

atonement, for expiations, propitiations, reconciliations: meaning for Aaron and his sonnes, and the altar. The signall word implyeth both pacification of Gods wrath, and his mercifull covering of transgressions, whereupon atonement followeth. See Gen. 22. 20. The Lewes had one speciall day in the year, to cleanse them from all their finnes; that was called by this name, *the day of atonement*, (or, *Day of Atonement*) Levit. 16. 30. All such things were figures of Christ, Heb. 1. 3. Ioh. 1. 29. *purify* or *Washing of transgression*; as the Hebrew word signifieth to make himself pass which as it is properly applied to the purifying of men from finnes, Num. 8. 22. and 19. 13. *and* to here and elsewhere, to the purifying of the altar, Ezek. 42. 26. of mens houses, Lev. 16. 40. and all things about them, Num. 19. 20. &c. of Gods house or Sanctuary, Ezek. 42. 2. Which was by reason of the finnes, and uncleanness of the Sons of Israel amongst whom Gods Sanctuary and holypurging power, is expressed in Lev. 16. 16. God himself reaching, that no service

of the Church is acceptable, unless the finnes that cleave to our best works be purged away by repentance and faith in the blood of Christ, Heb. 9. 21, 22, 23, 13. 14. and 10. 19, 22.

Ver. 37. *holy* Heb. *holiness of holiness*; that is, *holy* body: not only sanctified it self, but sanctifying the gifts that were offered to God upon it; and so was greater then the sacrifices as our Lord teacheth in Mar. 2. 19. & was herein a figure of Christ, the *body of holies*, Daniel 9. 24. Heb. 13. 10. 15. he sanctified himselfe for his Church; and though he knew no sin, yet was he made sin for us, Ioh. 17. 19. 2 Cor. 5. 21. *holy* or *sanctified*, as the Greeke & Chaldean translate it.

Ver. 38. *make ready* or *doe*, that is, offer unto God: see v. 36. *of the first yeere* Heb. *sons of the yeere*: see the notes on Ex. 12. 5. *day by day* or, for a day, that is, every day, see in Num. 28. 3.

Ver. 39. *betweene the two eveninges*; that is, in the afternoon, about three of the clocke. See the notes on Ex. 12. 6. This daily service, signified the continuall sanctification of the Church, through faith in Christ the Lambe of God; by whose mediation, wee and our actions are accepted of God, Act. 26. 67. Rom. 12. 1. 1 Pet. 2. 19, 22. and 14. Of this the Hebrew Doctors say, *The continuall sacrifice of the morning, made atonement for the iniquities that were done in the night; and the evening sacrifice made atonement for the iniquities that were by day*, R. Menachem, fol. 11. 5.

Ver. 40. *tenet deale* to wit, of an Ephah or bullel, Num. 8. 5. which measure was called also an *omer*, Exod. 16. 36. an *Hin* a measure which containeth twelve Logs, saith Maaimy, in treat. of *Sarcaph*, Chap. 2. *Sik*. 7. See Exod. 30. 12. 4. A Log (whereof see Lev. 14. 40.) is about our halfe pinte: first fourth part of an Hin; that is 3 logs, about a pinte and a halfe of oile; and so of wine, This flower and oile, was called the *Mincbar* or *Meat offering*, Num. 28. 5. & whereas the meat offering brought alone, by particular persons; had besides oile, incense also, and salt; and but a handfull of it was burnt, Lev. 2. of this meat and drinke offering he joyed with the burnt sacrifices, the Heb. say, *they were not burnt to bring incense upon it, but (as it were) it was burnt all of it upon the altar*. And the same was offered upon the altar, not upon the fire, but the Priest lifting his hand on high poured it upon the table of the Altar, &c. Maaimy, ibidem, Chap. 2. Sect. 1. See more in Lev. 2. 2.

Ver. 42. *continually burnt offering* or, *burning of continuation*: (as the Greeke translatheth it) or, *as perpetuall sacrifice* (which without intermission, was daily to bee offered twice). And although other things have this word sometime adjoynd, as the continuall bread, Num. 4. 7. the continuall incense, Exod. 30. 8. the continuall meat offering, Num. 4. 16. yet commonly the daily burnt offering is meant hereby; and this sometime when the sacrifice is not expressed, as in Dan. 8. 11, 12, 13. and 21. 31. and 12. 11. *will meet* or, *will congregate*: at times appointed, upon the Mercy-seat, Exodus 30. 6. The Greeke translatheth, *Will be knowne unto thee*; the Chalde, *will appeare my word unto thee*.

the same reason and end of the altar, why set before the Tabernacle, and in the Court of the Sanctuary, because there standing, in the people's mettoges, they were to witness by his word, they to be holy, and to receive his oracles. See Exod. 29. 30. 31. and 32. 1. 2. Num. 1. 11. and 2. 2. 3. and 10. 15. and 16. 19. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 43. *he shall* or *he shall*, meaning Israel, the Church, and every member of the same. *my glory* glorious presence, which often there appeared, as is before shewed, and as did after in Solomons Temple, 1 King. 8. 10. 11. Ely 6. 1. 3. 5. and in Christ Church under the Gospell, Rev. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Ver. 69. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 29. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 70. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 29. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 71. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 29. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 72. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 29. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 73. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 29. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 74. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 29. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 75. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 29. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 76. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 29. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ver. 77. *and* *and* this was the signification of the Tabernacle, that God dwelled with men, Exod. 2

all, who is the right King. Euen as Solomon was anointed, for the sadition of Adonias, 1 King. 1. and because of Abiathar, 2 King. 11. and Iothab, because of his brother Iehojakim, 2 King. 23. 30. And where as Elifens anointed Iehoi, 2 King. 9. hee did not anoint him with the anointing oile, but with the oile of Balsam, as our wise men haue said.

Verf. 34. *Stacte* is called in Greeke, the Hebrew name is *Nataph*, both of them signifie Dropping: and this *Stacte* is a fatnesse or gumme that droppeth from the Myrr tree, very sweet and precious, as *Discorides* sheweth, lib. 1. chap. 62. The *Ierusaleny Theriaca* calleth it *Ketaph*, that is, *Rosin*: and so *Maimony*, in treat. of the Implements of the Sanctuary, chap. 2. Sect. 4. faith, *Nataph* is the Resin tree, out of which baulme (or balsam) is steele. *Onghe* is also the Greeke name, and it signifieth an oyle, or hooft; to which the Chaldeae name *Tupha* doth accord: and the Arabick *adfar tajab*, In Lazine it is called *Ongula aromatica*, or *Vagina odoratus*, or *Blatta Bygentia*: of which *Discorides* in his 2 booke, cap. 7. faith, it is the cover of a sheefst, like the purple, and it is found in the spikenard lakes of India, and doth give a sweet odour, for that the sheefst there doth feed upon spikenard. The best is brought from the red sea, white, and fat. Some out of Babylon, which is blackish; both are burnt for sweet favour. The Hebrew name is *Shecheleth*, and is not found in Scripture, but in this one place: of it *Maimony* also (in the fore said place) faith, it is a *nail* (or shell) which men use to put in perfumes. *Galsbanum* or *Syrac*: in Hebrew *Chelbanab*, in Greeke *Chalbanee*. It hath the original name of *stansheband Galsbanum* is the gumme or liquor of a plant like fenell, growing in Syria, of a strong favour; that when it is burned, the smell of it drieth away serpents, &c. as *Discorides* sheweth, in his 3. booke, cap. 79: and *Plinie* in his 12. booke, chap. 269. The Hebrew Doctors say also, that *Chelbanab* is like blacke honey, of a strong smell, and is the resin (or gumme) of trees, in the cities of Greece. In Arabick it is called *Miba*. *Maimony* in the Implements of the Sanctuary, chap. 2. Sect. 4. sweet spices this word more referre to the three before mentioned: the Greeke version referreth it only so the *Galsbanum* fore said, saying *Galsbanum of sweet smell*, as to distinguish it from the common *Galsbanum*, which is of strong favour. Others understand them of those sweet spices spoken of in verse 23. and some of the leaves of Spikenard, which for excellencie are called by this name. The Hebrews say, by their traditions, that howsoever four odours are only named here, yet there were eleven spoken of to Moses on mount Sinai; *Talmud Bab. tract. Cher. thoth*, chap. 1. in Gemara. The same doth *Maimony* affirme, and nameth them, *Stacte*, and *Onghe*, and *Galsbanum*, and *Frankincense* of every of these (saith hee) there was 70. pound weight. (The pound weighed 50. shekels of the Sanctuary, and every shekel 320. graines of barley.) And *Myrrho*, and *Cassa*, and *Spikenard*, and *Sesson*, of every of these 365. pound. Of *Cassia* twelve pound. Of *Cinnamon*, nine pound, and of sweet bark (or *Cassa lignea*, in Arabick, *Cassia falcata*.) three pound. The weight of all was 365. pound. Every day

they burned a pound of this confection, upon the golden altar, 365. pound in the yeere, according to the daies of the Sonne, and the three pound that were over, they did beat (and prepare) in the even of Reconciliation day, &c. *Maimony*, treat. of the Implements of the Sanctuary, chap. 2. Sect. 2. 3. Howbeit the Scripture mentioneth but foure species for the perfume, as there were foure for the holy oyle: and the Greeke interpretation, may well stand. This rite of burning sweet odours, the Gentiles also used in the service of their gods; *Alb. Tibull*, lib. 1. faith, *Vruntur pia thura sociis, vruntur odoris, &c.* alone every species beaten severally by it selfe, and after that mixed, as *Maimony* sheweth in the fore said place, Sect. 5. The Chaldeae translate it, weight with weight, and the Greeke, equally to equal, meaning that there should be an equal weight or quantitie of all these fore named.

Verf. 35. *Shale makeis* Moses made it now to first: after in Israel, there was made every yeere, the quantitie fore mentioned; *Maimony* sheweth, chap. 2. Sect. 1. an incense (or) perfume, thus signified our prayers; as it is written, they had presented full of incense (or perfume) which are the prayers of the Saints, Revel. 5. 8. *Salted* the Chaldeae paraphrase, and Thargum Ierusalem translate it mixed, tempered: and the Greeke version favoureth this expolition. But it may be understood properly, for, from the Law in Lev. 2. 13. WITH ALL THINE OFFRINGS SHALT THOU OFFER SALT, the Hebrews teach, that there was not any thing offered on the Altar, without salt, except the wine of the drinke offerings, and the blood, and the wood: *Maimony*, treat. of things forbidden to be offered on the Altar, chap. 5. Sect. 11. And of this hee faith, they added to the incense, the fourth part of a Ke of salt: [that is, the quantitie of fixe egges:] *Maimony*, treat. of the Implements of the Sanctuary, chap. 2. Sect. 3. Our Saviour faith, Every sacrifice shall be salted with salt, and, Have salt in your selves, Mark. 9. 49. 50. If our speech must be always with grace, seasoned with salt, as the Apostles teacheth, Colos. 4. 6. how much more should our incense, our prayers unto God, be therewith seasoned? *holy* the Hebrew holiness: which the Greeke translate it, a holy worke. For it signified the holy mediation of Christ, with the prayers of the Saints, as is before noted, on verse 8.

Verf. 36. *of it* of these, saith the Greeke, That is, some of this confection, (as it was daily to be used) was fitt to be beaten small. Which may signifie unto us, exactnesse in the particularities of things to be prayed for; & how afflictions, and contritions of heart are furtherances in this worke, Act. 4. 24. 30. Ioh. 17. Luk. 17. 1. 2. 7. Psal. 51. 19. where I will meet with thee] the Greeke expoundeth it, whence I will be knowne unto thee; the Chaldeae, where I will appoint (or prepare) my Word unto thee.

Verf. 38. *to smell thereto* This Law accordeth with the former of the oile, verse 33. the Hebrew Doctors explaine it thus: He that maketh perfume according to these weights, for to smell thereto, although he doe not smell, is guilty of cutting-off, for the very making, if he doe it presumptuously. If ignorantly, for

seeking the offering appointed: and this, although hee maketh the whole quantitie, but a halfe, or a third part thereof: forasmuch as he hath made it according to these weights, he is guilty of being cut-off. If hee smell thereto, and made it not; hee is guilty of cutting-off, but his doome is like all theirs that use (or make) profits of any of the sanctified things; (to wit, unlawfully,) *Maimony*, in treat. of the holy Implements, chap. 2. Sect. 9. 10. be cut off] the Chaldeae expoundeth it, hee destroyed: the Greeke saith, the soule of that man shall perish from his people. God, by this judgement, would keepe men from profaning and abusing the holy exercise of priet, and doctrine of Christs mediation, when the abuse even of the shadow hereof, brought destruction upon the offenders.

CHAP. XXXI.

Bezaleel and Aholiab, are called and made meet for the worke of the Tabernacle, and furniture thereof. 12. The observation of the Sabbath is againe commanded. 18. Moses receiveth the two Tables of the Law.

AND Iehovah spake unto Moses saying, See, I have called by name, Bezaleel the son of Uri, the son of Hur, of the tribe of Iudah. And I have filled him with the Spirit of God: in wisdom, and in understanding, and in knowledge, and in all workmanship. To devise cunning-workes: to worke in gold, and in silver, and in brasie. And in engraving of stone, to fill; and in carving of wood: to worke in all workmanship. And I, behold I have given with him, Aholiab the son of Ahisamac of the tribe of Dan; and in the heart of all wise hearted, I have given wisdom, that they may make all that I have commanded thee. The Tent of the congregation, and the Arke of the Testimonie, and the Covering-mercie-seat that is thereupon; and all the vessels of the Tent. And the Table, and the vessels thereof: and the pure Candlestick, and all the vessels thereof: and the Altar of burnt-offering, & all the vessels thereof: and the Laver, and the foot thereof. And the garments of ministry, and the garments of holiness for Aaron the priest, and the garments of his sonnes, to minister in the priestly office. And the anointing oile, and incense of sweet-spices, for the holy place: according to all that I have commanded thee, shall they doe.

And Iehovah spake unto Moses, saying, And thou, speake thou unto the sonnes of Israel, saying, Verily my Sabbaths yee shall

keepe, for it is a signe betweene me and you, throughout your generations; to know, that I am Iehovah, that sanctifieth you. And yee shall keepe the Sabbath, for it is holinesse to you: they that profane it, every one shall be put to die the death: for every one that doth any worke therein, even that foule shall be cut-off, from amongst his peoples. Six daies hath Iehovah made the heavens, the earth, the sea, the Sabbath day, shall be put to die the death. And the Sons of Israel shall keepe the Sabbath: to observe the Sabbath throughout their generations, for an everlasting covenant. Betweene me and the Sonnes of Israel, it shall be a signe for ever: for in Six daies, Iehovah made the heavens & the earth; and in the Seventh day he rested and was refreshed.

And he gave unto Moses, when hee had made an end of speaking with him, on mount Sinai, two Tables of testimonie: Tables of stone, written with the finger of God.

Annotations.

Bezaleel in Greeke, *Bazaleel*, by interpretation, In the shadow of God: he was the sonne of Uri, the sonne of Hur, the sonne of Caleb, or *Chelubab*, the sonne of Ebron, the sonne of Pharez, the sonne of Iudah; from whom he was the seventh generation, (as Enoch was the seventh from Adam,) and is here designed the master workman of the Lords Tabernacle. See his genealogie, in 1 Chron. 2. 5. 9. 18. 19. 20.

Verf. 3. *Spirit* that is, gifts of the Spirit, such as are after mentioned. So Paul openeth it, in 1 Cor. 12. 4. 8. 11. (see also Act. 2. 4. The Greeke expoundeth it, a divine Spirit; the Chaldeae, a Spirit from before the Lord. *workman* [ship] or, *Art*: Hebrew, *workes*. So verse 4.

Verf. 4. *devise cunning-workes* [such as were mentioned in Exodus 26. 1. &c. see the notes there. The Hebrew phrase, is figurative; to think thoughts: which the Greeke explaineth, to thinke (or minde) and to make artificially: the Chaldeae faith, to teach artificers: as it is in Exodus 35. 34. These three things in Bezaleels calling, attuning with gifts, and a working or operation accordingly, are necessary in all the publique ministers of the Church. So Paul mentioneth diversities (or distributions) 1 of gifts, by the Spirit; 2 of administrations (or ministries) by the Lord [Jesus]; and 3 of operations, by God [the Father], 1 Cor. 12. 4. 5. 6. to worke] 9, 10, doe, to make: but doing is often used for working (as is noted on Exodus 5. 9.) and so the Greeke translate it here; also in verse 5.

Verf. 5. *engraving* or cutting. The Hebrew word generally signifieth a studious and artificiall engraving

the voice of *them* that cry for discomfiture :
 19 the voice of singing, doe I heare. And it was
 when he came nigh unto the campe, then he
 saw the calfe and the dances : and Moyses an-
 ger waxed hot, and he cast the Tables out of
 his hands, & brake them, beneath the mount.
 20 And hee took the calfe, which they had
 made, and burnt it in the fire; and ground it,
 till it was small: and strewed it upon the face
 of the water; and made the sonnes of Israel
 21 drinke of it. And Moyses said unto Aaron,
 what did this people unto thee : that thou
 hast brought upon them, so great a sinne?
 22 And Aaron said, Let not the anger of my
 Lord waxe hot : thou knowest the people,
 that they are set on evill. And they laid unto
 23 me, Make gods for us, which may goe before
 us, because this Moyses, the man which
 brought us up out of the land of Egypt, wee
 know not what is become of him. And I said
 24 unto them, Who sever hath any gold, breake
 ye it off; and they gave it me: and I cast it in-
 to the fire, and there came out this calfe. And
 25 Moyses saw the people, that they were naked:
 for Aaron had made them naked, unto their
 shame, amongst those that rose up against
 26 them. And Moyses stood in the gate of the
 campe; and said, Who is for Iehovah? (*let
 him come*) unto me: and all the Sons of Le-
 27 vi, gathered themselves unto him. And hee
 said unto them; Thus saith Iehovah, the God
 of Israel, Put ye every man his sword upon
 his thigh: Passe ye and returne ye from gate
 to gate, in the campe, and kill ye every man
 his brother, and every man his fellow friend,
 28 and every man his neighbour. And the Sons
 of Levi did, according to the word of Moyses:
 and there fell of the people in that day, a-
 29 bout three thousand men. And Moyses said,
 Fill ye your hand to day unto Iehovah, even
 every man in his Son, and in his brother: that
 he may give upon you, *this day* a bless-
 30 ing. And it was on the morrow that Moyses
 said unto the people, you have sinned a great
 sin: and now I will goe up unto Iehovah,
 peradventure I shall make atonement for
 31 your sin. And Moyses returned unto Iehovah,
 and said, Oh, this people hath sinned a great
 sin, and they have made them gods of gold.
 32 And now, if thou wilt forgive their sin, and if
 not, wipe me I pray thee out of thy Booke,
 33 which thou hast written. And Iehovah said
 unto Moyses, Whosoever sinneth against me,
 34 I will wipe him out of my Booke. And now,
 goe, leade the people unto (*the place*) that I
 have spoken to thee: behold my Angell shall
 goe before thee: and in the day when I visit,

then will I visit their sin upon them. And Iehovah plagued the people: for that they made the calfe, which Aaron made.

Annotations.

Delayed] The first signification of the Hebrew word is to be *afraid*, Gen. 2.25. and because long tarrying and looking for ones coming, causeth harme, (as in Iudg. 3.25. they tarried till they were *afraid*;) therefore the word is also used for *waiting or delaying of the time*, Iudg. 5.28. and is so here translated by the Chaldee and the Greeks: and in Rev. 10.6. time is used for *delay*. the people that is, *some of them*, as the like word in v. 6. is opened by Paul, in 1 Cor. 10. 7. Gods that is, an image or representation of Gods; as after in v. 4. and the words here following manifest. This narration sheweth, how the Israelites (who promised to doe all that the Lord commanded, Exod. 19.8.) did behave themselves in keeping of the moral Law, and that great Commandement, which God had before spoken to them himselfe from heaven, and repeated againe by Moyses, Exod. 4.23. that to the impossibility of the Law, in that it was weak through the flesh, might be seene in this people, even at the first before any obedience was performed, Rom. 3. Nehem. 9.13.16. become of him) or, done to him. They looked for Moyses, to bring them a forme of worship, and some visible signe of Gods presence among them, (as afterwards was in the Tabernacle, and the Arke with the mercy-seat, Exod. 34.35. Num. 7.9.) but because he came, they would have a worship of their owne, such (in likelihood) as they had used or seene in Egypt; for now in their hearts they turned backe againe into Egypt, as is written in Act. 7. 39. 40. And yet these daies were not expired, neither were the terrible signes of Gods presence taken away; for the mountaine still burnt with fire, Deut. 9.15. The Hebrews say, They required not the Calfe, that is, should be made them for a God, &c. but only that it might teach them the way, as an other Moyses. R. Menachem, on Exod. 32. fol. 117.

Verf. 3. care-rings] the Jewels which God had given them, of the spoiles of Egypt, (Ex. 12. 35.38.) they now abuse to make an Idol, or to dishonour God with. So after God complained of Israel, that the care-rings and Jewels wherewith he had decked them, they took and made images, and committed whoredome (that is, Idolatry) with them, Ezek. 16.11.12.17. And the words and doctrines in the Scriptures, being likened to *chaires and ornaments*, Prov. 1.8.9. the like sinne to Israels is committed, when men pervert the holy Scriptures unto heresies, to their owne perdition, 1 Pet. 3. 16. V. 4. fashioned it] or, formed it, meaning the Calfe or it, is put for them, the Jewels every one: and so the Greek faith, he formed them. *graving* (see) or, pen, as the original word elsewhere signifieth, Elia. 8.1. which may be understood, that first Aaron drew with pen or pencil, the form of a calfe, & after did cast the mould thereof, that he cut & polished, the calfe herewith, when he had molten and made

it. So Idolaters doe even to this day, draw out and polish with their penne, idol worship and heresie. *and he made it, when he had made it.* molten Calfe] Hebrew, calfe of melting, or of molten workes; meaning the image of a calfe, as before the image of God, is called God, v. 1. As the Heathens changed the glory of the incorruptible God, into images made like to corruptible men, birds, beasts, &c. Rom. 1.23. so Israel now changed their Glory into the forme of an ox, that eateth grasse, and forgetteth their Saviour, Plal. 106. 19.20.21. These be thy Gods] that is, This is thy God, as the holy Ghost expoundeth it in Nehem. 9. 18. They made them a molten calfe, and said, this is thy God; meaning an image of the true God, which had brought them out of Egypt, who is also called in Scripture after the like phrase plurally, though he be but one, as in Gen. 20.13 and 35.7. Iof. 24.19. As the image of a calfe, was before called a calfe; so the Scripture useth figuratively to call signes and figures, by the names of those things they signified, as Ex. 12. 11. and 17.15. Gen. 37.7. Math. 26.26.28. 1 Cor. 10.4. Thus Ieroboam spake all of his golden calves, 1 King. 12.28. And the intent of Israel in making the calfe, and the intent of Ieroboam were one. R. Menachem, on Exod. 32.

V. 5. to Iehovah] of Iehovah, as the Gr. is, of the Lord, unto whom a feast should have beene kept, Ex. 10.9. and to him they intended this their service, although indeed they sacrificed unto the Idol, and rejoiced in the workes of their owne hands, v. 8. Act. 7. 41. and in Gods account, offered unto Devils, after whom they were worshipping, Levit. 17. 7. So Iehu would be thought zealous for Iehovah, when yet he worshipped Ieroboams golden calves, which also were Devils, 2. King. 10.16.29. 2 Chron. 11. 15.

Verf. 6. brought neer] to the altar; that is, offered, as the Gr. translatheth, to play] so the Apostle translatheth it also in Gr. 1 Cor. 10.7. sometime the word is used for laughing and rejoicing, Gen. 21.6. here it is meant of their singing, dancing, &c. about their Gods of gold, v. 18.19. So that which one Prophet calleth playing (the word here used) 1 Chro. 15.29. another calleth dancing, 2 Sam. 6.16. The Hebr. (as R. Menachem on this place) expound it whoredome, according to that in Gen. 39.14. He hath brought in us as an Hebrew man to mocke us (or to play with us,) which being understood of spiritual whoredome, that is, Idolatry, is according to truth. And from this their practice, we are warned not to be Idolaters like them, 1 Cor. 10.7.

V. 7. Goe] the Gr. addeth the word quickly, as Moyses also doth in Deut. 9.12. Arise, get thee down quickly, corrupted] this implieth both their Idolatry, & the judgment which they brought upon themselves therefore, as in Gen. 6.11.12.13. whereupon he calleth them Moyses his people, as not being worthy to be named Gods children, Deut. 32.5. but under the wrath and curse of Moyses Law. The Greeke interpreteth it, have transgressed the Law.

Verf. 9. stiff necked] or hard necked, as elsewhere the Lord saith, They are hard, and thy neck is as an iron snare. Elia. 48.4. It is a similitude taken from unruly heifers that will not submit their neck to the yoke,

Hof. 4.16. Ier. 5.5. and 27.8. and so meaneth stubborn & disobedient carriage; of which God often reproveth them by this name, Ex. 33.3.5. and 34.9. Deut. 9.6.13. and 10.16 and 31.17. Ier. 7.26. and 19.15. Neh. 9.17.19. Act. 7.51.

Verf. 10. Let me alone] that is, I treat me not to spare them; or, hinder me not by thy prayer, from punishing them. So the Chaldee translatheth, Leave off thy prayer before me. *confuse* [and put out their name from under heaven, Deut. 9.14. of thee] Hebrew make thee to a great nation. In Deut. 9.14. it is said, a mighty nation, and greater then they. So againe in Num. 14.12.

V. 11. the face] this the Gr. and Chaldee translatheth, he prayed before the Lord; but Gods face, is sometime used for his anger, as in Gen. 32.20. Lev. 20.6. Plal. 21.10. & 34.17. & so it meaneth a supplicating against the anger which was now waxing hot. For they had beene abolished, had not Moyses stood before God in the breach, to turne away his wrath from destroying them, Plal. 106. 23. Wherefore, &c.] This is not a question, as if there were no cause for the Lord to be angry; but is a manner of earnest intreaty, that he would not in wrath destroy the. So the Prophets often used to pray in this sort, as in Plal. 10.1. and 44.25. Elia. 64.12. And when Christ said, Wherefore make ye this ado and weepe, Mar. 5.39. another Euangelist explaineth it, Weepe not, Luk. 8.52. and, Art thou come to torment us? Mat. 8.29. is expounded, I pray thee torment me not, Luke 8.28.

Ver. 12. for evill] or, in evill sin malice, that is, maliciously: the Greeke translatheth with maliciousnesse. *repent*] The Greeke translatheth, be mercifull unto the evill of thy people: which thing is here implied, but the Hebrew phrase meaneth also the evill of punishment, which God should repent of, that is, not inflict upon them; speaking after the manner of men, as in Gen. 6.6. Therefore the Chaldee addeth repent of the evill, which thou thinkest to doe to thy people, which is confirmed by v. 14.

V. 13. by thy selfe] God having no greater to swear by, and by such an oath, willing to shew the immutability of his counsel, as Paul expoundeth it, Heb. 6.13.17. The Chaldee translatheth, by thy Word, see Gen. 22.16.17.18. unto which place, this praier of Moyses hath speciall reference, where also the blessing of all nations in Christ, is mentioned, which is the ground of this request, and of Gods yielding thereunto. So the Hebrew Doctors after a sort acknowledged saying, Then Moyses returned & sought mercy at the face of the Lord, and the Lord remembered the inclination of Isaac, who was bound by his father in mount Moriah upon the Altar: and the Lord turned from his anger, and caused his divine presence to dwell in the midst of them, as before, Thargum in Cant. cap. 1. vers. 13. cap. 2. vers. 17.

Verf. 15. on the one] Hebr. on this side, and on this. This manner of writing on both side, was also in other mystical books, Ezek. 2.10. Rev. 5.1. It signified in respect of the Law it selfe, that it hath both the outward letter, and inward spiritual meaning, Ro. 7.14. Gal. 4.24. in respect of men, that the Law should be written outwardly in their actions, be

fore men, and inwardly in their hearts before God, Matth. 5. 16. Heb. 8. 10. Rom. 2. 28. 29. See the notes on Exod. 31. 18.

Verl. 16. the work of God] herein they differed from the second tables, which were the work of Moses, Exod. 34. 1. It is a tradition of the Jews, that these first tables were *written out of the Saphir of the throne of Gods glory*, (mentioned in Exod. 24. 10.) *Theargum in Cant.* cap. 1. verl. 11.

Verl. 17. *lofuna*] or, as the Greeke writeth him, *Iefus*: (see Exod. 17. 9. of them that *flout* or, of them that *answer* (or *sing*) Hebrew, of answering, (or singing.) The Chaldee translates it, *it is not the voice of strong men, which overcome in the warre, neither is it the voice of weak men, which are discomfited*, *discomfited* or *weakness* of such as are overcome. *finning* for play and voluptuoufness; good chere, &c. as in v. 6. Therefore the Chaldee translates it, *the voice of them that play*; and the Greeke addeth, *of them that sing* *r. wine*.

Verl. 19. *his hand*] or, *his hands*; that is, each of his hands: the Hebrew hath both readings; the first by the vowels and margine; the other by the letters in the line. So in Exod. 35. 11. Lev. 9. 21. and 16. 21. Deut. 2. 33. *breaketh* that is, to signify the breaking of the covenant, by reason of their sin. For that Moses did this advicely, and by the motion of Gods Spirit, appeareth by his relation of it againe, in Deut. 9. 16. 17. Wherefore the Tabernacle of the congregation, wherein the Lord was to be sought) was upon this, pitched a farre off from the campe, untill by Moyses intreaty, reconciliation was made between God and the people, Exod. 33. 7. 9. &c.

Verl. 20. *small*] even as *dust*, Deut. 9. 21. that it might utterly be abolished: and that they might drinke thereof. *the waters of the brooke that came downe out of the mount*, Deut. 9. 11. from the Rocke in Horeb, Ex. 17. 6. which Rock was Christ, 1 Cor. 10. 4. *drinke*] By this they were taught the way of salvation from their sins: whiles Moyses (that is, the Law) giveth the knowledge of sin & condemnation for the same, Rom. 3. 20. Gal. 3. 10. and forceth men unto Christ, the Rocke from whom doe flow the waters of life, wherein all sinne is swallowed up to the repentant believing sinner, who by drinking the dust thereof with the waters of the Gospel, into their owne bowels; doe acknowledge the curse which they have deserved, and doe judge themselves, who are else to be condemned of the Lord, Gal. 3. 24. Ezek. 36. 31. and 20. 43. 1 Cor. 10. 31. Compare Num. 5. 17. 19. &c.

V. 22. *are for*] *lie in evil*; as the Apostile useth a like speech of the world, 1 Ioh. 5. 19. *or are in evil*: that is, *are very evil*; as Gods works are said to be in faith, Pl. 33. 4. that is, *most faithfull*, or true: the woman is said to be *in the transgression*, 1 Tim. 2. 14. that is, *the transgressor*, and many the like. The Greeke translates it, *upon himselfe the violent force of this people*.

Verl. 24. *there came out*] Aaron here is not to free in confessing his owne sinne, as he did the peoples; but speaketh of the Calfe, as if it had beene made rather by hap, then by art, v. 14. But Aarons sinne was so great, as the Lord was very angry with

him, to have destroyed him: had not Moyses prayed for him also, Deut. 9. 20. for he had made the people naked unto their shame, as after, in verse 25. Compare Aarons excommunication with Adams, Gen. 3.

Verl. 25. *naked*] in the shame of their sinnes, deprived of the glory and protection of God; as naked unnamed men, to bee covered of their enemies, Compare Gen. 3. 10. Rev. 3. 18. and 16. 15. The Greeke translates it *displaced*, (or *scattered*) for Aaron had displaced them; for a rejoicing to their adversaries. *unto shame*] or, *in shame*, and as the Greeke translates it, *a rejoicing, or mockerie*: which the Chaldee paraphraeth thus, *to blot them with an evil name in their generations*. So the *Thargum* on Solomons Song, cap. 1. verl. 12. saith heretofore, *the wicked of that generation rose up, and made a golden calfe, together with the mixed people which were among them: and they made their workes to stinke, and their evil name went out into the world*. And Paul applieth the like against the Jewes, *Through breaking the law dishonourst thou God? For the name of God is blasphemed among those that rise up against them* on, *for their adversaries*. For a people naked without Gods protection, are easily by their enemies foyled, and put to shame; as in Num. 14. 42. 43. 45. 2 Chron. 12. 5. and 28. 5. 6.

Verl. 26. *the gate*] the publique place of judgement: (see Gen. 34. 20. Deut. 17. 5. Ruth 4. 1. 11. *let him come*] this word, (supplied also by the Greeke,) Moyses through haste and earnestnesse, setteth. See the like in Gen. 13. 9. and 11. 4. and 23. 13. The Chaldee also addeth it, saying, *They that feare the Lord, let them come unto me*. Verl. 28. *3000 men*] the principall authors of this wickednesse, for that many more were guilty also of the same, appeareth by verse 30. &c.

Verl. 29. *Fill your hand*] that is, Consecrate your selves and your service to the Lord, a phrase taken from the ordaining of sacrifices, Exod. 29. 7. He sheweth that the executing of justice, is acceptable to God as sacrifice, 1 Sam. 15. 18. 22. The Chaldee translates it, *Ye have offered your offerings this day*, &c. *that he may give*] or, *that there may be given*, namely, from God. For this fact of the lives, who acknowledged not their owne parents, brethren or children, to spare them from death, after mentioned to their praise, in the blessing that Moyses uttered, Deut. 33. 9. &c. And this tribe of Levi, was adjoynd by the Lord unto the priests, and taken in stead of all the first borne of Israel, Num. 3. 9. 41. 45. So the children wiped out as it were, the stain of their Father Levi, who before had abused his sword unto injustice; for which he lost the blessing that else he should have had, Gen. 49. 5. 7.

V. 30. *per adventure*] *I shall*] or, *it may be I shall*, or, *if so bee I may*; the Greeke translates it, *that I may*. They are words that imply a difficultie, though good hope to obtaine, as sinners are taught to have upon their turning unto God, Luk. 15. 18. So in Amos 5. 15. *It may be the Lord will be mercifull*, and Ios. 14. 12. *It may be* (per adventure) *the Lord will be with me*, also in 1 Sam. 14. 6.

Verl.

Verl. 31. *unto Iehovah*] before whom, he fell down *four daies & four nights*, as before, for he was afraid of the anger and byr displeasure, wherewith the Lord was wroth against them, Deut. 9. 18. 19. of gold] As Moyses here particularly exprellth the sinne of Israel, so the Hebrew Doctors gather from this example, a general rule, that every sinner when hee repenteth, must confesse that particular sin which he hath committed. *Maimony*, treat. of Repentance, ch. 2. f. 3.

V. 32. *if thou wilt*] an imperfect speech, through passion of mind: such as are sundry times used in Scripture. See Luke 13. 9. and the notes on Exod. 4. 5. and 18. 11. The Greeke translation supplieth the defect thus, *And now, if thou wilt forgive them the sin, forgive them*. The word *if*, is used also in prayers, as Gen. 24. 42. and 28. 20. *thy Booke*] the Booke of life, Phil. 4. 2. *of the living*, Psal. 69. 29. called the writing of a booke of Israel, Ezek. 13. 9. spoken of God, after the manner of men. This with proceeded from great sorrow in heart, for the fall of this people, from the zeale of Gods glorie, and love of his brethren, for whose sakes he could with himselfe accursed (or separated) from Christ, as Paul also did, Rom. 9. 1. 2. 3. Herein also Moyses dealt as a mediator between God and men; and was a figure of our Mediator Christ, who layd downe his life for the sheepe, Iohn 10. 15 and redeemed us from the curse of the Law, when hee was made a curse for us, Gal. 3. 13. although Moyses could not fully effect the grace that hee desired for the people. *The intent of Moyses* (say the Heb. Doctors) *was*, that he might die in stead of them, and beare their punishment, according to that, (in Ezech. 53. 5.) *he was wounded for our trespasses*, for the death of the just maketh reconciliation, &c. R. Menachem on Ex. 32.

Verl. 33. *Whoever*] the Greeke saith, *if any hath sinned*; meaning such sinne as whereby men fall away finally; against whom David prayeth, *Let them be wiped out of the booke of the living*, Psal. 69. 29. but who so overcometh, Christ will not wipe his name out of the Booke of life, Rev. 3. 5. *I will wipe*] or, *I should wipe* him out, if any.

Verl. 34. *unto the place*] the word *place*, the Greeke also addeth, meaning the land of Canaan. So God in indignation giveth over the people unto Moyses, and the conduct of the Angel; and wold withdraw the signes of his presence from them, as after he did, in Exodus 33. *Angel*] there was an Angel fore-promised in Exodus 23. 20. Howbeit R. Menachem on this place saith, *This Angel is not the Angel of the covenant, of whom bee spake in the time of favourable acceptance*, *My presence shall goe*, for now the holy blessed God, had taken away his divine presence from amongst them, and would have led them by the hand of another Angel. And Moyses speech in Exodus 33. 12. seemeth to imply so much.

Verl. 35. *when I visit*] or, *of my visitation*, that is, when I see good to punish them; for so visitation here significth, as in Exodus 20. 5. By this God wold teach the impossibility of the law, to reconcile men unto God; in that Moyses could obtaine but a deferring of their punishment; they still remaining under wrath.

Verl. 35. *they made*] that is, caused to bee made, for they that occasion or cause a thing, are sayd to doe they same; as Iudas purchased the field, (Act. 1. 18.) which was bought by the Priests, with the money which Iudas returned, Matt. 27. 3. 7. see Ex. 7. The Greeke here translates it, *for the making of the Calfe*, but the Chaldee saith, *for that they served it*. Amongst other punishments which God inflicted upon the people, there was one special for this sin, that God turned, and gave them up to worship the host of heaven, &c. Act. 7. 42. to giving them over from one evil to another, as he did also the Gentiles, Rom. 1. 24. 26. 28.

CHAP. XXXIII.

1. The Lord refuseth to goe, as he had promised, with the people. 4. The people mourn for it, and put off their ornaments. 7. The Tabernacle is removed out of the campe. 9. Moyses entreats into it, and God in a cloud talketh with him. 12. He prayeth the Lord to shew him his waies, 15. and to let his presence goe with his people. 17. God granteth him. 18. He desireth to see Gods glory. 19. God promiseth to proclaim his Name before him, but his face no man can see & live.

AND Iehovah spake unto Moyses, Go get thee up hence, thou and the people, which thou hast brought up out of the Land of Egypt, unto the Land which I sware unto Abraham, to Isaac, and to Iacob, saying, unto thy seed will I give it. And I will send before thee, an Angel; and I will drive out the Canaanite, the Amorite, and the Chethite, and the Pherizzite, the Evite, and the Jebusite. Vnto a Land flowing with milke, and honey: for I will not goe up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way. And the people heard this evil word, and they mourned: and no man did put his ornament upon him. For Iehovah had said unto Moyses, Say unto the Sons of Israel, ye are a stiff-necked people; in one moment I will come-up in the midst of thee, and consume thee: now therefore put off thy ornament from thee, and I shall know what I shall doe unto thee. And the Sonnes of Israel, stript themselves of their ornament, from the mount Horeb. And Moyses tooke a tent, and pitched it for him, without the campe, afar off from the campe; and called it, the Tent of the congregation: and it was, that every one which sought Iehovah, went out unto the Tent of the congregation, which was without the campe. And it was when Moyses went out unto the tent; all the people rose-up, and stood every man at the doore

Annotations.

Thy seed] that is, as the Chaldee faith, *thy Sons*: the Greek faith, *your seed*. He respecteth chiefly the promise to Abraham, Gen 12.7. which he would performe, notwithstanding their unfaithfullnesse.

Verse 2. an Angel] in Greeke *my Angel*: of whom see Exodus 23. 20. 23. Though this is thought of some, to be meant of another Angel, see the notes on Exodus 32. 34. *I will drive* The Greeke expounds it, *thou shalt drive, Canaanite*] that is, as the Chaldee translath, *Qanaanie*, &c. see Gen. 10. 16. Vnto the six nations here mentioned, the Greeke addeth the *Gergisite*: to make up the number of *Seven*, as in Deut. 7. 1.

Verse 3. Vnto a land] for explanation the Greeke addeth, *And I will bring thee into a Land, milke]* a figure of heavenly blessings: see the notes on Exodus 3. 8. *I will not goe]* to wit, with a visible signe of my presence, as in the cloud: so the Chaldee translath, *I will not cease my presence*, (or *Majestie*) *to goe up in the midst of thee*. So after in verse 5. And now God had withdrawne the cloudy pillar (the signe of his gracious conduct) from them, as appeareth by verse 9. 10. So in the *Thargum* (or Chaldee paraphrase) on Cant. 2. 17. the Hebrew Doctors say, *The Sonnes of Israel made the golden calfe, and the glorious cloud which overshadowed them, was taken away, and they remained uncovered, &c.* *iffy]* or *hardnecked*, that is, stubborn and disobedient: see Exod. 32. 9.

Verse 4. evill word] that is, hard or heavy *g*-dings, *mourned]* shewed their mourning by their habit, gesture, &c. as the words following manifest; and the force of the originall word impleth, 2 Sam. 14. 2. Dan 10. 2. 3. The Greeke translath, *they mourned in mourning weeds*.

Verse 5. to the sons of Israel] the Hebrewes (as *Menachem* on this place) doe observe, that this manner of speech, was in the way of mercy, *for* *therto he had called them T H Y P E O P L E* (Exodus 32. 7.) and *T H E P E O P L E* (Ex. 33. 1.) *But now he calleth them by their beloved name, Sons of Israel.* *I will come up]* to wit, if thou repent not; so it is threatening of judgment, as the Gr. also translath, *Looke that I bring not another plague upon you, and consume you*. Or it may be Englished, *If I should see up in the midst of thee I should consume thee*, to wit, unless thou repent and walke better.

thy ornaments] that is, humble thy selfe, and shew fruits of repentance. The Greeke faith, *now therefore put off the garments of thy glory, and your ornaments*. The Chaldee expounds it, *the ornaments of thy armour*: as in v. 6. *and I will know]* God speaketh after the manner of men, who judge by the actions that they appeare; as in Gen. 18. 21. and 22. 12. for other wise God knoweth all his works, *from the beginning of the world*, A. 15. 18. The Greeke interpreters understand it of Gods *making knowne* to others, and translath, *I will shew what I will doe unto thee*.

Verse 6. and I will know] God speaketh after the manner of men, who judge by the actions that they appeare; as in Gen. 18. 21. and 22. 12. for other wise God knoweth all his works, *from the beginning of the world*, A. 15. 18. The Greeke interpreters understand it of Gods *making knowne* to others, and translath, *I will shew what I will doe unto thee*.

Verse 6. from the mount] that is, farre from it, as being unworthy to come neere unto God, whose glory was yet upon the mount, which *burned with fire*, Deut. 9. 15.

V. 7. A Tent] for the Tent; not that which after was the place of publicke worship, for it was not yet made (Exod. 36.) but either Moses owne Tent (as the Greeke translath *his Tent*, for some other for this speciall use. *Tent of the congregation]* which was the name of that glorious Tent which God commanded to be made; see Exod. 29. 4. The Gr. translath it, *the Tabernacle of testimony*: the Chaldee, *the Tabernacle of house of doctrine*. This which should have beene in the midst of the host, Num. 2. 17. was now placed far out of it: signifying Gods displeasure against, and departure from his people, Prov. 15. 29. According to which situation, are the complaints of holy men made to God, in their tentations, Psal. 10. 1. and 35. 22. and 38. 22.

sought Iehovah] the Chaldee paraphrath, *that sought doctrine* (or *information*) *from the face of the Lord*.

V. 8. and stood] to looke and observe with reverence, what figures of grace, Moses should have from the Lord, about this businesse in hand; for reconciling him unto his people. The Hebrewes in their *Thargum* on Solomons song, apply hereunto that in Song. 3. 1. 2. 3. thus: *When the people of the house of Israel saw that the cloud of glorie was removed away, and the crowne of holiness which had been given them at (moont) Sinus, was taken from them: then they remained dark as the night, and sought the crowne of holiness which was taken from them, but found it not. The sons of Israel said one to another, let us rise, & goe, and compass the Tent of the covenant, which Moses hath spread without the campe: and let us seek information from the face of the Lord, and the holy Majestie which is taken away from us, &c.*

V. 9. he] that is, Iehovah spake (as in v. 11.) out of the cloudy pillar, which was a signe of favor, Pl. 99. 7.

V. 10. bowed] for *worshipped*, so with humility thanking God for this token of his grace towards them.

V. 11. face unto face] familiarly, plainly, in his presence, and with lively voice, as he spake before unto all the people from the mount, Exo. 20. which is said to be *face to face*, Deut. 5. 4. Howbeit, the Hebr. (as *R. Menachem* on this place) observe a difference in the words, thus here being *Parims de panim*; that in Deut. 5. 4. being *Parims be panim*, as implying a different manner of speaking to Moses, from that unto all Israel. A like phrase is of speaking *mouth to mouth*, Num. 12. 8. So this was a speciall privilege that Moses had, above other Prophets, Deut. 34. 10. who had dark visions. See this more fully opened on Num. 12. *Iehova]* in Gr. *Iesus* the *sonne of David*, *young man]* so called in respect of his service, not of yeeres: for he was now above 50. yeeres old; as may be gathered by Iosh. 24. 29. But because ministry & service is usually by the younger sort, all servants are called young men. See Gen. 4. 24.

he] that is, *Iesus* (or *Iosua*) departed not. This sense the Greeke plainly yeeldeth; but the Hebr. is understood by some, as if Iesus returned with Moses, and Iehovah departed not out of the Tent.

V. 12. whom] or, *what thou wilt send*, that is, what signe of thy gracious presence, which hitherto hath been in the cloud conducting us, Exo. 13. 21. 22. The Gr. translath, *thou hast not manifested unto me, whom thou wilt send with mee*. See the notes on Exod. 32. 34. *by name]* that is, in speciall & particular manner; as the Greeke translath it, *above all men*. So after in ver. 17.

V. 13. thy name] This sometime meaneth Gods owne works, and administration, as Job. 40. 19. Pl. 77. 20. sometime those things which men are to do and walke in, as Exod. 18. 20. Pl. 25. 4. 5. The former sense seemeth here to be meant; the Chaldee translath, *the way of thy goodness*; and the Gr. thus, *Shew thyselfe unto me; let me manifestly see thee, that I may find grace before thee: and that I may know, that this nation is thy people*. consider Hebr. 10.

V. 14. my presence] for, *my face*; that is, a visible signe of me present; which the Chaldee calleth *Shechinah*, used for the divine presence, or Majesty of God, and Christ dwelling with his people. The Greeke translath, *my selfe will goe before thee*; and so the phrase is used in 2 Samuel 17. 1. *that thy presence* (or *face*) *goe to battell*; that is, thou in thine own person. In Elay 63. 9. the Prophet mentioneth the *Angel of Gods presence* (or *face*) which saved his people. And so some Hebrewes have expounded this here, as if he should say, *My presence shall goe, as if he should say, the Angel the Redeemer, as it is written* (in Elay 63.) *And the Angel of his presence saved them*. And (in Malach. 3. 1.) *the Angel of the Covenant whom yee delight in. And his is called the Face* (or *Presence*) *because he is the Face, of wrath to consume their enemies*. And I will give thee rest, that thy people shall not be led, with the hard measure of judgement, but with the absolute measure of grace; according to the meaning (of this word in Deuteronomy 25. 19.) *when the Lord thy God hath given thee rest from all thine enemies*. R. Menachem, on Exodus 33. *give thee rest]* to wit, from all thine enemies, as is explained in Deut. 12. 10. and so it impleth the subduing of them; as *I have given thee rest from all thy enemies*, 2 Samuel 7. 11. is expounded, *subdued all thy enemies*; 1 Chron. 17. 10.

Verse 15. thy presence] or, *thy face*. The Greeke faith againe, *If thou thy selfe goe not with us*; and so it is explained by Moses, in ver. 16. The Chaldee addeth, *If thy divine presence*, (*Shechinah*) *goe not with us, that miraculous workes may be done for us*. It impleth Gods care and protection of his people by Christ (as before noted,) who is the *express-image of Gods face* (or *person*) Hebr. 1. 3. Compare Pl. 3. 1. 21.

Verse 16. here] or, *now*; the Greeke translath, *shall be knowne in deed*, (or *truly*) *miraculously separated]* severed and exempted to some marvellous and excellent use, the Gr. translath, *shall be made glorious*, Compare Ex. 8. 22. Pl. 4. 4. from all] or, *above all*, as the Gr. faith, *above all nations*. This Moses respecteth in Deut. 4. 7. for what nation is so great, who hath Gods light unto them, &c.

V. 17. I know thee by name] the Gr. expoundeth it, *I know thee above all men*. So in ver. 12.

Veri. 18, thy glory hereby he meant the face of God, as after is explained in veri. 20. that is a plain and manifest knowledge of God, as men are plainly discerned one from another, by the face. The Hebrews unfold it thus, *What was that which Moses our master sought to attain unto, when he said, I PRAY THESE SHEW ME THY GLORIE? He requested to know the truth of the being (or Essence) of the holy blessed (God), until that he were known in his heart, like as a man is known, whose face is seen, and whose forme is engraven in ones heart, so as that man is distinguished (or separated), in his knowledge from other men. So Moses requested, that the Essence of God, might be distinctly known in his heart, from the Essence of other things, so that he might know the truth of his Essence, as it is. But God answered him, that the knowledge of living man, who is compounded of body and soule, hath no ability to apprehend the truth of this thing, concerning his Creator. Maimon, in Mishneh, in Iesudei haorab, c. 1. f. 10.*

Ver. 19, my goodness The Chaldee expounds it, my glory, and the Greek, I will passe before thee with my glory. The goodness (or good things) of God, is that wherewith his people are satisfied, 1er. 31. 14. Psal. 65. 5. the name Thargum Ierusalem addeth, the good name. This promise was fulfilled in Exod. 3. 4. The Hebrews explained thus, I will proclaim before thee, my great name, which thou canst not see. R. Menachem, on Exod. 33. be gracious, or, have mercy on, as the Gr. translated, which the Apostle followeth, Rom. 9. 15. be mercifull, or, have compassion, commendation. As this teacheth that Gods grace, mercy, and compassion, is the cause of our happiness; so in that he doth thus to whom he will, it sheweth Gods freedom in communicating his grace where he pleaseth, without wrong to any. So that which Moses asked for all the people, (v. 16.) God restraineth to his owne will, according to his election of grace, excluding all others, and mans owne will and works. Wherefore Paul citing this text, conclusively, So then, it is not in him that willeth, nor in him that runneth; but in God that sheweth mercy, Rom. 9. 15. 16. The ancient Hebrews saw this grace of God, though now they be ignorant of it. For R. Menachem on this place, writeth, how God shewed Moses at that time, his treasure; and be said, O Lord of the world, whose is that great treasure? Hee answered, who hath good merit, to him will I give his wages: and who hath none, I will doe, and give unto him freely: as it is written, I will be gracious, to whom I will be gracious. This exposition accordeth with Pauls, in Rom. 4. 4. 5. and 3. 24.

Ver. 20, my face that is, see and know my glory as it is perfectly: by reason of sinne, Rom. 3. 23. and of the weakness of the flesh, which alwaies searcheth death, when God appeareth, as Deut. 5. 24. Iudg. 13. 22. Eay. 6. 5. Dan. 10. 8. Rev. 1. 17. But after this mortal hath put on immortality, we shall see God as he is, even face to face, 1 Ioh. 3. 2. 1 Cor. 13. 12. so the Hebrews hence doe observe, whiles men live, they are not counted worthy; when they die they shall be counted worthy, so to see the face of God: R. Elias in Reshith shochmah, fol. 4. r. 4. And

R. Menachem here saith, after his death he should attain unto it, for it is treasured up for the just, against the time to come.

Ver. 22, cliffs, or, hole, cave: which is a place of hiding for feare, as in Eay. 2. 21. Song 2. 14. The Rocks on which Gods people are set, is spiritually God himselfe in Christ, and faith in him, Phil. 18. 3. 32. Matth. 16. 18. cover, which is sometime significant life protection, Psal. 1. 4. sometime a covering with feare and affliction, Iob 3. 23. Lam. 3. 43. Here it is meant in the first sense. my hand, or, my palme, the hollow of my hand, which also is sometime the instrument of helpe, (Psal. 91. 4. 12. and 119. 173.) sometime of affliction, Iob 13. 21. and 33. 7. It may also meane my cloud: for as a cloud arole in the sight of Elias servant, like a mans hand, 1 King. 18. 44. to Elihu calleth the clouds, Cappaim, that is, hands, Iob 36. 32. The Chaldee here translateth it my Word: (which is the title of Christ, Ioh. 1. 1.) So in the verse following the Chaldee saith, And I will take away the word of my glory.

Ver. 23, backe parts, or, after parts, the things behinde me. This may be understood of an imperfect image of the glory of God, such as man is able to behold in this life, where we see through a glass, darkly: opposed to the state which is to come, whereby we shall see face to face, or eye to eye, as 1 Cor. 13. 32. Eay. 52. 8. And it is spoken of God, after the manner of men; for properly he (being a Spirit infinite and incomprehensible) hath neither face nor backe parts, nor any such thing, as is noted on Gen. 6. 6. Some referred this to the vision which Moses saw of Christ transfused upon the mount, Matth. 17. 2. 3. where also a cloud overshadowed the disciples, v. 4. If we apply it unto Christ, his backe parts may be understood of his afflictions and sufferings, which in this life, his people doe see and are partakers of: as in the life to come, they shall behold his face, and partake of his glory, Matth. 10. 38. Phil. 3. 10. 13. 14. 1 Ioh. 3. 2. Psal. 17. 15. The Hebrews say, God made knowne unto Moses, that which no man knew before him; nor shall know after him: that he apprehended in his knowledge, the truth of the Essence of God, distinctly from the essence of other things, as a man whose backe parts are seen, and his whole body and raiment is attained unto in ones knowledge, from other bodies of men. Maimon, in Iesudei haorab, chap. 1. Sect. 10. It is a tradition of the Iewes, that God now appeared like Shethiah sabbir (the Messenger, or Minister of the congregation,) clad with a robe. R. Menachem on Exod. 33. 2. to Maimon in Iesudei haorab, chap. 1. Sect. 9. saith, Moses saw him on the Sea, like a mighty warrior, and on Sinai, clad like a Minister of the congregation. besene the Greeke addeth, scene of thee: but it is more generally, of no man, as in v. 20. And by seeing is not meant only with the outward eye, but with the heart or understanding, according to that phrase in Ecclef. 1. 16. mine heart hath seen: because the mind of man cannot apprehend God, who is incomprehensible, Iob 11. 7. 1 Tim. 6. 16. R. Menachem here saith, Observe how he saith not, My face thou shalt not see, but SHALL NOT BE SEENE, as if he should say, there is no power in any creature to comprehend it.

CHAP.

CHAP. XXXIV.

1. God willeth Moses to hew two tables of stone, on which he would write againe the words of the covenant. 2. Moses bowing down so, went up into the mount: The Lord descended in a cloud, and proclaimed his Name. 3. Moses worshipped, and instructed God to goe with them. 4. God maketh a covenant with them, warning them. 5. Of the Idolatry of the Canaanites. 6. and marriages with them. 7. He reneweth the commandment of the feast of unleavened bread, and of fastifying their first-borne. 8. Of the Sabbath. 9. Of other feasts, and rites about sacrificing. 10. Moses after forty dayes in the mount, cometh downe with the Tables. 11. His face shineth, and he covereth it with a velle.

And Iehovah said unto Moses, Hew thee two Tables of stone, like the first: and I will write upon the Tables, the words which were on the first Tables which thou brakest. And bee thou ready in the morning: and come up in the morning, unto mount Sinai, and present thy selfe unto me there, upon the top of the mount. And let no man come up with thee; neither let any man be seene, throughout all the mount: neither let the flockes nor herds feed before that mount. And he hewed two tables of stone like the first; and Moses rose up early in the morning, and went up unto mount Sinai, as Iehovah had commanded him: and tooke in his hand the two tables of stone. And Iehovah descended in the cloud; and he stood with him there: and he proclaimed the name of Iehovah. And Iehovah passed by, before him, and he proclaimed: Iehovah, Iehovah; God, pitifull and gracious, long suffering, and much in mercy and truth. Keeping mercy, for thousands; forgiving iniquity, and trespass, and signe: and that will not clearing cleare, (the guilty,) visiting the iniquity of the fathers, upon the sonnes, and upon the sonnes sonnes, unto the third, and unto the fourth generation. And Moses made haist, and bended downe the head toward the earth and bowed himselfe. And he said; If so now I have found grace in thine eyes, O Lord; let the Lord now goe amongst us: for it is a stiff-necked people; and pardon thou our iniquity, and our sinne, and take us for thine inheritance. And he said: Behold, I, strike a covenant: before all thy people, I will doe marvels, which have not bene created in all the earth, or in any of the Nations: and all the people amongst which thou art, shall see

the work of Iehovah, for it is a fearful thing, which I doe with thee. Observe thou that which I command thee this day: Behold I drive out from before thee, the Amorite, and the Canaanite, and the Chetite, and the Perizzite, and the Ewite, and the Jebusite. Take heed to thy selfe: lest thou strike a covenant with the inhabitant of the land, into which thou entrest: lest hee bee for a snare in the midst of thee. But ye shall destroy their altars, and breake their pillars, and cut downe their groves. For thou shalt not bow downe thy selfe to another God: for Iehovah, whose Name is Jealous, Thee, is a Jealous God. Lest thou strike a covenant with the inhabitant of the Land; and they goe a whoring after their gods, and sacrifice unto their gods; and the call thee to goe eat of his sacrifice. And thou shalt not suffer thy Daughters, unto thy Sons; and his daughters goe a whoring after their gods; and thy sonnes goe a whoring after their gods. Thou shalt not make unto thee, any more gods. The feast of unleavened cakes thou keepe: seven dayes thou shalt eat unleavened cakes, as I commanded thee, at the appointed time, of the month of Abib: for in the month of Abib, thou camest out from Egypt.

All that openeth the wombe, is mine: and all thy cattell that is male; that which openeth (the wombe,) of oxen and of sheepe. And that which openeth (the wombe) of an asse thou shalt redeeme with a lambe; and if thou wilt not redeeme it, then thou shalt breake the necke of it: Every firstborne of thy Sonnes thou shalt redeeme; and they shall not appeare before me, empty. Sixe dayes, thou shalt labour, and in the seventh day, thou shalt cease: in earing time, and in harvest, thou shalt cease. And thou shalt observe to thee, the feast of weekes: of the first fruits of Wheatharvest: and the feast of ingathering, at the revolution of the yeer. Three times in the yeere, every male of thee shall appeare; before the face of the Lord, Iehovah, the God of Israel. For I will cast out the nations, from before thee, and will enlarge thy border: and no man shall desire thy land: when thou goest up, to appeare before the face of Iehovah thy God three times in the yeere. Thou shalt not slay the blood of my sacrifice, with leavened bread: neither shall the sacrifice of the feast of the Passover, remaine unto the morning. The first of the first fruits of thy Land thou shalt bring into the house of Iehovah thy

thy God : Thou shalt not see a kid in his mothers milke.

And Iehovah said unto Moses, Write for thee these words : for after the Tenor of these words, I have stricken a covenant with thee, and with Israel. And hee was there with Iehovah, Forty dayes and forty nightes, hee did eate no bread, nor drinke water : and he wrote upon the Tables the words of the covenant ; the tenne words. And it was when Moses came downe from mount Sinai, and the two Tables of Testimony in Moses hand, when he came downe from the mount : that Moses knew not, that the skinnie of his face shone, when he spake with him. And Aaron, and all the Sonnes of Israel, saw Moses : and beheld, the skinnie of his face shone : and they feared to come nigh unto him. And Moses called unto them, and Aaron, and all the Rulers of the Congregation, returned unto him : and Moses spake unto them. And afterward, all the Sonnes of Israel came nigh : and hee commanded them, all that Iehovah had spoken, with him, on mount Sinai. And Moses made an end of speaking with them : and he put a veile upon his face. And when Moses went in before Iehovah to speake with him, hee tooke off the veile, untill hee came out, and spake unto the Sonnes of Israel, that which hee was commanded. And the sons of Israel saw the face of Moses, that the skin of Moses face shone : and Moses did put the veile againe upon his face, untill he went in to speake with him.

Annotations.

H *Em thee* or, *Heu unto thy selfe*, whereas the former tables were the *work of God himselfe*, Exod. 32.16. See the notes on Exod. 31.18. Here followeth the renewing of the covenant, between God and his people : rehearsed againe in Deut. 10.1. &c. and 17. The Greeke here addeth, *and come thou up unto me into the mount, and I, &c.* So Moses himselfe repeateth it, in Deut. 10.1.

V *erf. 2. present thy selfe* or, *stand for me there*, that is, wait till I come downe, as veris. and then (as the Chaldee translateth) *stand before me there*. And this being to be done in the morning, it was a signe of mercy, Plal. 100. 14. and 30. 6. and 5. 4.

V *erf. 3. before* the Greeke translateth, *near the mount*, see Exod. 19.12. 13. with the annotations.

V *erf. 5. defended by* a manifestation of his glorious presence. The Chaldee faith, *was revealed*, See Exod. 19. 18. *not proclaimed* that is, the Lord did proclaim : as hee promised, Exod. 33. 19. Or it may be understood of Moses, and trans-

lated, he called on the name of Iehovah : for so the Hebrew phrase sometimes signifieth, as Gen. 12. 8.

V *erf. 6. passed by* that is, as the Chaldee translateth, *caused his Majesty (Shchinah) to passe by*. Whereupon the Hebrews, comparing this with Exod. 33. 19. 22. say, *The Shchinah (or divine Majesty) called I, passed by R. Menachem on Exod. 34.* So they held this Shchinah, to be one with the Father, See after on veris. *he proclaimed* that is, God proclaimed, Exod. 33. 19. But Thargum Ierusalem referred it to Moses, saying, *And the glory of the Majesty of the Lord passed before him, and Moses prayed and said, &c.* Howbeit Moses himselfe faith, the Lord spake these words, Numb. 14. 17. 18. And so other of the Hebrews understand it, as before, that Shchinah (the Divine-preference) proclaimed these properties, *R. Menachem. Iehovah, Iehovah, &c.* Here all Gods goodness passed before Moses, and was proclaimed, according to the promise, Exod. 33. 19. the three first titles signifying God in his Essence or Being, distinguished in three persons, 1 Iohn 5. 7. *God* in Hebrew *El*, which signifieth *Mighty* : see Gen. 14. 18. *pitifull* or, *compassionate* : of tender mercy. Their next seven attributes, shew Gods affection toward repentant and believing sinners, 1 in pitying their misery ; 2 shewing favour and grace unto them, though unworthy ; 3 long suffering their infirmities ; 4 of much mercy and bounty, in doing them good ; 5 of much truth, in fulfilling his promises unto them ; 6 and extending the like mercy to their children, even to the thousand generation ; 7 and forgiving their finnes of all sorts : when in the blessednesse of man consisteth, Plalm 21. 12. Rom. 4. 6. 7. 8. *long suffering* or, *long as he be angry* : Hebrew, *long of anger* (or, of wrath) *mercy* or, *bounteousnesse, kindnesse*, which David fix and twenty times in one Psalm, consisteth to endure for ever, Plal. 136. Compare also Nelp. 17. Ion. 4. 2. Plal. 103. 7. 8. 9. &c.

V *erf. 7. for thou (and) that is*, (as Thargum Ierusalem explaineth it) *for thy (and) generations* : See Exod. 20. 6. The Greeke translateth, *and doing unto thee (and) that is, not clearing cleare* that is, *he will in no wise cleare, (or acquit, hold innocent) to wit, the guilty person*, as the Greeke verisign addeth (or as the Chaldee faith) *thou that convertest not*. And the Ierusalem Thargum expoundeth it, *hee will not clear sinners in the day of the great Iudgement*. The like defect is in Num. 14. 18. Nahum 1. 3. and in other like speeches, as Lev. 19. 18. which some time the Scripture it selfe supplyeth, as is noted on Gen. 4. 20. and 24. 33. And these two last attributes are in respect of Gods dealing with the wicked, unto whom hee imputeth, no righteousness, or their good ; but in strict punishment upon them and theirs, unto perdition. Yet this his iustice upon the wicked, is a part of his goodnesse toward his people, as it is said, *The just shall rejoyce, when he seeth the vengeance : he shall wash his feet in the blood of the wicked*, Plalm. 58. 11. *visiting* that is, *punishing* see Exod. 20. 5. *(smote)* to wit, of the wicked, or rebellious as the Chaldee here addeth. And Thargum Ierusalem faith, *remembering the*

sinnes of wicked fathers, upon the rebellious sonnes, unto the third generation, and unto the fourth generation.

V *erf. 8. bowed himselfe* or, *worshipped, fell prostrate* : Thargum Ierusalem expoundeth it, *he confessed and lauded God*. See the notes on Exod. 4. 31.

V *erf. 9. now goe* or, *I pray thee goe*, to wit, with the signes of his presence, in the cloudy fiery pillar. The Chaldee faith, *Let the Majesty of the Lord goe*. By the Majesty (or Divine-preference) of the Lord, which the Hebrews call Shchinah, wee may well understand Christ for the Hebrews usually distinguish this from God the Father ; and say, *there is no coming before the blessed and most high King, without Shchinah. R. Menachem on Levit. 10.* Our Saviour more plainly faith, *No man cometh unto the Father, but by me*, Ioh. 14. 6. Of him the ancient Iewes seeme to speake, under this name Shchinah ; though at this day they despise their salvation. See before, on Exod. 33. 14. 15. and 34. 6. and 14. 19. *for it is* or, *though it be a stiffe necked people, yet pardon thou, &c.* For in the time of favourable acceptance, it was well with them ; by Shchinah (the Divine-majesty) that took pity upon them : faith R. Menachem. *take us for inheritance* or, *inherit (possesse) thou us* : which the Greeke translateth, *we shall be thine*. This is the blessednesse of a people, that God chuseth them to be his inheritance : as Plalm. 33. 12. Zach. 2. 12. and God doth inherit or possesse, those whom hee subdueth unto his obedience, and ruleth over them, Plal. 82. 2. Levit. 25. 46.

V *erf. 10. he said* the Greeke explaineth it, *the Lord said unto Moses*. *strike* that is, *make*, to wit, with thee, as the Greeke explaineth it. *marvels* in Greeke, *glorious things* : and so the Evangelist useth the word, Luke 13. 17. *the people rejoiced for all the glorious things that were done by Iesus* : where the Syriack hath, *marvelous things*. So in Iob 5. 9. Exod. 33. 16. This promise seemeth to concerne the marvelous works, which God after did before all Israel, in the dayes of Iosua : as when the Sunne and moone stood still in the midst of heaven, &c. Ioh. 10. 12. 13. of which it is there said, *Is not this written in the booke of Iosua* ? which the Chaldee there expoundeth, *the booke of the Law* : as being a thing whereof Moses here wrote.

C *reated* the Greeke faith, *done* : and *creating* is the making or doing of a new marvelous and glorious thing : as Gen. 1. 1. Numb. 16. 30. *a fearful thing* or, *he is fearful*, meaning God : but the Gr. expounds it, *they are marvelous things*. *with thee* that is, as the Greeke translateth, *to thee* ; meaning all Israel : as the words following manifest ; or, *with thee*, meaning Moses ; that is, by thy hand ; as Paul faith, *not I*, but the grace of God *with me*, 1 Cor. 15. 10.

V *erf. 11. Observe thou* or, *keepe for thy selfe* : for *thine own sake*. *Amorites* that is, *Amorites*, &c. as the Chaldee translateth. See Gen. 10. 16. Exod. 23. 28.

V *erf. 12. snare* or cause of thy ruine. See Exod. 23. 33.

V *erf. 13. pillars* or, *standing images, statues* : (see Exod. 23. 24. *grooves*) which they used to con-

secrate to their gods, offering sacrifice under greene trees, Deut. 12. 2. 2. King. 16. 4. So among other heathens, trees and groves were the Temples of their gods, faith *Play bish. booke 12. chap. 1.* And in the Romane Lawes of the 12 Tables, in the 2 law of Religion, it was commanded *to have groves in the fields*. For this cause, Israel is here bidden to cut them downe, and in Deut. 12. 3. to burne them : and were also forbidden to plant any grove, or any tree neere unto the altar of the Lord, Deut. 6. 21.

V *erf. 14. other god* to the idols of the peoples, as the Chaldee expoundeth it.

V *erf. 15. goe a whoring* that is, commit idolatry, which is spiritual whoredome, Ier. 3. 9. and so the Chaldee explaineth it here, *to erre after their errors* : that is, their idols. *he* that is, the inhabitant aforesaid ; put for all and every of the inhabitants : therefore the Greeke translateth, *they call* ; and so after. Compare Num. 25. 12. Prov. 9. 13. 15.

V *erf. 17. molten gods* or, *gods of metall* : Hebrew of melting. See Levit. 19. 4. Exod. 20. 23.

V *erf. 18. as I* or, which I commanded : but the Hebrew sayeth, *is put for causer* : as in Exodus 23. 15. and so the Greeke translateth it here. *Abib* in Greeke, *the month of new fruits*. See Exod. 13. 4.

V *erf. 19. is mine* or, *shall be mine* : that is, sanctified unto me : (see Exodus 13. 2. 12. *that which openeth*) or, *the first borne*, as the Greeke and Chaldee here translateth it. See Exod. 13. 12. 13. and 22. 29. 30.

V *erf. 20. with a lambe* a living lambe, of the sheepe or goats, and no other beast ; as is noted on Exod. 13. 13. and the lambe was to be given to the Priest, Num. 18. 8. 15. The Hebrews say, *it might be redeemed with a lambe, whether male or female, unblemished or blemished, small or great*, if a man have no lambe to redeeme it with, hee may redeeme it with the value of it, and give the price to the Priest. The Law commandeth not a Lambe, to make it heavier upon him, but lighter. For if hee have the firstling of an Ass, which is worth ten shekels, hee may redeeme it with a lambe worth a quarter of a shekel. But the price in money, is from three zuzims and upward : that is, three quarters of a shekel ; for one zuz is the fourth part of a shekel. If the price be lesse then three zuzims, they redeeme it not therewith : and a good eye (that is, a liberal person) giveth not lesse then a shekel. Maimon in treat. of Firstfruits, Chap. 12. Sect. 10. &c. *break the necke* the Chaldee faith, *kill it*. They might have no use or benefit of the Ass till it was redeemed. If hee sold it before it was redeemed, the price was unlawful. If it dyed before it was redeemed, or if the necke was broken, it was buried. For it was unlawful to make benefit of it, even after the necke was broken, because it was not redeemed. Therefore if hee redeemed it not, but gave the Ass to selfe to the Priest ; it was unlawful for the Priest to put it to any service, untill it was redeemed with a lambe. Maimon ibidem, Chap. 12. Sect. 4. *they shall not appeare* or, *my face shall not be seene* : to wit, by any man : the Greeke faith, *thou shalt not appeare* (empry) without an oblation : (see Exod. 23. 15. *Verf. 21. labour*) or, *serve* : (see the notes on Exo-

dus 20. 9. For this in Exod. 23. 12. is written, *fixe dayes thou shalt doe thy worke.*

Verf. 12. *observe to thee* Hebr. *doe to thee*: meaning *obserue*, or *make holy*, *celebrate*. According to this phrase, is, *to doe the Sabbath day*, Exod. 31. 16. Deut. 5. 15. *to doe the Passouer*, Deut. 16. 1. Mitt. 26. 18. *to doe the feast of Boother*, Lev. 17. 13. and the like. The Greeke translatheth, *Thou shalt doe* (that is, *obserue*) *to me*. of week] or, of sevens: a feast seven weeks after the Passouer, called *Pentecost*, Lev. 23. 15. 16. Act. 2. 1. it was also called *harvest*, Exod. 23. 16. *revolution*] or, *circumvolution*, *circus*; that is, the *returne*; as the *revolution* of the yeere, 2 Chron. 24. 23. is explained to be the *returne* of it, 1 King. 20. 26. when the old yeere ended, and the new beginning. This was in the seventh month, which we call *September*: see the notes on Exod. 23. 16.

Verf. 23. *every maid of thee* or, *all thy male-kind*: see Exod. 23. 17. Deut. 16. 16.

Verf. 24. *no man* to wit, of thy neighbours or enemies round about thee, shall have the heart, to set upon thy coasts, when all the men are gathered before me.

Verf. 25. *not say*] for sacrifice, as in Exodus 23. 18. see the notes there. *sacrifice* in Greeke, *sacrifices*: meaning of the *Passouer*, as after is explained. Hence the Hebrewes gather their rite of purging Leven out of their houses, before the Passouer: they expound it thus: *Thou shalt not say the Passouer, whilst Leven yet remaineth. Now the killing of the Passouer, is the fourteeneth* (of Abib) *after midday*. *Mainy treat*, of *Leven* and *Unleuened bread*, Chap. 2. Self. 1. See more in the notes on Exod. 12. verf. 15. and verf. 10.

Verf. 26. *first*] or, *beginning* of the fruits: see Ex. 23. 19. *a kid*] in Greeke, *a lamb*: in Chaldee, *then shalt not eat flesh with milke*: and the Ierusalem Targum addeth, *not to boyle nor to eat flesh and milke mixed together*. See Exod. 23. 19.

Verf. 27. *tenour*] Hebrew, *the mouth of these words*. which the Chaldee expounds, *the speech of these words*. *have stricken*] or, *doe strike*, that is, *make*: for these precepts were both given before, and now repeated.

Verf. 28. *he*] that is, *God* wrote, verf. 1. *ten words*] that is, *ten commandements*, which therefore we call of the Greeke name, the *Decalogue*. *Ten*, is often used for many; as *ten times*, in many times, Gen. 31. 7. Job 19. 3. *ten men*, Zach. 8. 23. and *ten women*, Lev. 26. 26. and *ten thousands*, Heb. 12. 22. that is, *many*: as and other numbers are made of *ten*, by reduplication; so all other writings of the Law and Prophets, depend upon these *ten words*: so by this number *ten*, God gave a perfect and compleat Law. And *Words*, are used for whole sentences, or commandements: as Paul saith also, *one word*, Gal. 5. 14. when he rehearseth a commandment; and that is called the *Word of God*, in Mark. 7. 13. which another callth the *Commandment of God*, Matt. 23. 6. These *ten words*, were according to the *first writing*, and to the words which were spoken before, in the day of the Assembly, Deut. 10. 4.

Verf. 29. *stone*] which the Greeke translatheth, *was glorious*, and so the Apostle alleadgeth it, in 2 Cor. 3. where, by *glory*, is meant, *shining brightness*, as in 1 Cor. 15. 41. *there is one glory of the sun, and another glory* (that is, *brightness*) *of the Moon*, &c. and the Israelites could not behold the face of *Moses*, for the *glory* (that is, the *brightness*) of his countenance, 2 Cor. 3. 7. and the earth was *lightened with the glory of the Angell*, Rev. 18. 1. The Chaldee also translatheth, *Moses knew not that the brightness of the glory of his face was multiplied*. The Latine version saith, *Moses face was burned*; imitating the word: for of the Hebrew *Karan*, which is to *shine*, or call forth glorious beames, the name *Karan* or *Horne* is derived: in which sense the Latine translated it here, and gave occasion unto the ignorant, to paint Moses face with two hornes like an Oxe, whereby this glorious mytie hath been obscured, and turned to fable. For the glory of Moses face, signified the glory of the Law which he preached, 2 Cor. 3. 7. &c.

Verf. 30. *feared*] for Moses his ministrant was *death and condemnation*, 1 Cor. 3. 7-9. (because the Law giveth knowledge of sin, and causeth wrath, Rom. 3. 20. and 4. 15.) and therefore the more bright and glorious that it is, the more terrible it striketh in all mens hearts, there being a weakness and impossibility in all men, to do the same, Rom. 8. 3. For Aaron himselfe, and all the Rulers were afraid of Moses, as well as the other people: even as at the first giving of the Law, Moses himselfe, with all the people, were affrighted, and trembled, Exodus 19.

Verf. 33. *and he put*] or, *and hee had put a veil*: but the Greeke translatheth, *And when he had ceased speaking unto them, he put a veil*, &c. that is, after this first communing with them, when he knew the cause of their feare, he put on a veil (or covering) which signified the obscurity of the Law, whose first, true, and proper meaning and end, could not easily be discerned: also the darkness that is in all mens hearts naturally, till God take away the veil and hardness that is upon them. For so the Apostle speaketh of a double veil, one outward in the Law, another inward in the heart, 2 Cor. 3. 13, 14. &c. And as without a veil the people could not hear Moses; so except the Law be veiled, and hath as it were a new face upon it, the natural man cannot endure the glory of it: for neither is to the conscience of sinners. R. Menachem here observeth how the former Ancients of Israel, at the reading of the Booke of the Law, covered their faces, and said: *hee that heareth from the mouth of the reader, is as hee that heareth from the mouth of Moses*.

Verf. 34. *tooke off the veil*] whereof there was no use in the sight of God; who doth not onely know himselfe the use and end of his Law; but sheweth the same also to others; which was likewise here figured; for when men shall be turned to the Lord, the veil shall be taken away, 2 Cor. 3. 16.

Verf. 35. *put the veil againe* or,] hereby signifying the continuall glory of his ministry, and infinity of the people; till both of them be done away, which

which is accomplished by the Gospell, the *ministration of the Spirit*, and of *righteousnesse*, which exceeds in *glory*, so that Moses ministry hath no glory in this respect: for Christ taketh away the veil, so that we may both stedfastly looke to the end of the Law, which is abolished; and all of us with unveiled face beholding as in a glasse the glory of the Lord; are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 18.

CHAP. XXXV.

1. *Moses commandeth the people, from the Lord, to keep the Sabbath* 1. 4. *to bring willing offerings, of gold, silver, brass, and other stuffe for the Tabernacle and furniture thereof*. 20. *The people goe, and bring voluntary gifts*. 22. *Men and women bring their jewels and ornaments, and other stuffe, such as they had*. 25. *The wise women spin the fluffe*. 27. *The Rulers bring precious stones, and spices*. 30. *Bezaceel and Aholiab, are formed to be the men whom God had filled with his Spirit and Wisdome, to doe the worke of the Sanctuary*.

And Moses gathered together, all the Congregation of the sonnes of Israel, and said unto them: These are the words, which Iehovah hath commanded, to doe them. Sixe dayes, shall worke be done; but on the seventh day, there shall be to you holinesse: a Sabbath of sabbatisme to Iehovah: whosoever doth any worke therein, shall be put to death. Ye shall kindle no fire, in any of your habitations upon the Sabbath day.

And Moses said, unto all the Congregation of the sonnes of Israel, saying: this is the thing, which Iehovah hath commanded, saying: Take yee from amongst you an offering, unto Iehovah; whosoever is willing in his heart, let him bring it, the offering of Iehovah: Gold, and silver, & brass, and blew, and purple; and scarlet, and fine-linnen, and Goats hayre. And Rams skins dyed red, and Tachash skins, and Shittim wood. And oyle, for the Light: and spices, for the anointing oyle, and for the incense of sweet-spices. And Beryll stones, & filling stones, for the Ephod, and for the Brest-plate. And every wise hearted among you, shall come and make all that Iehovah hath commanded. The Tabernacle, the tent thereof, and the covering thereof: the taches thereof, and the boards thereof, the bars thereof, the pillars thereof, and the sockets thereof. The arke, and the bars thereof, the Covering-mercy-seat; and the veile

of the covering. The Table, and the barres thereof, and all the vessels thereof: and the shew-bread. And the Candlestick for the Light, and the vessels thereof, and the lamps thereof: and the oyle for the Light. And the Altar of incense, and the bars thereof, and the anointing oyle, and the incense of sweet-spices: and the hanging-veile of the doore, for the doore of the Tabernacle. The Altar of Burnt offering, and the grate of brass which is for it; the bars thereof, and all the vessels thereof: the Laver, and the foot thereof. The tapestry-hangings of the Court, the pillars thereof, and the sockets thereof: and the hanging-veile, of the gate of the Court. The pinnes of the Tabernacle, and the pins of the Court, and their cords. The garments of ministry, to minister in the holy-place: the garments of holinesse, for Aaron the Priest, and the garments of his sonnes, to minister in the priests-office. And all the congregation of the Sonnes of Israel departed, from the presence of Moses. And they came every man whose heart stirred him up, and every one whose spirit made him willing, they brought the offering of Iehovah, for the worke of the Tent of the Congregation, and for all the service thereof, and for the garments of holinesse. And they came; the men with the women, every-one that was willing hearted, they brought bracelets, and eare-rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto Iehovah. And every man with whom was found blew, and purple, and scarlet, and fine-linnen, and Goats hayre: and Rammes skinnnes dyed red, and Tachash skinnnes, brought them. Every one that offered, an offering of silver, and of brass; they brought the offering of Iehovah: and every one with whom was found Shittim wood, for any work of the service brought it. And every woman that was wife hearted, did spinne with her hands: and they brought the spun worke, the blew, and the purple, and the scarlet, and the fine-linnen. And all the women whose heart stirred them up, in wisdome, spunne Goats hayre. And the Rulers brought Beryll stones, and filling stones, for the Ephod, and for the Brest-plate. And spice, and oyle, for the Light, and for the anointing oyle; and for the incense of sweet-spices. Every man, and woman whose heart made them willing to bring for all the worke, which Iehovah had commanded, to make,

by the hand of Moses: the sonnes of Israel brought, a willing-offring, unto Iehovah.

And Moses said, unto the sonnes of Israel: Sees, Iehovah hath called by name, Bezaleel; the sonne of Uri, the sonne of Hur, of the tribe of Iudah. And he hath filled him with the Spirit of God; in wisdom, in understanding, and in knowledge, and in all workman'ship. And to devise cunning-work: to worke in gold, and in silver, and in brasse: And in engraving of stone, to fill, and in carving of wood: to work in all cunning works. And hee hath given into his heart, for to teach: he and Aholiab the sonne of Ahisamach, of the Tribe of Dan. He hath filled them with wisdom of heart; to make all worke of the ingrauer, and of the cunning-workman, and of the embroiderer; in blew, and in purple; in in scarlet, and in fine-linnen, and of the weaver: even of them that doe any worke; and that devise cunning works.

Annotations.

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Here beginneth the 22 Section of the Law. See Gen. 6.9. and 28. 10.

Ver. 2. holiness] that is, a day of holiness: or, an holy day; and signe of holiness from the Lord: See Exod. 31. 13. 14 &c. of sabbaths] that is, of rest: see Exod. 16. 23. and 31. 15. any worke] to wit, of his owne workes, wayes, or words, Ex. 30. 9. Elay 58. 13. to except the workes commanded of God, as circumcision, offering of sacrifice, and the like, Ioh. 7. 22. 23. Matth. 12. 5. and works of necessity, and of mercy towards man or beast, Matth. 12. 7. 11. 12. See the annotations on Exodus 20. 8. &c.

Ver. 3. kindle no fire] either for to doe worke with; or, to dresse meat (for that was unlawful on the Sabbath, though lawfull on other feast dayes, Exod. 12. 16.) or, for to punish malefactors: as the Hebrew Doctors say, Punishments may not be inflicted on the Sabbath: though it be commanded to punish malefactors, yet may it not be done on the Sabbath. As when one is condemned by the Iudges to stripes, or unto death, he may not be beaten or put to death on the Sabbath: for it is written, See shall kindle no fire, &c. this is a warning to the Iudges, that they burne not on the Sabbath, him that is condemned to be burnt; and the like is for other punishments. Many treat of the Sabbath, Chap. 24. Sect. 7. The like order they take against Judging of causes of the Sabbath, Ibidem, Chap. 23. Sect. 14.

Ver. 5. an offering] or, an heave offering: in Greek and Chaldee, a separation: a gift separated unto God, from their other goods. See the notes on Exod. 25. 2.

Ver. 6. blew] in Greeke, hyacinth: (see Ex. 25. 4.

Ver. 7. Shittim] in Greeke, incorruptible wood: (see Exod. 25. 3.)

Ver. 8. oil of the olive] (see Exod. 27. 10. anointing) or, oil of wisdom: whereof see Exod. 30. 23. &c. incense of sweet spices] in Greeke, composition of incense: (see Exod. 30. 34. &c.)

Ver. 10. filling] to be set in golden ounces; Hebrew, signification of filling: (see Exod. 25. 7. and 28. 17. 20.)

Ver. 11. Tabernacle] or, Habitable: whereof (see Exod. 26. barres) or, barres; meaning all and euen one. See the notes on Exod. 32. 19. So in Exodus 39. 33.

Ver. 12. Arke] or, Coffin, wherein the Tables of the Law were put: (see Exod. 25. 10. In Greeke, the Arke of the testimony, of the covering) the veil that hid the most holy place; whereof see Exod. 26. 31. &c. So after in Exod. 39. 34. The Greeke translatheth it only, the veil.

Ver. 13. Table] described in Exod. 25. 23. &c. Shew bread] in Greeke, bread of proposition, See Exod. 25. 30.

Ver. 14. for the Light] or, Candlestick of light; that is, the shining Candlestick, whose lamps give light alwayes. So, farres of light, Psal. 148. 3. this is, shining farres.

Ver. 15. Altar] the golden altar: whereof see Exod. 30. 1. &c. hanging-veil] (see Exod. 26. 36.)

Ver. 16. Altar] the brazen altar; whereof see Exod. 27. 1. &c. the floor] or, the base: see Exodus 30. 18.

Ver. 17. tapestry-hangings] (see Ex. 27. 9. &c.)

Ver. 19. of ministry] or, of service: (see Exodus 31. 10. for Aaron) described in Exod. 41. This was the summe of Moses Sermon to the people at this assembly; wherein he taught them both what gifts to bring, and what holy things were to be made for the service of God; as hee had bene before commanded, Exod. 25. &c.

Ver. 21. stirred] or, lifted him up, to doe it cheerfully; and so made him willing, as the Chaldee translatheth it.

Ver. 22. bracelets] or, chaines, or booke; the Greeke translatheth, chals. Compare this with that fact before, in Exod. 32. where they gave their bowels to make an Idoll, offered] Hebrew, wailed because they were heaved up and wailed, when they were given to the Lord; and is therefore called a wawe offering, Exod. 38. 24.

Ver. 24. was found] If there bee first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 4. 11.

Ver. 25. did spin] of the virtuous woman it is said, She laveth her hands to the spindle, and her hands hold the distaff, Prov. 31. 19. So for the building of Gods spirituall Tabernacle, there were women that laboured in the Gospel, Phil. 4. 3. that laboured much in the Lord, Rom. 16. 3. 6. 12. Contrary were they that move hangings for the grove, 2 King. 23. 5.

Ver. 29. willing offering] or, voluntary gift. So ought all things that we give unto God, or for his sake, to be freely given, as every man purposeth in his heart; not of griefe, or of necessity; for God loveth a cheerful giver, 2 Cor. 9. 7. Compare herewith the offerings of David, and the Princes and people of

Israel, towards the building of Gods Temple, which caused great joy in men, and thanks unto God, 1 Chron. 29. 3. 6. 9. 10. &c.

Ver. 30. Bezaleel] of whom (see Exod. 31. 2. &c. He was for Moses Tabernacle, as Hiram for Solomons Temple, 1 King. 7. 13. 14. as Paul and the other Apostles for the Temple of Christs Church, 1 Cor. 3. 10. But the Tabernacle of Christs natural body, was greater and more perfect; not made with hands, that is, not of this building. Heb. 9. 11. and 10. 20. the Workmaster thereof, was the holy Ghost himselfe, Luke 1. 34. 35.

Ver. 31. Spirit of God] in Greeke, a divine Spirit of wisdom. See Exod. 31. 3.

Ver. 34. Aholiab] in Greeke, Eliab. See Exodus 31. 6.

Ver. 35. cunning-workman] who wrought both sides alike; whereas the embroiderer wrought curiously but the one side: see the notes on Exod. 26. 1. of the weaver] which the Chaldee expoundeth weaving: and, standing by the weaver, the weavers worke: as elsewhere the Scripture useth Spirit for the gifts of the Spirit, 1 Cor. 14. 12. 3. 2. that devise] in Chaldee, that teach cunning (or artificial) works. By these were figured the varieties of graces, which were abundantly to be scene in the first building of Christs Church, after that men had received the Spirit of God, by the preaching of the Gospell from the mouths of the masterworkmen, the Apostles, 1 Cor. 1. 5. 7. and 12. 4. 8. 9. 10. 11. Gal. 3. 2. 5. Acts 19. 4. 6.

CHAP. XXXVI.

1. The offerings are delivered to the workmen. 5. The people bringing more then enough for the worke, are restrained. 8. The making of the embroiderers curtains with Cherubims: 14. The curtains of goats hayre. 19. The coverings of Rams skinned and Tachash skinned. 29. The boards, with their sockets. 31. The barres. 35. The Veile. 37. The hanging for the doore.

Then did Bezaleel, and Aholiab, and every wise hearted man; they to whom Iehovah gave wisdom and understanding, to know to doe, all the worke for the service of the Sanctuary: according to all, that Iehovah had commanded. And Moses called Bezaleel, and Aholiab; and every wise hearted man, in whose heart Iehovah had given wisdom: even every one whose heart stirred him up to come neere unto the worke, to doe it. And they tooke from before Moses, all the offering which the sonnes of Israel had brought, for the worke of the service of the Sanctuary, to make it: and they brought yet unto him, a willing-offring every morning. And all the wise

men that made all the worke of the Sanctuary, came; every man from his worke which they made. And they said unto Moses, saying; The people bring much: more then enough for the service of the worke, which Iehovah commanded to make. And Moses commanded; and they caused a voice to passe throughout the campe, saying; Let neither man nor woman, make any more worke, for the offering of the Sanctuary: and the people were restrained, from bringing. And the worke was enough for them, for all the worke to make the same: and to be overplus.

Then made they, even every wife hearted among them that did the worke, the Tabernacle, of ten curtains: of fine-linnen twined, and blew, and purple, and scarlet; with Cherubims, the worke of a cunning workman, made he them. The length of one curtaine, was eight and twenty cubits; and the breadth, foure cubits, of one curtaine: one measure was for all the curtains. And hee coupled together five curtains, one to another: and five curtains he coupled together, one to another. And he made loops, of blew; upon the edge of the one curtaine, from the selvage, in the coupling: likewise he made in the utmost edge of the curtaine, in the second coupling. Fifty loopes, made hee, in the one curtaine; and fifty loopes, made hee, in the selvage of the curtaine, which was in the second coupling, the loops being one right over against another. And he made fifty taches of gold: and coupled together the curtains, one to another, with the taches; and it was one Tabernacle.

And he made curtains of Goates hayre, for a Tent, over the Tabernacle: eleven curtains, he made them. The length of one curtaine, was thirty cubits; and foure cubits the breadth of one curtaine: one measure, was for the eleven curtains. And hee coupled together five curtains by themselves: and fixe curtains, by themselves. And hee made fifty loopes, on the edge of the (one) curtaine, the outmost, in the coupling: and fifty loopes, made hee, on the edge of the curtaine, of the second coupling. And hee made, fifty taches of brasse: to couple together the Tent, for to be one. And he made a covering, for the Tent; of Rammes skins dyed-red: and a covering of Tachash skins above. And he made boards for the Tabernacle: of Shittim wood, standing-up. Ten cubits was the length of a board: and a cubit and halfe a cubit, the breadth of one board.

22 Two Tenons, for one board; set in order, one against another: so did he make for all the boards of the Tabernacle. And he made the boards for the Tabernacle: twenty boards for the South side, southward, and forty sockets of silver, hee made, under the twenty boards: two sockets under one board, for his two tenons; and two sockets under another board, for his two tenons. And for the second side of the Tabernacle, on the North side: he made twenty boards. And their forty sockets of silver: two sockets under one board; and two sockets under another board. And for the sides of the Tabernacle, seaward: hee made six boards. And two boards made he, for the corners of the Tabernacle: in the two sides. And they were equally joynd beneath; and likewise they were perfectly joynd, at the head of it, unto one ring: so did he for them both; for the two corners. And they were eight boards; and their sockets of silver: sixteene sockets: two sockets two sockets, under one board. And he made bars of Shittim wood: five, for the boards of the one side of the Tabernacle. And five barres for the boards of the second side of the Tabernacle: and five barres, for the boards of the Tabernacle, for the two sides Seaward. And hee made the middle bar, to reach, in the midst of the boards, from end to end. And he overlaid the boards with gold, & made their rings, of gold, places for the bars: and overlaid the bars with gold. And he made a veile, of blew, and purple, and scarlet, and fine-linnen twined: the worke of a cunning-workman, made he it, with Cherubims. And he made thereunto, foure pillars of Shittim, and overlaid them with gold; their hookes were of gold: and he cast for them, foure sockets of silver. And he made an hanging-veile, for the doore of the Tent; of blew, and purple, and scarlet, and fine-linnen twined: the worke of the embroiderer. And the five pillars of it, and their hookes; and he overlaid their chapters, and their fillers with gold: and their five sockets were of brasie.

Annotations.

1 **T**hen did; or, Then made Bezaleel, &c. that is, began to doe, or to worke. Some referre this to the end of the former Chapter, and translate, *And Bezaleel shall doe, &c.* which interpretation the Hebrew well beareth. But the Greeke translatheth, *And Bezaleel did.*

Verf. 2. *And Moses* or, *For Moses had called.* As they had gifts of wisdom from God, so were they also to have a calling unto the worke: as Aaron had unto the priesthood, Lev. 8. Heb. 5. 4.

Verf. 3. *they took from before Moses* [to the Chaldees also translates it: the Greeke, *they received of Moses every morning*] Hebr. *in the morning in the morning.* So in v. 4. *man man*, that is, *every man.* This noteth their zeale and diligence: for to the morning often signifieth, Psal. 5. 4. and 101. 8. Ely. 50. 4. Jer. 21. 12.

Verf. 4. *wife* [that is, *skillfull men.* In this sense Paul useth the word *wife*, in 1 Cor. 3. 10. *from his worke*] or, as the Greeke translatheth, *according to his worke*, for so the Hebrew phrase sometime signifieth, as in Ezek. 7. 27.

Verf. 6. *a voice* [that is, *a proclamation*: the Chaldees saith, *a cryer*; and the Greeke, *he cryed* (as proclaimed.) *make any more worke*] that is, *make ready any more stuffe to worke with.* So in the verse following.

Verf. 7. *the worke* [that is, *the stuffe* for the worke as Verf. 6. *to be overlaid*] or, *to remaine over*: that is, *too much.* Thus the people shewed their ready obedience unto that part of the Law, which consisted in outward ordinances of service, and in the making of a worldly Sanctuary, (as the Apostle calleth it, Heb. 9. 1.) whereas in the former Law, which God had himselfe spoken from heaven they had shewed their headstorn disobedience. Exodus 32.

Verf. 8. *the Tabernacle* or *Habitacle*: see the notes on Exod. 26. 1. &c. This is first made (though in the commanding of these things, the Arke, Table, and Candlestick were first mentioned, Exod. 25.) because it was to receive and containe those holy things, which might not stand without their Tent or Habitation, 1 Chron. 15. 1. and 16. 1.

Verf. 9. *cubits* or *by the cubit*, which is a foot and an halfe, see Exod. 26. 2.

Verf. 10 *to another* [Hebr. *to one*, meaning the fellow of it, called the *sister*, in Exod. 26. 3.

Verf. 11. *edge*] Hebr. *lip*, so Exod. 26. 4.

Verf. 12. *being one right over* or *or receiving one another*: the Greeke saith, *opposite one to another*: see Exod. 26. 5.

Verf. 17. *one curtaine*] the word *one* (supplied also in the Greeke) is expressed in Exod. 26. 10.

Verf. 18 *for to be jo*, that it might be: the Greeke saith, *and is was one*, see Exod. 26. 11.

Verf. 20. *boards*] in Greeke *the pillars of the Tabernacle*. See Exod. 26. 15. &c.

Verf. 27 *Seaward* the Greeke interpreteth, *in part towards the Sea*, that is, as the Chaldees translatheth, *the West*: so Exod. 26. 22.

Verf. 29. *equally joynd* or, *joynd as to one*: see Exod. 26. 24.

Verf. 30. *under one* or *under every board*; which the Greeke explaineth thus, *two sockets for one pillar, and two sockets for another pillar*; and so the Hebrew was, in Exod. 26. 25.

Verf. 32. *of the Tabernacle*] in Exod. 26. 27. *the side of the Tabernacle*; and so the Greeke saith, *of the backside of the Tabernacle.*

Verf. 35. *cunning-workman*] in Greeke, *woven-work*. It meaneth woven both sides alike, see Exod. 26. 31.

Verf. 37. *embroiderer* or, *weaver with tinseled-work*. See Exod. 26. 36.

Verf. 38. *their chapters*] Hebr. *their beads, or tops*. In Exod. 26. 37. it was commanded to *overlay them*, having [spoken of the pillars] *fillers* or, *hoops*, see Exod. 27. 10.

CHAP. XXXVII.

1. *The making of the Arke, 6. and the Covering-mercie-seat with Cherubims. 10. The Table, with the vessels thereof. 17. The Candlestick, with the lampes and instruments thereof. 25. The Altar of incense. 29. The anointing oile, and sweet incense.*

AND Bezaleel made the Arke of Shittim wood, two cubits, and a halfe was the length thereof, and a cubit and a halfe, the bredth thereof; and a cubit and a halfe, the height thereof. And he overlaid it with pure gold, within and without: and made for it a crowne of gold round about. And he cast for it, foure rings of gold, in the foure corners thereof; and two rings, were in the one side of it; and two rings, in the second side of it. And hee made bars of Shittim wood: and overlaid them with gold. And hee put the bars into the rings, by the sides of the Arke, to bear the Arke. And he made the Covering-mercie-seat of pure gold: two cubits and a halfe was the length thereof; and a cubit and a halfe the bredth thereof. And he made two Cherubims of gold, of beaten worke, made he them, at the two ends of the Covering-mercie-seat. One Cherub on the end on this side, and one Cherub on the end on that side, of the Covering-mercie-seat, made he the two Cherubims, on the two ends thereof. And the Cherubims, stretched-forth the wings on high, covering with their wings, over the Covering-mercie-seat; and their faces were one to another: towards the Covering-mercie-seat were the faces of the Cherubims.

And he made the Table of Shittim wood: two cubits was the length thereof, and a cubit the bredth thereof; and a cubit and a halfe the height thereof. And he overlaid it, with pure gold, and made thereunto a crowne of gold round about. And he made unto it a border of an hand-bredth round about: and made a crown of gold, to the border thereof round about. And he cast for it foure rings of gold, and put the rings in the foure corners,

which were on the foure feet thereof. Over against the border, were the rings: the places for the barres to beare the Table. And hee made the barres of Shittim wood, and overlaid them, with gold, to beare the Table. And he made the vessels, which were for the Table; the dishes thereof, and the cups thereof, and the bowles thereof, and the covers which were to cover withall, of pure gold.

And hee made the Candlestick of pure gold, of beaten worke made he the Candlestick, his shaft, and his branch, his bowles, his knops, and his flowers, were of the same. And six branches comming out of the sides of it: three branches of the Candlestick out of the one side of it; and three branches of the Candlestick, out of the second side of it. Three bowles made-like-almonds, in one branch, a knop and a flower; & three bowles made-like-almonds, in the other branch, a knop and a flower: so in the six branches, that came out of the candlestick. And in the Candlestick were foure bowles: made-like-almonds, his knops, and his flowers. And a knop under two branches of the same; and a knop, under two branches of the same; and a knop under two branches of the same, to the six branches that came out of it. Their knops, and their branches, were of the same: all of it, was one beaten worke, of pure gold. And he made the seven lamps thereof, and the tongs thereof, and the snuff-dishes thereof, of pure gold. Of a talent of pure gold, made hee it: and all the vessels thereof.

And hee made the Altar of incense, of Shittim wood: a cubit was the length thereof, and a cubit the bredth thereof, four square: and two cubits the height thereof; the hornes thereof were of the same. And he overlaid it with pure gold; the rooffe thereof, and the wals thereof round about, and the hornes thereof: & he made unto it, a crown of gold, round about. And two rings of gold made he to it, under the crowne thereof, by the two ribbes thereof, upon the two sides of it, for places for the barres, to beare it withall. And he made the barres of Shittim wood: and overlaid them, with gold. And hee made the oile of holy anointing; and the pure incense, of sweet-spices: the worke of the Apothecarie.

Annotations.

A R K E] or, *Coffer*: whereof see Exodus 25. 10. &c.

6 Vell. 6. *Covering-mercy-seat*] or, *Propitiatorie*.
See Exod. 25. 17. &c.
8 Vell. 8. *on the end*] or, *out of the end*. So after.
9 Vell. 9. *stretch'd*] Hebrew were *stretching*, (or
spreading.) So Exod. 25. 20.
16 Vell. 16. *dispos*] or, *chargers*: see the notes on
Exod. 25. 19.
17 Vell. 17. *beaten work*] out of one whole peece.
See Exod. 25. 31. &c.
21 Vell. 21. *that came out of it*] namely, of the *Candlestick*, as Exod. 25. 35.
23 Vell. 25. *of incense*] or, *of perfume*. See the notes
on Exod. 30. 1. &c.
26 Vell. 26. *roofs*] or, *top*, Exod. 30. 3.
29 Vell. 29. *holy anointing*] Hebrew *unction of holiness*,
See Exod. 30. 25. *incense*] in Greeke, the
composition: see Exod. 30. 34. &c. The recording of
these particulars by Moses, as in an Inventory; is
to shew both the care which they had to make all
things according to the patterne & precepts given
on the mount, Ex. 25. 10. 40. and how God esteem'd
the obedience of his servants, in that hee caus'd
their workes to be particularly written in his
Register. But chiefly to set forth the beauty of
Gods Sanctuary, and furniture thereof, which is
worthy all serious consideration, nor so much for
the outward worke, as for the heavenly mysteries
of the same, Psal. 84. Heb. 9.

CHAP. XXXVIII.

1. The making of the Altar of Burnt offering, 3, with
the vessels thereof. 8. The Laver of brass, and the foot
thereof. 9. The Court, and hangings thereof round about.
20. The pines of the Tabernacle, and Court. 21. The
summe of that the people offered, of gold, of silver, and of
brasse, and the things that were made of them.

1 AND hee made the Altar of Burnt-
offering, of Shittim wood: five cubits
the length thereof, and five cubits
the breadth thereof, four squares; and three cubits
the height thereof. And he made the hornes
of it, upon the four corners thereof; the
hornes of it were of the same: & he overlaid
it with brasse. And he made all the vessels of
the Altar, the pans, and the shovels, and the
basons, the flesh-hooks, and the firepannes:
all the vessels thereof made he of brasse. And
he made for the Altar, a grate, of net worke,
of brasse: under the compasse thereof, beneath,
unto the midst of it. And he cast foure rings,
in the foure utmost parts, for the grate of
brasse: to be places, for the bars. And he made
the bars of Shittim wood: and overlaid them
with brasse. And hee put in the bars into the
rings, on the sides of the Altar, to beare it
withall: hollow, with boards made he it.
8 And he made the Laver of brass, and the

foot of it of brasse: of the looking-glasse of
the women assembling-by-troops, which as-
sembled-by-troops, at the doore of the Tent
of the congregation.

And he made the Court, for the Southside
South-side, the tapestrie-hangings of the
Court, were of fine-linnen twined an hundred
cubits. Their pillars twenty; & their sockets
twenty, of brasse: the hookes of the pillars
and their fillets of silver. And for the North
side, an hundred cubits; their pillars twenty;
and their sockets twenty of brasse: the hookes
of the pillars, and their fillets, of silver. And
on the Sea side, tapestrie-hangings, of fine
cubits; their pillars ten, and their sockets ten:
the hookes of the pillars, and their fillets of sil-
ver. And on the East side eastward, fiftie cu-
bits. The tapestrie hangings of fifteen cubits,
for the side: their pillars three, and their sock-
ets three. And for the second side, on this
hand and on that, for the gate of the court:
tapestrie-hangings, of fiftene cubits; their
pillars three, and their sockets three. All the
tapestrie hangings of the Court round-about,
were of fine linnen twined. And the sockets
for the pillars, were of brasse, the hookes of
the pillars, and their fillets of silver, and the o-
verlaying of their chapters of silver: & they
were filled with silver, all the pillars of the
Court. And the hanging-veil for the gate of
the Court, was the worke of the Embroider-
er, of blew, and purple, and scarlet, and fine-
linnen twined: and twenty cubits was the
length; and the height in the breadth, five cu-
bits, answerable to the tapestrie-hangings of
the Court. And their pillars were foure, and
their sockets foure, of brasse: their hookes of
silver, and the overlaying of their chapters,
and their fillets of silver. And all the pins of
the Tabernacle, and of the Court round-
about, were of brasse.

These are the counted-things of the Ta-
bernacle, of the Tabernacle of testimony: as
it was counted by the mouth of Moses, for
the service of the Levites, by the hand of I-
thamar, the son of Aaron the Priest. And Bez-
leel, the son of Uri, the sonne of Hur, of the
tribe of Iudah, made all that Iehovah com-
manded Moses. And with him, Aholiab son
of Ahisamach, of the tribe of Dan, an engraver
& a cunning-workman: and an Embroider-
er, in blew, and in purple, & in scarlet, and
in fine-linnen. All the gold that was occupied
for the work, in all the worke of the Sanctua-
rie: even the gold of the offering, was nine and
twenty talents, and seven hundred & thirty
shekels,

1 shekels, by the shekel of the Sanctuary. And
the silver, of them that were numbred of the
congregation, was an hundred talents: and a
thousand and seven hundred and seventie
and five shekels, by the shekel of the Sanctua-
rie. A Bekah for a poll, halfe a shekel, by
the shekel of the sanctuary: for every one
that passed unto them that were numbred
from twenty yeeres old and upward; for
six hundred thousand, and three thousand,
and five hundred, and fiftie. And the hun-
dred talents of silver, was to cast the sockets
of the Sanctuary, & the sockets of the veil:
an hundred sockets, of the hundred talents, a
talent for a socket. And of the thousand and
seven hundred and seventie and five shekels:
hee made hooks for the pillars: and overlaid
their chapters, and filled them. And the
brasse of the offering, was seventie talents, and
two thousand and foure hundred shekels.
And therewith he made the sockets for the
doore of the Tent of the congregation, and
the altar of brasse, and the grate of brasse,
which was for it: and all the vessels of the al-
tar. And the sockets of the Court, round-
about, and the sockets of the gate of the
Court: and all the pins of the Tabernacle,
and all the pins of the Court, round-about.

Annotations.

1 Altar] whereof see Exod. 27. 1. &c. four-
square, the Greeke explaineth it, the altar was
square, So Exod. 27. 1. Ezek. 43. 16.
8 Vell. 8. Laver] see the notes on Exod. 30. 18. &c.
assembling-by-troops,] or, warring, to wit, the
Lords spiritual warfare and service: as the Chaldee
translateth, which came to pray and the Gr. which sa-
fied and Thargum Jerusalem; which were humbled.
The same word is used againe in 1 Sam. 2. 22. of
women that assembled-by-troops at the doore of the Ta-
bernacle: that is, came to pray, as the Chaldee there
also saith. So Anna in the Temple served God with
fastings and prayers night and day, Luk. 2. 37. and
Paul speaketh of the desolate widow, that trafficketh
in God, and continueth in supplications and prayer night
and day, 1 Tim. 5. 5. Accordingly Moses speaketh of
the Levites that entred in to warre the warfare, (that
is, to performe the service,) and to do the worke in
the Tabernacle, Num. 4. 23. And Paul saith to Ti-
moticus, that thou by them mightest warre a good war-
fare, 1 Tim. 1. 18. to that this phrase is usual, to
signifie the service of God. Now of the brazen look-
ing-glasse of these religious women, was the La-
ver made: who gave the instruments whereby
they dress their bodies, to make the instrument
whereby through faith they might sanctifie their
soules. See before, on Exod. 30. 18. 19.
9 Vell. 9. Court] whereof see Exod. 27. 9.
12 Vell. 12. [sa] that is, the vessel, as the Chaldee ex-

plaineth it, see Gen. 12. 8.
Vell. 14. the side] that is, the one side to wit, of the
Court gate, as after the text sheweth. See Ex. 27. 14.
Vell. 17. chapters] or heads, tops: so after, in velle
19. 28. filled] or, booped.
Vell. 18. hanging-veil] of it, see Exod. 27. 16.
Vell. 20. pins] for nails, stakes: see Exod. 27. 19.

Here beginneth the 23. Section of the Law, see
Gen. 6. 9. and 28. 10.

Vell. 21. counted things] that is, the summe and
particulars of the things about the making of the
Tabernacle; which the Greeke translateth the con-
stitution, (or, construction) of the Tabernacle:
the mouth] that is, the word as the Chaldee expoun-
deth it, or commandement. Ithamar] under his
hand, the Levites of Merari, had charge of the
boards, bars, pillars, sockets, pins, cords, &c. about
the Tabernacle and Court thereof, Num. 4. 29. 33.

Vell. 24. occupied] Hebr. made, in Greek, wrought.
offering] Heb. wave-offering: as the offering of it, is
also called waving, Exodus 25. 22. It was likewise
called an heave offering, Exodus 25. 2. what these
two motions meant, see the notes on Exod. 29. 24.
27. talents] every talent was 120. pound weight;
for a talent weighed three thousand shekels, and
every shekel 320. grains of Barley; see the notes
on Gen. 20. 16. and Exod. 25. 39. This is confirmed
by the summe here following, in velle 25. 26. for
60. 2550. men, paying every one halfe a shekel, it
amounted to 100. talents, and 1775. shekels.

Vell. 26. Bekah] this, in the next words, is ex-
posed to be halfe a shekel; see the notes on Gen.
24. 22. The Greeke translateth it, a drachme (or
dram), as a shekel is sometime turned in Greeke di-
drachme, a double dram, see Gen. 20. 16. a poll]
Hebrew a skel, which the Greeke translateth head,
used for the person or whole man. So in Ex. 16. 16,
old] Hebrew, son of 20. yeeres; see the notes
on Genesis 5. 32.

CHAP. XXXIX.

1. The making of the garments of ministry, and holy
garments for the Priests. 2. The Ephod. 3. The Breast-
plate. 4. The setting of the twelve precious stones, in
four rows, upon it. 5. The chains, ounces, and rings
of it. 22. The Robe of the Ephod, with the pomegranates,
and bells, on the skirts thereof. 27. The Coats, Miter,
Bonnets, and Girdle of fine-linnen. 30. The plate of the
holy Crowne, tied to the Miter. 32. 2. All the worke is
finished. 33. and brought unto Moses by the particulars.
43. Moses vieweth all the worke, and seeing it to be done
as the Lord had commanded, he blest them.

1 AND of the blew, and purple; and
scarlet, they made the garments of
ministry, to minister in the Holy-
place: and made the garments of holiness,
which were for Aaron, as Iehovah com-
manded Moses.

And he made the Ephod of gold, of blew,
and

unto the rings of the Ephod, with a lace of blew, to be above the curious-girdle of the Ephod, and *that* the Breastplate might not be loosed, from the Ephod : as Jehovah commanded Moses.

And they made Coats of fine-linnen, woven worke, for Aaron, and for his sonnes. And a Miter of fine-linnen, and goodly ornaments, Bonnets of fine-linnen : and linnen breeches of fine-linnen twined. And a girdle of fine-linnen twined, and of blew, and purple, and scarlet, the worke of the Embroiderers : as Iehovah commanded Moses.

And they made the Plate of the crown of holiness, of pure gold : and wrote upon it writing, *like the engravings of a signet* ; HOLINESS to JEHOVAH. And they put upon the face of bble, to put *it* upon the Miter, high : as Ichovah commanded Moses.

And all the worke of the Tabernacle of the Tent of the Congregation, was finished: and the founnes of Israel did; according to all that Iehovah commanded Moſes, ſo did they. And they brought the Tabernacle unto Moſes, the Tent, and all the inſtruments thereof, the taches thereof, the boards thereof, the bars thereof; and the pillars thereof, and the ſockets thereof. And the covering of Rackskins, died-red; and the covering of Tachſkins; and the veil of the covering. The Arke of the Teſtimonie, and the bars thereof; and the Covering-mercy-feat. The Table, and the veſſels thereof; and the Shew bread. The pure Candleſtick, *with* the lamps thereof; the lamps to be ſet-in-order, and the veſſels thereof; and the oil for the light. And the Altar of gold; and the oil of anoynting, and the incenſe of ſweet ſpices: and the hanging-veil, for the doore of the Tent. The Altar of braſſe, and the grate of braſſe, which was for it; the barres thereof, and all the veſſels thereof: of the Laver, and the foot thereof. And the tapeſtric-hangings of the Court,

pillars thereof, and the sockets thereof; and the hanging-veil for the gate of the court, the cords thereof, and the pins thereof : and all the vessels of the service of the Tabernacle, for the Tent of the Congregation. The garments of ministry, to minister in the Holy place : the garments of holiness for Aaron the Priest, and the garments of his sons, to minister in the priests-office. According to all that Iehovah commanded Moses, to the sonnes of Israel, made all the worke. And Moses saw all the worke ; and behold they had done it ; as Iehovah had commanded, so had they done : and Moses blessed them.

O^F *ministry*] whereof (see Exod. 38. 10. of holiness) that is, the holy garments, specified in Exodus 28.

V. 2. *Ephod* [d. scribed in Exod. 28. 6. &c.
V. 3. *beat-thim* or, [spread abroad. *miers*] or
3 *threads*, of those places, *in the blew* or, *in the*
midst of (with the Gr. translateth with) *the blew*, &c.
For the gold thred, was twited with the blew, &
with every of the other colors, as is noted on Exo-
dus 28. 6.

6 Verſ. 6. *Beryl* ſee Exod. 28. 9.
8 Ver. 8. *Breſtplate*] whereof ſee Exod. 28. 15. &c.
9 V. 10. *ſmaggard* or, *Emerald* : ſee Exod. 28. 17.
10 Verſ. 12. *woven worke*] Hebrew, *worke of the weaver* : ſee Exod. 28. 13. &c.
12 Ver. 24. *twiſted* or *twined* : the Greeke addeth
14 and byſſe (that is, *fine linnen*) *twined*. See the note
on Exod. 28. 33.

27 Veri. 27. *conts*] whereof see Exod. 28. 40.
28 Ver. 28. *goodly ornaments*] this words is sometime
used for the *Bonnets* themselves, as in Ezek. 44. 1.
30 Veri. 30. *crowne of holine* [e] that is, *holy crowne*,
separation, as both the Hebrew and Greeke signifi-
eth; see Exod. 20. 6. and 28. 36.

32 Veri. 3. *for id they*) this hath respect unto the charge before given, *Ex. 25. 40.* and for this cause the particulars have been repeated by Moses, as he might like the care which he and the workmen had, to make all things both for matter and form according to the pattern and commandment given of God, Such faithfulnesse also was in *Chr.* Heb. 3. 2. and ought to be in all Christians, concerning Gods heavenly ordinances in his Church, whereof these things were a *pattern* and *foad*. Heb. 8. 5. 1 *Tim.* 6. 3. 14. and 5. 21.

33 Ver[. 33. bars] or, *barrean* in Exod. 25. 11.
37 Ver[. 37. so be set in order] Hebr. *lamps of order*
or, *of disposition*, which the Priest were to trim e-
ry day: see the notes on Exod. 27. 21. the Gre-
translareth, *lamps of burning*.

38 Verſ. 38. of ſweet ſpices] in Greeke, of compoſitions
that is, the compounded incenſe.

42 Ver. 42. *all the worke*] or, *all the service*; which
Gr. calleth *Preparation*, or *Furniture*.

V. 43. [and] *viewed* as he that was exalted with
the oversight of this whole work; Exodus 25. 40.
the work] in Gr. works. *blessed them*] what
is, as Gods publicke minister, pronounced a blessing
from the Lord, upon their workmanship see Gen.
14. 19. Herein Moses was a figure of Christ, who will
bless them that faithfully observe the Commandements
of Gods; 2 Tim. 4. 7. Sfor, who fo is a
door of the worke, *this man shall be blessed in his deed,*
Iam. 1. 25. Hereupon the Hebr. y. Workes is a great
thing; for Shechinah (that is, the Divine presence or
Majestic of God in Christ) dwelled not in Israel, until
they had done the worke; it is written (in Exod.
39. 43. AND MOSES SAUV ALL THE YOORKE; &
AND MOSES BLESSED THEM. And how did hee bless
them? Hee said vnto them, The Lord vruchsafe that
the Diuine-presence (Shechinah) may dwell in the worke
of your hands. And so it came to passe: as it is said (in
Exod. 40. 34.) And the cloud couereth the Tent, &c.
and the glo y of the Lord filled the Tabernacle. R. Elias,
in Reshit chocabab, fol. 420. a.

1. The Lord commandeth the Tabernacle to be reared, 4. and things to be set in order therein, 8, and the Court to be set about it. 9. The Tabernacle and all the vessels thereof, the Altar and Laver, to be anointed with oil. 12. Aaron and his sons to be washed, clothed, anointed, justified. 16. Moses obeyeth an dreadful threat by the Tabernacle, 21, careteth in the Ark, 22, placeth the Table, 24, and the Candlestick, 26, and the golden Altar, 29, and the brazen Altar, 30, and the Laver, 33, and rears up the Court 34. A cloud covereth the Tabernacle, and Gods glory filleth it. 37. The cloud was on the Tabernacle by day, and fire by night continually.

And Jehovah spake unto Moses, saying : In the day of the first month in the first of the month : thou shalt reare-up the Tabernacle, the Tent of the Congregation. And thou shalt put there the Arke of the Testimony : and cover the Arke with the veile. And thou shalt bring in the Table, and set in order the order thereof : and thou shalt bring in the Candlestick, and cause to ascend, the lamps thereof. And thou shalt set the Altar of gold, for the incense : before the Arke of the testimony : and put the hanging-veile of the doore, to the Tabernacle. And thou shalt set the altar of the burnt-offering, before the doore of the Tabernacle of the Tent of the Congregation. And thou shalt set the Laver, between the Tent of the Congregation, and the altar : and shalt put water there. And thou shalt set the Court round about : and put the hanging-veile, to the gate of the Court. And thou shalt set the oil of anointing, and anoint the Tabernacle,

Ver. 30. *The Laver*] a figure of the sanctification of

of the Church, washed from their sins by the blood of Christ: that they may come neere unto God, Heb. 10. 22. Rev. 1. 5. 6. Tit. 3. 5.

33. *Vers. 33. the Court* an holy inclosure, for the Church to be kept in pure; when they came to appeare before God: And here was the finishing of the worke of the sanctuary: about which thus explicated, first the tribe of Levi, Num. 1. 50. and be- hind them, the other tribes of Israel pitched their Tents in holy order: appointed of God, in a square forme, (Num. 2.) such as is the forme of the heavenly Jerusalem, Revel. 21. 16. which Tents were also holy, & might have no unclean person within them, Num. 5. 2. (as nothing that defileth, may be in the new Jerusalem, the Church of Christ, Rev. 21. 27.) and unto which Tents or campe, the earthly Jerusalem, (the holy cite, Neh. 11. 1.) was answerable. For some open unclean, might not be in the campe, or cite: others though in the campe, might not come into the Lords Court, & of those in his court, none entered into the sanctuary but the Priests: & of the none into the most holy of the sanctuary, but the high priest, once in the year, He. 9. 6. 7. because holines becometh the House of the Lord, for ever, Plin. 3. 5. and the neerer they come unto him, the more they ought for to be sanctified, Lev. 10. 2. 3. & 16. 2. 3. &c. So after that Israel came into Canaan, and had there a temple; they had degrees of holy places: both of these are described by the Heb. thus: *Three Camps were in the wilderness; the campe of Israel, which was in foure camps* [Num. 2.] the campe of Levi [Num. 1. 50.] and the campe of the Divine Majesty, which was from the doore of the Court of the Tabernacle of the congregation, and forward. 2. And answerable unto the, in the ages following, from the gates of Jerusalem unto the mountaine of the Temple, was as the campe of Israel: & from the gates of the mountaine of the Temple, unto the doore of the Court, (which was the gate of Nicamor) was as the Campe of Levi: and from the doore of the Court & forward, was the campe of Gods Majesty Aiam, in Beth habchirab, c. 7. f. 11. Other like differences of holiness of places they also observe: which are to be mentioned elsewhere.

34. *V. 34. the cloud* a testimony of Gods presence and approbation, who thus took (as it were) possession of the Tabernacle, to dwell therein amongst his people; but with an hiding of his glory and power. So when Solomon had builded the Temple, the cloud filled the house: then spake Solomon; *The Lord said, thus he would dwell in the thicke darknesse*, 1 Kin. 8. 10. 11. But when Gods presence was with dif-

pleature for the sins of the people, it was signified by a smoke filling the Temple, Eli. 6. 4. Rev. 15. 8. for smoke was a signe of anger, Plal. 18. 9. Eliy 14. 31. *glorie* a signe of Gods glorious presence, who now came to dwell there, as he had promised Exod. 25. 8. So in 2 Chron. 5. 14. and Ezek. 43. 4. 5. where it is opened by God himselfe thus; *Sonne of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel, for ever, &c.* Ezek. 43. 7. So the holy Jerusalem, hath the glory of God, Rev. 21. 11.

Vers. 35. dwelt that is, abode or continued; and as the Greeke translateth, *over-shadowed* it. And in that Moyses could not now goe into the Tent, nor the priests into the Temple, 2 Chron. 5. 14. and 7. 2. it sheweth the weaknesse and unworthinesse of all flesh, to come into the presence of God: who therefore gave a Law, that the high Priest himselfe should not at all times come into the holy place within the veil, &c. that he died not; because God would appeare in the cloud upon the Mercie-seat, Lev. 16. 2.

Vers. 36. journeyed in all their journeyes and in the place where the cloud abode, there the sons of Israel pitched their tents. At the daies that the cloud dwelled upon the Tabernacle, (whether it were a day or daies, or a Moneth, or a yeere) they rested in the tents, and journeyed not; when the cloud was taken up, whether it were by day or by night, then they journeyed. At the mouth of the Lord they pitched their tents, and at the mouth of the Lord they journeyed; they kept the charge (or watch) of the Lord, Num. 9. 17. 23. This token of Gods guidance and protection of his people, continued with Israel whiles they travelled in the wilderness: which grace, the generations following, remembred to the praise of God, Neh. 9. 19. Plal. 14. and 105. 39.

V. 38. the cloud of Iehovah which in Thargum Jerusalem is called the cloud of the glorie of Shechinah (the Divine presence) of the Lord. and fire] At evening, there was upon the Tabernacle as it were the appearance of fire untill the morning: so it was alway, the cloud covered it (by day) and the appearance of fire by night, Numb. 9. 15. 16. Hereby was figured the guidance and protection of the Church by Christ under the Gospell; whereof it is written, *The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a Cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glorie shall be a defence*, Eliy 4. 5.

The number of the Sections (or Lectures) in Exodus, are eleven: the verses 1209.
The middle is at Exodus 22. 28.

Remember the Law of Moyses my servant, which I commanded him in Horeb, for all Israel with the Seavners, and Iudgements, Malach. 4. 4.

By the Law, is the knowledge of Sinne, Rom. 3. 20.
The Law worketh wrath, for where no Law is, there is no transgression, Rom. 4. 15.
By the works of the Law shall man be justified, Gal. 2. 16.
The Law was our Schoolemaster (to bring us) unto Christ, Gal. 3. 24.
Christ is the end of the Law, for righteousness to every one that beleaveth, Rom. 10. 4.

ANNOTATION

ANNOTATIONS Vpon THE THIRD BOOKE OF MOSES, CALLED LEVITICVS:

WHEREIN, BY CONFERRING THE HOLY Scriptures, by comparing the Greeke and Chaldee versions, and mounments of the Hebrewes: the Sacrifices, and other legall Ordinances heretofore commanded of God, to the Church of Israel, are explained.

BY HENRY AINSWORTH.

HEB. 7. 19.

The Law made nothing perfect, but the bringing in of a better hope, by the which wee draw nigh unto God.

HEB. 10. 14.

By one offering (Christ) hath perfected for ever, the m that are sanctified.

HEB. 13. 15.

By him therefore, let us offer the sacrifice of praise to God continually; that is, the fruit of our lips confessing to his name.



LONDON,

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A a a

The Summe of LEVITICVS.

THis third Booke of Moses, containeth the Law of Sacrifices, and rites concerning them : of Sacrificers, and their holy ministration in the Sanctuary : of the peoples sanctification, from all outward and inward pollutions : of religious actions to be done by the body of the Church, and all the members thereof, publickly and privately : of the place where, and times when Gods worship was chiefly to be performed : with a confirmation of the whole Law, by promises and threatnings. All which God (speaking out of the Tabernacle in the wilderness) declared unto Israel, by the hand of Moses, in the first month of the second yeere, after their deliverance out of the land of Egypt : which was in the yeere from the creation of the World, 2514

More particularly.

G OD teacheth Israel how to sacrifice their Burnt-offerings. Chap. 1	Of the uncleane by running yssues, and their purification. 15
The Meat-offering of flowre, cakes, wafers, and first-fruits. 2	Of the high Priests service on Atonement day, to cleanse the Sanctuary, and reconcile the Church unto God once in the yeere. 16
The Sacrifice of Peace-offerings, of the herd or flocke. 3	The place of sacrificing. Against eating blood, torne things &c. 17
Sin-offerings for the Priest, Congregation, Ruler, and private man. 4	Against unlawfull copulations, idolatrie, and heathenish customes. 18
Trespas-offerings of sundry sorts, for sundrie finnes. 5	Sundry lawes for holiness and righteousness, and against sins. 19
Lawes more particularly touching the former sacrifices. 6	Punishments for idolaters, fornicators, and other the like. 20
Lawes touching the Trespas-offering, and Peace-offerings: Fat, and Blood. 7	Special holiness and perfection, required in the Priests. 21
The consecration of Aaron and his sons, to the Priesthood. 8	Unclean priests may not minister. Sacrifices must be unblemished. 22
Aarons first offerings for himselfe and the people, consumed by fire. 9	The solemne feasts at certaine times of the yeere. 23
Aarons sonnes transgress, and are slaine of God. Lawes for the Priests. 10	Provision for Lamp oile; and Shew-bread. 24
The Law for cleane and uncleane beasts, fowles, fishes, &c. 11	Of the seventh (or Sabbath) yeere, and Levile: with their rites. 25
Of a womans purification after child-birth. 12	Promises and threatnings, to confirme the Law of God. 26
Of discerning Leprosie and judging it, in men and in garments. 13	A law concerning Vowes, devoted things, and tithes. 27
Of cleansing Lepers that are healed. Of Leprosie in houses. 14	

Ye shall be holy, for I Iehovah your God am holy. Lev. 19. 1.



THE THIRD BOOKE OF MOSES, CALLED LEVITICVS.

CHAPTER I.

1. God giveth by Moses a Law unto Israel, touching the Burnt-offerings, 3. of the herd, 10. of the flock, 13. of the fowles.



AND hee called, unto Moses : and Iehovah spake unto him out of the Tent of the Congregation, saying, Speake unto the sons of Israel, & say unto the, when any man of you, shall offer an oblation, to Iehovah: of the cattell, of the herd, & of the flock, ye shall offer your oblation. If his oblation be a Burnt-offering of the herd; let him offer it, a male perfect : at the doore of the Tent of the congregation, shall he offer it: for his favourable acceptance, before Iehovah. And he shall lay his hand, upon the head of the Burnt-offering : and it shall be favourably accepted for him, to make atonement for him. And hee shall kill the yongling of the herd, before Iehovah: and the sons of Aaron, the Priests, shall bring neere the blood, and shall sprinkle the blood upon the Altar round about: which is by the doore of the Tent of the congregation. And he shall slay the Burnt-offering: and shall cut it, into the peeces thereof. And the sons of Aaron the priest, shall put fire, upon the Altar : and shall lay the wood in order, upon the fire. And the sonnes of Aaron, the priests, shall lay in order the peeces, the head, & the fat : upon the wood which is on the fire, which is upon the altar. And the inward parts thereof, and the legs thereof, hee shall wash

in water: and the priest, shall borne all upon the Altar; it is a Burnt-offering, a Fire-offering, of a favour of rest, unto Iehovah.

And if his oblation be of the flocke: of the sheepe or of the goats, for a Burnt-offering : he shall offer it, a male perfect. And he shall kill it, at the side of the altar, northward, before Iehovah: and the sonnes of Aaron, the priests, shall sprinkle the blood thereof upon the altar, round about. And hee shall cut it into the peeces thereof, and the head thereof, and the fat thereof : and the Priest shall lay them in order, upon the wood, which is on the fire, which is upon the altar. And the inward parts and the legs, he shall wash in water: and the Priest shall offer all, and burne it upon the altar : it is a Burnt-offering, a Fire-offering, of a favour of rest, unto Iehovah.

And if the Burnt-offering his oblation to Iehovah, be of the fowle: then hee shall offer his oblation, of turtle-doves, or of yong pigeons. And the Priest shall bring it neere, unto the altar; and he shall cut, with his naile the head thereof, and burne it on the altar : and the blood thereof, shall be wrung out, upon the side of the altar. And hee shall plucke away the crop thereof, with the feathers of the same: and shall cast it beside the altar, eastward, into the place of the ashes. And he shall cleave it, with the wings thereof, he shall not divide it asunder: and the Priest shall burne it, upon the altar; upon the wood which is upon the fire : it is a Burnt-offering, a Fire-offering, of a favour of rest, unto Iehovah.

Annotations.

LEVITICUS] this name the booke hath from the Greeke translation; because it chiefly treateth of the service and sacrifices, which the Levites used in the Tabernacle. The Hebrew name, is of the first word of the booke *Vajike*, that is, *And he called.* See the like noted upon *Genesis* & *Exodus*.

I Ver. 1. *And he* [namely the Lord (whose glory had filled the Tabernacle, *Exod.* 40. 35.) called unto Moles. So the Greeke also explaineth it: and *Thorgum* *Ierusalem* thus, *And the word of the Lord called unto Moles.* This booke is by the word *And*, joynted to the former, as a continuance of the historie. And here beginneth the 24. Section or lecture of the Law, whereof see, *Gen.* 6. 9. *called*] The last letter of this word, in Hebrew is written extraordinarily small, where in the Hebrew Doctors suppose some mystery to be implied. The manner of calling, was by a voice from the mercy-seat upon the Ark, *Numb.* 7. 89. *Exod.* 25. 22. that being a figure of Christ, signified how God by him would teach Israel, how they should serve him in spirit and truth, *Ioh.* 1. 17. *Heb.* 1. 1. And God spake not with a lowd thundering voice, as he did on mount Sinai, but with a soft low voice: which the small letter seemeth to intimate. The phrase *he called*, and *Iehovahs* name being mentioned after, is like that in *Exod.* 24. 1. *he said, come up unto Iehovah.* *Tent*] or as the Chaldee translate it *Tabernacle*, where God and his people met at appointed times, as he promised, *Exodus* 25. 22. and 30. 36. In Greeke it is, *the Tent*, (or *Tabernacle*) of testimony: by which name Moles also calleth it, in *Numb.* 1. 53. and Stephen, in *Act.* 7. 44. As the Tabernacle principally figured Christ, *Heb.* 9. 11. *Ioh.* 2. 19. 21. to God speaking now from it, who before had spoken on mount Sinai, signified how in the last days hee would speake unto us in the Sonne, who by himselfe should purge our sins, *Heb.* 1. 1. 2. 3.

2 Ver. 2. *offer an oblation* or, *an offering*, or *bring neere a gift*: called in Hebrew *Korban*, of *comming neere* unto God thereby: the Greeke usually translate it *doron*, a gift, and so doth the Holy Ghost in *Mark.* 7. 11. *Mat.* 5. 23. and 8. 4. and 23. 18. *Heb.* 5. 1. And to *bring neere*, to weete, unto God, is to offer unto him: for one of these, is used for another, as in *I Chor.* 16. 1. *they brought neere Burnt-offerings*: for which in 2 *Sam.* 6. 17. is written, *David offered Burnt offerings.* These offerings under the Law, were figures of Christs offering, who gave himselfe for us, *Heb.* 10. and by whom we call present our bodies a living sacrifice, *holy, acceptable unto God*, *Rom.* 12. 1. and doe draw nigh unto God, *Heb.* 7. 19. and offer by him, the sacrifice of praise unto God continually, *Heb.* 9. 11. 12. 14. and 13. 15. For the legal sacrifices, could not make him that did the service, perfect as pertaining to the conscience, *Heb.* 9. 9. And to the wise among the Hebrewes doe acknowledge their ignorance concerning the truth of these mysteries, until the spirit from above

be poured out upon them: yet supposing that they signified the offerings, which *Michael* offered of the *foales of the iust*; as *Isaiah R. Menachem* on *Levit.* 1. But unto us the Apostles have opened these parables, and shewed their full accomplishment by *Michael*, that is, *Christ*, *Heb.* 7. and 8. and 9. and 10. *Rev.* 12. 7. *the herd*] or, the *Bevers*, or *Bulls*, as the Chaldee expounds them. Their care of the herd and flock, were the principall sacrifices, both among Iewes and Gentiles: as the law here, and *Balaams* historie, *Numb.* 23. 1. 14. 29. and heathen writers manifest. *Homer*, *Iliad.* 1. *flocke*] the word comprehendeth *sheepe* and *goats*, as is explained in verse 10. No beasts might bee sacrificed to God, but these three sorts, *sheeves*, *sheepe*, or *goats*: nor any fowles, but *turtle-doves* and *pigeons*, verse 14. These five kinds of living creatures, (which only might bee offered to God) are of the most tame and meeke, profitable and serviceable, harmlesse, sociable, &c. and so were fittest to signifye the like things, in Christ and his people. God appointed not that men should bee killed for sacrifices, (although the heathens and idolatrous Israelites sometimes killed such, *Psalme.* 106. 37. 38.) because as it was not possible that the blood of *Bulls* and of *Goats* should take away sins, *Heb.* 10. 4. so neither could the blood of men: but God (that is, Christ,) was to purchase his Church with his owne blood, *Act.* 20. 28.

Verse 3. *Burnt-offering*] called in Hebrew *Qorban*, that is, an *Atonement*; in Greeke *Holocaustum*, (Hebrewes 10. 6.) that is, an *whole-Burnt-offering*: this was the first and principall sacrifice, where with God was served every day by the Church of Israel, *Numb.* 28. 3. The reason of the name is shewed on *Genesis* 8. 20. where also it appeareth, that this kinde of sacrifice was not now first instituted, but observed from the beginning: and kept among the Gentiles, *Numb.* 23. 1. 2. 3. 2 Kings 3. 27. and 5. 17. The signification was of Christ, that through the eternal spirit offered himselfe, unto God, *Hebrewes* 9. 14. and 10. 10. and of Christians, that present their bodies a living sacrifice, *holy, acceptable unto God*, which is their reasonable service. *Romanes* 12. 1. There were five sorts of sacrifices ordinary, instituted of God: *Burnt-offerings* (commanded here,) *Meat-offerings* (in *Leviticus* 2.) *Peace-offerings*, (in *Leviticus* 3.) *Sinne-offerings*, (in *Leviticus* 4.) and *Trespasse-offerings* (in *Leviticus* 5. 15. &c.) a male] to mult all burnt offerings of beasts bee, verse 10. but the like is not said of the fowles, verse 14. And by the Iewish canons, the fowles might be male or female, *Maimony*, in *Mis.* tom. 3. in *Maasch hakorbanoth* (or treat. of offering the Sacrifices,) *Chapt.* 1. *Secl.* 8. perfect] not having any detormitie, want or superfluity of parts without or within; nor other corruption. The Greeke translate it, *without blemish*: (see the notes on *Exodus* 12. 5. and *Leviticus* 22. 1.) Thus are we to understand the Prophet, when he saith, *Cursed be the deceiver which hath in his flocke a male*, [that is, a perfect male,] and *voweth*, a sacrifice unto the Lord a corrupt thing, *Malac.* 1. 14.

figured Christs perfection in himselfe, and ours in him, *Heb.* 9. 13. 14. *Ephel.* 5. 27. and teacheth us to honour God with our best things, and to serve him with a perfect heart. 1 *Chron.* 28. 9. at the door] within the court, where the Altar was, verse 5. see this law explained in *Leviticus* 17. 3. 4. &c. As it was the way of honour unto God, for the Offerer to bring his sacrifice himselfe unto the Sanctuary, and not to send the Priest to take a beast out of his house and offer it for him: so the doore might also lead them unto Christ (who saith, *I am the doore of the sheepe*, *Iohn* 10. 7.) by whom wee enter into the holy place, *Heb.* 10. 19. 20. His body was the true Tabernacle and Temple, called a greater and more perfect tabernacle, which the Lord pitched & not man, *Heb.* 9. 11. and 8. 2. *Ioh.* 2. 19. 21. The Church was secondarily figured by the Temple and Tabernacle, *Ephesians* 2. 21. 22.

for his favourable-acceptation] or, for acceptance of him: that hee and his offering may be favourably accepted of God. This sense, both the Greeke and Chaldee versions yeeld, also the old Latine: and the promise in verse 4. confirmeth it; and the like phrase in *Leviticus* 23. 11. is so interpreted of all the contrary whereof, is in *Ieremy* 6. 20. *Your Burnt-offerings are not so favourable-acceptation*: that is, they are not acceptable. And the Apostle exhorted, *present your bodies a living sacrifice, holy, acceptable unto God*, *Romans* 12. 1. Some take the words of this Law here to mean, according to the good will of him that offereth: that he should not sacrifice to God by compulsion, but of his owne voluntary will, for God loveth a cheerful giver, 2 *Corinth.* 9. 7. In the former sense, it taught men to offer in the faith of Christ, without which it is impossible to please God, *Hebrewes* 11. 6. and by faith, *Abel offered unto God, a more excellent sacrifice then Cain*, *Heb.* 11. 4.

4 Ver. 4. *shall lay his hand*] or, *impose his hand*; and by hand] seemeth to be meant his hands; as elsewhere is expressed, *Leviticus* 16. 21. The man that brought the offering, was to lay or impose hands himselfe upon it while it was alive; thereby disburdening himselfe of sinne, and laying it upon the sacrifice, *Leviticus* 16. 21. and testifying his faith in Christ the true sacrifice to beclame for him. The Hebrew Doctors say, *All oblations of beasts*, which a particular person offereth either of debt or voluntarily, hee layeth hands on them while they are alive; except it bee the first-borne, and the tithe, and the Passover. All doe impose hands, excepting the deafe, the foole, and a child, and a servant, and a woman, and the blinde, and the stranger. Neither may a messenger impose hands, for there is no imposition but by the owner, as it is written, *AND HEE SHALL LAY HIS HAND*; not his wives hand, nor his servants, nor his messengers. Five that bring one sacrifice, all doe lay hands upon it, one after another, not all together. Who so dyeth, and leaveth oblation, burnt-offering, or peace-offerings; his heire is to bring the same, and lay hands upon it, &c. There is no imposition of hands on the sacrifices of the Congre-

gation, save two; on the scape Goat, *Leviticus* 16. 21. and the Sinne-offering, *Leviticus* 4. 15. They lay on no hands but in the court: if they do it without the court, they must lay on hands againe within. And in the place where they impose hands, they kill it. And the killing is immediately after the imposition. And hee that imposeth, must doe it with all his might, with both his hands upon the head of the beast, not upon the necke or sides: and nothing may bee betweene his hands and the beast. Hee layeth his hands betwene the two horns, and confesseth upon the sin-offering, the iniquity of sinne, and upon the trespasse-offering, the iniquity of trespasse: and upon the burnt-offering hee confesseth the iniquity of doing that hee should not, and not doing that hee ought &c. *Maimony*, in treat. of offering sacrifices, *Chapt.* 3. *Secl.* 6. 8. 9. &c. But as to sacrifices of fowles (verse 14.) there was no charge to impose hands on them: *Maimony*, *idem*, *Secl.* 7. make-atonement] or, expiate, make-reconciliation, which is usually meant in regard of mans sinne, and Gods wrath for the same, *Leviticus* 4. 20. &c. The Hebrew *Capper*, signifieth covering; nor as with a garment (which may easily be taken off,) but as with plaister that cleaveth, *Genesis* 6. 14. and is applied to the covering, that is, the appeasing of an angry countenance, *Genesis* 3. 20. and so for the anger of God, which is appeased by the burnt-offering of Christs body, for he is the Atonement (or, Reconciliation) for our finnes: *Dan.* 9. 24. 1 *Iohn* 2. 2. *Heb.* 10. 8. 10. Thus the Burnt-offering was for atonement and remission of finnes, *Iob* 42. 8. to weete, generall finnes, and such as often are unknowne to men, (as *Iob* offered burnt-offerings, saying, *it may be that my finnes have sinned*, *Iob* 1. 5.) Whereas for speciall finnes, there was a speciall sacrifice and sinne-offering, *Leviticus* 4. And both the Burnt-offering, and Sinne-offering are joynted in Christs offering up of his owne body for us, *Psal.* 40. *Heb.* 10. 5. 6. &c. Also Burnt-offerings were given in signe of thankfulness to God, and to be tokened a new creature and holy life, *Psalme.* 51. 19. 20. 21. and 66. 13. 14. 15. *Gen.* 8. 20. For this cause the Burnt-offering is first taught, as being the principall and most common, offered daily for the Church: and when other sorts of sacrifices were brought, this burnt-offering was alwayes one; See *Leviticus* 9. 8. 12. 15. 16. and 12. 6. and 14. 19. 20. and 16. 15. 24. *Numb.* 6. 10. 11. and 7. 15. 16. and 29. 2. *Iudg.* 20. 26.

Ver. 5. *he shall kill*] in Greeke, they shall kill: meaning the Priests or Levites. For whereas it followeth, the *sonnes of Aaron the Priests*, *shall offer the blood*; this killing is not restrained to them as the offering of the blood, but might be performed also by the Levites, that were given to helpe the Priests in their service, *Numb.* 8. 19. So though the Priests killed, in 2 *Chron.* 29. 24. yet the like is said also of the Levites, that they killed, and the Priests sprinkled the blood from their hands, and the Levites stayed, 2 *Chron.* 35. 10. 11. Also in 2 *Chr.* 30. 17. The Levites had the charge of the killing of the Passover. This killing therefore, and the staying after mentioned in *Ver.* 6. was not strictly tied

to the Priests office, as some others were, in Numbr. 1.10. So in the Hebrew Canons they say, *The killing of the holy things may be done by strangers*, (such as are not of Aarons seed,) *even of the most holy things*; whether they be the holy things of a particular person, or of the congregation: *Maimony in Siab hamidat, Chap. 9. Sect. 6.* The place of killing was on the North side of the Altar, v. 11. And the Jews have a tradition, that the morning sacrifice was killed at the North-west, and the evening sacrifice at the North-east, that it might be *over against the Sunne*: *Maimony in Tamin* (or, treat. of the Daily sacrifices,) chap. 1. Sect. 11. The slaying of the sacrifices, figured the death of Christ, of whom it is prophesied, *Messiah shall be cut off*, (or slain) Daniel 9.26, for, *without shedding of blood, there is no remission*, Heb. 9.22. It figured secondly, the mortifying of Gods people, by his Word, Spirit, and participation of Christs afflictions; as, *Mortise* (or kill) *therefore your members which are upon the earth*, Colossians 3.5. and *If ye through the spirit do mortifie the deeds of the body, ye shall live*, Roman 8.13. whereby is meant a ceasing from sinne, 1 Peter 4.1.2. And, *For they sake, we are killed all the day; we are accounted as sheepe of slaughter*, Rom. 8.36. *youngling of the herd*, that is, the young bull, or calf, as the Greeke translath it: Hebrew, *some of the herd*: see Genesis 18.7. In Mich. 6.6. such sacrifices are called *sonnes of a yeere*, that is, young bulls, or bullockes of the first yeere, not older: (see the notes on Exodus 12.5. and 29.1. before Iehovah) in the court of the Sanctuary, where all sacrifices must be slain, Levit. 17.3.4. and unto God only, not to creatures: for he that sacrificed to any, save unto Iehovah onely, was utterly to be destroyed, Exodus 32.20. *bring neere* unto the altar: or offer it. And this immediately; and out of the court it might by no means be carried. *The blood of the holy things, that goeth out of the court, becomes unallowable for sacrifice*; and though they bring it in again, and sprinkle it on the altar, it is not acceptable: *saith Maimony*, in treat. of holy things polluted, chap. 1. Sect. 35. *sprinkle* or, as the Greeke translatheth, *pour-on*; for the original word signifieth a pouring-on with sprinkling; and this was in large measure, that the corners of the Altar were filled with blood, Zach. 9.14. Therefore the Jewish canons say, that the sacrificers were to endeavor to receive all the blood; and the sacrifices of which little blood was not sanctified: *When the Priest took the blood in the bowl, he sprinkled thereof two sprinklings, upon the two corners of the Altar overthwartly, on the north-east borne, and on the southwest borne. And this must be so thick, that by the twice sprinkling, the blood may be found on the four sides of the Altar, as it is written* (Leviticus 1.) *Round about*. And the rest of the blood, is poured at the bottome of the Altar on the south-side. *Maimony treat. of offering the sacrifices*, chap. 4. Sect. 8. and Chapter 5. Sect. 6. This sprinkling had a foreshadowing of the sprinkling of the blood of Iesus Christ, 1 Peter 1.2. Eia 52.15. And unto this rite of pouring the

blood at the bottome of the Altar, (commanded in Leviticus 4.7.) that mystery hath reference, of the *sonnes of them that were slain for the word of God, scene under the Altar*, Rev. 6.9.

Verf. 6. he shall the Greeke translatheth, *they shall slay*; it is meant of the Priests and Levites which were to assist the Priests in offering all burnt sacrifices, 1 Chron. 23.31. as before they helped to kill, verf. 5. and as appeareth, by 2 Chron. 29.34. where the Priests were too few, and not able to *slay all the burnt-offerings*; therefore their brethren the Levites helped them. The Priest also had the skinner of the burnt-offering which hee offered, Leviticus 7.8. *They slayed not untill the blood was sprinkled*, *saith Maimony*, treat. of offering the sacrifices, ch. 4. Sect. 18. This slaying signified also the afflictions of Christ and his people, Mic. 3.3. Matth. 27.28. and the opening and making bare of the mystery of Christ by the Gospell, Galat. 3.1. *the pieces thereof* [the natural pieces, or members (saith Greeke translatheth it,) as head, breast, legges, &c. it might not bee a confused or disordered mingling. The manner of it, *Maimony* sheweth particularly, in his said treat. of offering sacrifices, chap. 6. where he mentioneth the cutting off of the head first, then of the legges or thighs, of the forefeet, and of the hinder feet, of the breast, of the sides, of the necke; 3. of the Cane (or channell bone) of the shoulder, of the Chine (or backe bone), and of the Rump. The Liver was left hanging on the right side; the heart and the lungs, on the channell bone; the milke on the left side; and the kidneys on the rump. And to this question, *why the greater members were not cut into small pieces?* he answereth, *because it is written, he shall cut it into the pieces thereof; and not, shall cut it into pieces*. The Chaldee also here translatheth, *hee shall divide it by the members thereof*. From this custome of dividing the sacrifices, it seemeth the Greeke interpreters that translated and expounded the words of God to Kain; *If thou offer aright, and dividest not aright, thou shalt not be accepted*: Genesis 4.7. It figured the worke of the Ministry in the Church, rightly dividing the word of truth, 2 Tim. 2.15. and to preaching the Gospell, that before mens eyes Iesus Christ may be evidently set forth, and as it were crucified among them, Galat. 3.1. Eia 66.21. It also signified the effect of Gods word in us, purging us to the dividing aunder of the faule and spirit, of the joynt and marrow, and a discerning of the thoughts and intents of the heart. Heb. 4.12.

Verf. 7. *but fire* Hebrew, *give fire*. This may be understood of making and ordering the fire, which was continually nourished upon the Altar, Leviticus 6.12.13. and which at first came down from heaven, Levit. 9.24. But the Hebrew Doctors, from these words say, although that fire came downe from heaven, it is here commanded to bring common fire. *Maimony treat. of the Daily oblation*, Chap. 2. Sect. 1. It figured the continual ministrution of the Spirit, by Christ and his ministers preaching of the Gospell, Matth. 3.11. Gal. 3.1. Jer. 23.29. and especially the preaching of the Crosse, and afflictions of Christ and his people, Gal.

Gal. 6.12.14. 1 Pet. 4.12.13.14. *lay the wood* of this ordering (see the notes on Levit. 6.12. Moreover the wood (as also the salt) for all sacrifices, was to be the Congregations publike; and no particular person, might bring salt or wood for his oblation, *from his owne house*: *saith Maimony*, in treat. Of things forbidden to come on the Altar, Chap. 5. Sect. 13. Hereupon publike order was taken in Nehem. 10.34. and 13.31. for the Wood offering, (or Korban) to have it brought into the house of God, at times appointed. The Hebrew Doctors say, that in the month Ab (the first month, which wee call July) they hewed wood for the Korban (or offering) *Iakeb ben Aser*, in Orach chajim.

Verf. 8. *the pieces* When they had cut in pieces the burnt offering, they brought all the pieces to the foot-fall (of the altar) and salted them there, (as is commanded, Levit. 2.13. Ezek. 43.24.) Afterwards, they laid all the pieces on the top of the Altar. Then taking away the fennel that sprang, (whereof see Gen. 32.32.) on the top of the Altar, they threw it upon the ashes which were in the midst of the altar. Then sprinkled (or poured) they all the pieces upon the fire, as it is written (in Deut. 12.27.) OF THE FLESH, AND OF THE BLOOD: even as the blood was sprinkled, so all the flesh was sprinkled. And after they were sprinkled, they laid them in order againe upon the fire, as it is written, (Levit. 1.12.) And the Priest shall lay them in order. *Maimony*, treat. of offering the sacrifices, chap. 6. Sect. 4. This dividing and laying by pieces on the Altar, was observed in all burnt-offerings; (see Exod. 29.17. 1 King. 18.23.33. Levit. 8.20.21. and 9.13. the fat) The Hebrew *Peder*, is used onely here, and in v. 12. and in Levit. 8.20. and is thought to bee the fat-cake, or midwife, that parteth the intrails. The Greeke and Chaldee both translate it fat.

Verf. 9. *in water* not in wine, nor in any mixture, or other liquor. And the inward they washed not lesse then three times: *saith Maimony* in treat. of offering the sacrifice, Chap. 6. Sect. 6. The washing of the inward, and of the legs (or the feet, as the Greeke translatheth) signified our purification by the spirit of Christ, sprinkled in our hearts from an evill conscience, and washed in our bodies with pure water, Ezek. 36.25. Heb. 10.22. *He that is washed, needeth not save to wash his feet*, Iohn 13.10.

The Priest Michael (that is, Christ, Revel. 12.7.) he is the great Priest that is on high, and he offereth the *sonnes of the just*, like the daily offerings made by fire: *saith R. Menachem* on Levit. 6. (shall burne) to weat, as perfume, as the word implyeth. It burned upon the altar, all night, untill the morning, as it is written (Lev. 7.38.) in the day that hee commanded the sonnes of Israel to offer, &c. in the day, and not in the night. Therefore they say no sacrifices, but by day, nor sprinkle any blood, but in the day of the killing; but the sacrificer whose blood is sprinkled by day, they burne their fat, &c. all the night; and so the members of the burnt offering, they burne them in the night, &c. *Maimony*, treat. of offering the sacrifice, ch. 4. Sect. 1.2. This burning of sacrifices, signified the consecrating of Christ through afflictions

and sufferings; and the like fiery trials which his people must undergoe: Hebrewes 2.10. and 13.11.12. 1 Peter 4.1.12. Zachar. 13.9. For every one shall be salted with fire, and every sacrifice shall bee salted with salt, Marke 9.49. It signified also the worke of Gods Spirit, Matth. 3.11. it is, or, it shall bee: these words, it is, are added also in the Greeke version, and rightly from the 13. and 17. verses following. *off* that is, of *finest favour*, as the Greeke translatheth. The Chaldee expounder it, *which shall bee received with favourable acceptance before the Lord*. See the notes on Genesis 8.21. It figured the sweet favour of Christs sacrifice, (and of ours in him) unto God, Ephesians 5.2. Romanes 12.1. 1 Peter 2.5. For as a sweet smell refresheth and quicketh the senses, so Christs oblation appeareth Gods Spirit. Therefore the Priest also prayed for the offerer, (figuring Christs mediation) and for by prayer and oblation pacified Gods wrath; as appeareth by Iob 42.8. where God sayd, *Awake to my servant Iob, and offer up for your selves burnt offering, and my servant Iob shall pray for you, for I will accept his face: lest I deal with you after your folly*. So Darius ordained that beasts should be given the Lewes, for the burnt-offerings of the God of heaven, that they might offer sacrifices of rest, unto the God of heaven, and pray for the life of the King, and of his sonnes, Ezr. 6.9.10.

Verf. 10. *sheepe* or, *young-rammes*; which the Greeke here translatheth *lambs*. They were of the first yeere, Exodus 29.38. For the Hebrew *Chesef*, (called also *Chesef*, Levitic. 4.32. whereupon the Dutch *Chapp*, and English *sheepe*) by transplicing the letters, is derived; wherefore these are spoken of in the Law, are sheepe of the first yeere. And wherefore *Ajl* or *Atim* (Romanes) are mentioned; they are males of the second yeere: *saith Maimony*, treat. of offering the sacrifices, chap. 1. Sect. 14. These also figured Christ the lambe of God, Eia 53.7. Iohn 1.29. or of the goats] the law expreth several kinds by themselves: hereupon the Hebrewes gather, it may not be a beaft of divers kinds, part like a sheepe, and part like a goat: nor borne of such mixture, nor nor like another kind; as if a sheepe bring forth her young like a goat, or a goat like a sheepe, it is not lawfull to bring such a beaft upon the Altar: *Maimony in Issurim mezabach*, ch. 3. Sect. 5. &c.

Verf. 11. *the side* or, *the thigh of the Altar*; and to upon the ground, as the Altar standeth: whereupon the Hebrew Canons say, *That if a Beest be hanged up and killed in the ayre of the Court, it is polluted*. *Maimony treat. of holy things polluted*, Chap. 1. Sect. 16. In killing the daily burnt-offerings of the Church (mentioned in Numbers 28.3.) they bound the Lambe, and laid his head to the South, his face to the West; the fayer stood on the East side, with his face to the West. The morning sacrifice bee killed by the North-west borne of the Altar; the evening sacrifice, by the North-east borne, *Thalmud Bab. in Tamin*, chapter 4. *northward* on the North side of the altar; which is also to bee understood of the

young Bull forementioned, and of other the most holy sacrifices, as of the Sin-offring, Lev. 6. 25, and the trespass-offring, Lev. 7. 1. 2. Of all sacrifices, they receive the blood in a vessel of ministrations, by the hand of a Priest: but the place of killing them, and the place of receiving the blood, is not alike in them all. For the holy of holies, they kill not them, nor receive their blood, but on the north side of the Altar: but the light holy things, when they kill, and receive their blood, in any place of the Courtyard: saith Maimony treat. of offering the sacrific. chap. 5. sect. 1. 2. The most holy things that are killed on the south side, or whose blood is received on the south side, are polluted, Maimony treat. of holy things polluted, Chap. 1. Sect. 7. The Hebrew Doctors gather a mystery here; that as it is laid in Lev. 1. 14. Out of the North, an evil should break forth, &c. therefore to refrain the evils, or judgments of God, the Burnt-offerings and Sinne-offerings were layne on the north side of the Altar. R. Manachem: and Baal Hatturim, on Lev. 1.

12. Ver. 12. the Priest shall lay Chazkuni observeth, that of the bullock, which was a great beast, it was laid, in ver. 8. they (the Priests) shall lay: but of the sheep which was a small beast, it is written, he (the Priest) shall lay.

13. Ver. 13. offer all, or, bring neere all, and burne it: see ver. 9. The word that was on the sheep head, and the hyre on the Goats beard, and the bones and the sinewes, and the horns and the hooves: whiles they cleaved to the members, they burned all: saith Maimony treat. of offering the sacrific. chap. 6. (sect. 2. 1. It signified all Christ and whatsoever he hath suffered and done, to be ours by faith, Gal. 1. 20. and that we also give our selves wholly unto God by him, 1 Thelalon. 5. 23.

14. Ver. 14. Turtle doves of the Hebrew Tor, the Latine Turwar and English Turtle are derived: and the voice of this fowle, agreeth with the name. Here is no difference put of male or female, of perfect or blemished; howbeit, the Hebrew Doctors gather by proportion from the former lawes, that although lesser blemishes disable not doves from sacrifices, yet the greater doe, as if they want an eye, or a foot, &c. it is not lawfull to bring them upon the altar. Also they say, Young Turles are unlawful, and old Doves are unlawful. Young pigeons are allowable, so long as if one plucke the wing, the place whereon be plucked, fill up with blood. And turles are allowable, after that they were golden coloured: [as Psalm. 68. 14.] Maimony tom. 3. in Iffure Mizbach, Chap. 3. Sect. 1. 2. young pigeons] Hebr. sonnes of the dove. The holy Ghost in Greeke translateth these fowles, young ones, Luke 2. 24. from Levit. 12. The Turtle doves were to be old, not young: the pigeon, young not old: saith also R. Sol. Iarchi. on Lev. 1. These were sacrifices for the poorer sort, that were not able to bring a lamb, Lev. 5. 7. and 12. 8. Therefore the daily burnt-offring of the Church of Israel, was two Lambes, Numbers 28. 3. and by the Hebrew Canons, The Congregation never offered fowles, Maimony treat. of offering sacrifice. chap. 1. Sect. 4. The Dove is a creature sociable, innocent, chaste, mournfull, quiet, fearful, given to meditation: and unto such, Gods people are

often likened: See Song. 2. 14. and 4. 1. Marth. 10. 16. Ely 38. 14. and 59. 11. and 60. 8. Ezekiel 7. 16. Hosea 11. 11. Psal. 74. 19.

Ver. 15. bring it neere, or, offer it at the Altar. cut with his nagle] The Hebrew Malak, is found only here, and in Leviticus 5. 8. which the Greeke interpreteth Apokiso, to cut with the nagle of ones finger. By this means the blood came out, but the head was not thereby parted from the body, Leviticus 5. 8. The manner (as the Hebrew Doctors have recorded) was thus: The Priest went up on the footfall (of the Altar) and turned in compasse and came to the South-east borne, and there hee tooke the head from the necke, and divided them asunder: [and herein the burnt-offring differed from the Sinne-offring, which might not be divided, Levit. 5. 8.] and if he divided it not, it was unlawfull. Then wring he cut the blood of the head and the blood of the body, upon the side of the Altar, &c. and hee tooke the head, and returning to that place of the Altar where he cut it with his nagle, hee rubbed it with salt, and sprinkled it upon the fire-offrings. And hee came to the body, and plucked away with his hand, the crop and skine that was upon it, with the meat, and the entrails that came out therewith, and threw them into the place of the ashes. And hee clave in mid the wings thereof with his hand, without a knife, and divided it not asunder: then hee rubbed with salt, and sprinkled it upon the fire-offrings. Hee cut the necke with a knife, or (did cut it) on the side, it was not Melach [the cutting with the nagle, as commanded:] but as if it had beene strangled, or had died at the nose: [which was an unlawfull way of killing.] Maimony treat. of offering sacrifice, chap. 6. Sect. 20. 21. 22. 23.

Ver. 16. fetters of the same, or, filth of the same, to weete, of the crop, for thereunto (by the gender) it hath reference; and is therefore by Onkelos the Chaldee paraphrast translated the meat of the same, which was in the crop; and the Chaldee called Ionathans, expoundeth it, the dung (or, filth) thereof: but the Greeke translateth it, fetters, as clew where the Hebrew word signifieth eastward] that was neere the doore, and furieth from the Sanctuary: ready to be carried out, Levit. 6. 10. 11. to teach that all uncleanness was to be removed out of Gods sight: for holiness becometh his house, Psalm 93. 5. And so figured the holiness that was in Christ our benefice, who without all sinne or uncleanness offered himselfe unto God for us; by which also hee cleansed and purified his people, and their service of God, Heb 9. 14.

Ver. 17. with the wings] that is, having them on. And the not dividing it asunder, might foreshadow the manner of Christs death, of whom a bone was not broken: Iohn 19. 33. 36. And how we should give up our selves wholly unto God by him, 1 Thess. 5. 23. So in Lev. 5. 8. of rest] Greeke, of sweet-smell: see ver. 9. God comforteth the poore, by promising the like acceptance of, and delight in his small sacrifices; as in the Bulls, Rammes, Goats, of the richer sort: For

there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12. These Burnt offerings pleased God; and were a sweet savour unto him, not in themselves, but in Christ, in whose faith the godly offered them, till the time of reformation. As for the outward sacrifices, God testifieth, I desired mercie and not sacrifice: and the knowledge of God, more then Burnt offerings, Hos. 6. 6. and David saying that the Lord delighted not in sacrifice, nor would accept of a Burnt-offring, addeth, The sacrifices of God, are a broken spirit, &c. Psal. 51. 18. 19. And the wisest of the Scribes of old, could say, that to love (God) with all the heart, and with all the understanding, and with all the soule, and with all the strength; and to love his neighbour as himselfe: is more then all Burnt-offrings: and Sacrifices. Mark. 12. 33.

CHAP. II.

1. The meat-offring of flower, with oile and incense. 2. The Meat-offring baked in the oven; Cakes, or Wafers. 3. The Meat-offring baked on a plate, 7, or in a frying-pan: 11. all without Leaven. 12. 14. The Meat-offring of the first fruits in the care. 13. The salt of the offrings.

1. AND a soule, when it will offer an oblation of Meat-offring, unto Iehovah; his oblation shall be, of fine-floure: and he shall powre oile upon it, and put frankincense upon it. And hee shall bring it, unto the sonnes of Aaron, the Priests: and hee shall take thereout his handfull, of the flower thereof, and of the oile thereof; with all the frankincense thereof: and the Priest shall burne the memoriall thereof, on the Altar; a Fyre-offring, of a favour of rest, unto Iehovah. And the remnant of the Meat-offring, shall be Aarons, and his sonnes: it is Holy of holies, of Iehovahs Fyre-offrings. 2. And when thou shalt offer, an oblation of a Meat-offring, baked in the oven: it shall be of fine-floure, unleavened cakes mingled with oile; or unleavened wafers, anyointed with oile.

3. And if thy oblation, be a Meat-offring on a pan; it shall be of fine-floure, mingled with oile, unleavened. Thou shalt part it in pieces, and powre oile thereon: it is a Meat-offring.

4. And if thy oblation, be a Meat-offring of the frying-pan: it shall be made of fine-floure, with oile. And thou shalt bring the Meat-offring, which shall be made of these things, unto Iehovah: and he shall offer it unto the Priest, and hee shall bring it unto the

Altar. And the Priest shall take-up from the Meat-offring; a memoriall thereof, and shall burne it upon the Altar: a Fyre-offring, of a favour of rest, unto Iehovah. And the remnant of the Meat-offring, shall be Aarons and his sonnes: it is Holy of holies, of Iehovahs Fyre-offrings. No Meat-offring, which yee shall offer unto Iehovah, shall be made with leaven: for ye shall not burne any old-leaven, nor any honey, in a Fyre-offring unto Iehovah. In the oblation of the first-fruits, ye shall offer them unto Iehovah: but they shall not ascend on the Altar, for a favour of rest. And every oblation of thy Meat-offring, thou shalt salt with salt: and thou shalt not let cease, the salt of the covenant of thy God, from on thy meat-offring: with every oblation of thine, thou shalt offer salt.

And if thou shalt offer, a Meat-offring of first fruits, to Iehovah: thou shalt offer for the Meat-offring of thy first fruits, green-cars of corne parched in the fire, ground-corne out of the full-eare. And thou shalt put oile upon it, and lay frankincense upon it: it is a Meat-offring. And the Priest shall burne the memoriall of it, of the ground-corne thereof, and of the oile thereof, with all the frankincense thereof: a Fyre-offring unto Iehovah.

Annotations.

A Soule] that is, a person, or man, as the Chaldee translateth it. Therefore in the next words he saith, his oblation, and he shall powre: as shewing a man to be meant. See the notes on Gen. 12. 5. and 14. 21. when it] or, if he will offer, to weete, voluntarily. A particular person might bring a voluntary meat-offring, though he were the appointed Priest: but the Congregation brought no voluntary Meat-offring; saith Chazkuni, on this place, an oblation of Meat-offring:] Hebr. korban Minchab; that is, the offering (or gift.) called Minchab: which was of things without life, as flower, cakes, wafers, &c. Minchab was generally any solemn gift or Present, unto God or man, 1 Sam. 10. 27. in special a present or sacrifice unto God, Gen. 4. 3. 4. more specially, an offering of the fruits of the earth, of us now called a Meat-offring: we might call it a Wheat-offring, for it was for the most part, of the flower of wheat: Ezek. 45. 13. 15. 1 Chron. 21. 23. Exod. 29. 2. The Greeke sometime keepeth the Hebrew name Manas, Ezek. 46. 5. 7. 11. &c. in this place and often elsewhere, Thusia, a sacrifice, and in Psal. 40. 7. prophora, an offering: and this the Apostle followeth, Heb. 10. 5. 8. 10. and the former Thusia, is approved in Mark. 9. 49. from Levit. 2. 13. and in Act. 7. 42. from Amos 5. 25. Of these, some were Meat-offrings of the Congregation, some of particular persons.

LEVITICUS II.

ibid. chap. 12. Sect. 23. They signified vessels of Christian hearts, as, *My heart hath suffered* (or *boyled*) a good matter, &c. Phil. 45. 2. See the annotations on that Psalm.

6 Ver. 6. *pieces* or *parts*. They baked it in the *oven*, and cut it in *pieces*, and put the *pieces* into a *ministry*, and set it in *pieces*, and then put upon it *oil* and *frankincense*, and carried it to the *Priest*, and the *Priest* carried it to the *altar*, and brought it to the *sanctified* horns, and did as is before noted on verse 2. And for the manner of cutting, he doubled the *cake* into *two*, and the *two* into *four*, and divided it. And all the *pieces* were as big as *olives*: and if they were greater or lesser, they would serve. *Maimon*, *ibidem*, chap. 13. Sect. 12. 10. This cutting in *pieces* is to be understood alio of the *cakes* baked in the *oven*, ver. 4. and in the *Frying-pan*, ver. 7. 8. and signified the same thing that the cutting in *pieces* of the *Burnt-offering*. Leviticus 1. 6. 12.

8 Ver. 8. *he shall offer* that is, the man that brings the gift, shall present or offer it to the *Priest*: to *Sol. Iarchi* expoundeth it, the owner thereof shall offer it to the *Priest*, and the *Priest* shall bring it unto the *Altar*. Or, it shall be offered, to wit, by thee: as, hee imputed, Gen. 15. 6. is translated, it was imputed. Rom. 4. 3. See also the notes on Gen. 2. 20. and 16. 14.

9 Ver. 9. *take up* or, *lift up*; which the Chaldees translate, *separates* the *Greek*, *take-away*. a memorial that is, an handful of the *pieces* thereof: see before, on verse 6. and 2. All *Meat-offerings* that are offered upon the *Altar*, he taketh an handful thereof, and burneth it all upon the *Altar*: and the rest is eaten by the *Priests*. *Maimon* *ibidem*, chap. 12. Sect. 9. See an Exception, in Lev. 6. 23. of *offering* *Greek*, of *sweet-smell*. The Chaldees translate, an offering that shall be received with favour before the *Lord*.

10 Ver. 10. *Holy* Hebr. holiness of holiness; that is, most holy: see ver. 3.

11 Ver. 11. *with leaven* except some thank-offerings, which were brought with leavened bread, Levit. 7. 13. *Leaven* and *honey* are unlawful to be burnt upon the *altar*, and they are unlawful every whit of them, Levit. 2. 11. But he is not guilty, except he burne them for an offering, or with an offering, and whether he offer them by themselves, or burne them mixed, hee is to be beaten for each of them by themselves. *Maimon* in *Issure* *mitzbeach*, chap. 5. Sect. 1. *old leaven* [see the annotations on Exod. 12. 15. *Leaven* figured Sin of all sorts, inward and outward, in doctrine and manners, Luk. 12. 1. *Marth* 16. 6. 12. 1 Cor. 5. 8. *honey*] which for *sweetness* of taste, is contrary to lowre leaven; yet being eaten much, breedeth loathsomelness, and is not good, Prov. 25. 16. 27. but turneth to choler and bitterness. And being put into the fire, it boileth up in froth; whereupon some of the Hebrewes take it to signify pride, and therefore it was not to be burned in any Fire-offering. R. Elias, in *Reliquis Chetubim*, treat. of *Humilitate*, chap. 3. Both these forbidden in this oblation, signified the heathens they used *honey*, in their sacrifices for the dead: *Enripid* in *Aplogin*, in *Tauris*.

Baal Hatturim (on this scripture) noeth, that the *evil* confection (the corruption of nature in man,) is like to *old-leaven*; and this is the reason why *honey* is forbidden, because the *evil* confection is sweet unto a man as *honey*. And *Sol. Iarchi* saith, *All sweet fruit* is called *honey*. Sometime *Leaven* is used to denote griefe and affliction, as in *Psalm* 73. 21. *my heart was leavened*: which may have use here, that neither extremity of griefe as *Leaven*, nor of pleasure, as *Honey*, be in the *Meat-offering* of the saints, but a temperate and mediocrity. See 2 Cor. 1. 3. 4. 9. and 12. 7. 10.

Ver. 12. In the oblation the word *In* or *With* is to be understood as in the former verse; or, *Of*, as the *Greek* version hath. *them* *leaven* and *honey* though they might not come on the *altar*, yet came with the first fruits: *Leaven* is mentioned with the first fruits, Levit. 23. 17. and with thank-offerings, Lev. 7. 13. *Honey* is also among the first fruits, in 2 Chro. 31. 5. though there the Hebrew Doctors understand *Dates* which are sweet as *honey*: which may also be implied in the prohibition on here, ver. 11. So *Sol. Iarchi* here expoundeth saying, first fruits of *honey*, as the first-fruits of figs and dates. Otherwise by them, may be meant the one of them, to wit, *Leaven*: (for Bees *honey* was not brought for first-fruits: as the *thevet*, *Marth* 27. 44. that is, one of them, *Luke* 23. 39. *for*, *the disciples*, *Marth* 24. 1. that is, one of his disciples, *Mark* 13. 1. *Charitum* here expoundeth it, *see* *shall* *offer* *them* to the *Lord* for a wave-offering: but not for an oblation on the *altar*.

Ver. 13. *shall salt* or, *shall season*. This the *Priest* was to do, casting salt upon it, when it was brought to the *altar*, as is noted on verse 2. Salt is of a fierce nature, favoureth all meats, and preserveth from corruption, by the sharpness thereof: and is therefore applied to the whole doctrine of the Gospell, reprooves, and wise seasoned words of grace, *Marth* 5. 13. *Col.* 4. 6. and here to the salt of the covenant, which on our part is faith in midst of afflictions: wherefore our ungenerous estate, is likened to a childe new borne, and tender, *Isaiah* 66. 4. of the covenant which is a signe of the covenant of thy God: for by faith the covenant of grace was signified in Christ, which wee by faith apprehend unto incorruption. Wee are therefore admonished, *Hebr* *sal* in your selves, and have peace one with another. *Mark* 9. 50. Hereupon a covenant of salt, is used for an inviolable, incorruptible, and perpetual covenant, *Num.* 18. 19. 2 Chro. 13. 5. Therefore in this sacrifice, the Hebrew doctors held salt so necessary, that if it were offered without salt, it was polluted.

polluted: *Maimon*, treat. of *holy things* polluted, chap. 11. Sect. 16. every oblation not the *Meat-offerings* only, but the *Burnt-offerings*, *Ezek.* 43. 24. and all others; as Christ saith, *Every one shall be salted with fire*, and every sacrifice shall be salted with salt, *Mark* 9. 49. The Hebrew doctors say, It is commanded to salt all offerings, before they ascend on the *Altar*, (Levit. 2. 13.) and thou shalt nothing which cometh on the *Altar* without salt, except the wine of the drink-offerings, and the blood, and the wood. And it is commanded to salt the flesh very sayre, as one would salt flesh to roasts, that he turne the piece and salt it. The salt which they season all offerings with, is the Congregations, as the *Wood* also is: and no particular man brings salt or wood for his offering, from his own house. And they laid on the salt in three places; in the salt chamber, and on the foot-bank (of the altar), and on the top of the *Altar*. In the salt chamber they salted the skins of the holy things. Upon the foot-bank, they salted the members (or pieces of the sacrifices), and on the top of the *Altar*, they salted the handful, and the frankincense, &c. and the *Meat-offerings* that were burned, and the *Burnt-offerings* of *owles*. *Maimon*, in *Issure* *mitzbeach*, chap. 5. Sect. 11. 12. 13.

Therefore (saith *Baal hatturim*) salt is three times mentioned in this verse, because they put on salt in three places (formentored.) The heathens retained a memorial of this service, offering with their sacrifices, meal or flower salted. *Homer* *Iliad* 2. Ver. 14. *Meat-offering of first fruits* This seemeth to be meant of the *sheaf* (or *Omer*) of barley, whereof he speaketh againe in Levit. 23. 10. See the annotations there. So R. *Maimon*, and *Sol. Iarchi* here saith, the scripture speaketh of the *Meat-offering* of the *Omer* (in Levit. 23.) *green-eares of corne* in Hebrew *Abib*, by which name the first moneth is called, *Exod.* 13. 4. for then barley was eared, and began to be ripe; as is shewed on Lev. 23. 10. The *Greek* translate it *New fruits*. *parched* for they dried them with the fire, in the green eares, because if they would not be ground in the mill, for that they were moist, saith *Sol. Iarchi* on Lev. 2. ground-corne or small broken-corne: Hebr. *Geres*, that is, breaking or grinding; which the *Greek* translate it *corne or graine*: The Chaldees, *broken-graines*: and *Sol. Iarchi* expoundeth it, *broken whiles it is moist*. *Geres* (saith he) meaneth breaking and grinding broken with the mill. Of the full-corne, or of the green-eares, called in Hebrew *Carnel* which, here, and in Levit. 23. 14. and in 2 King. 1. 42. is used for full-green-eares of corne; which the Chaldees expoundeth: elsewhere it is the name of a mountain, which was fruitful with corne, 1 Kings 18. 42. and generally a fruitful place is called *Carnel*, *Ezra* 32. 15. 16. and 29. 17. The *First-fruits* chiefly figured Christ, by whom all the rest of the *revenue* is sanctified, 1 Cor. 15. 20. Rom. 8. 36. *Ioh.* 12. 24. the parching, breaking, grinding, &c. figured his suffering for us, being bruised for our iniquities, *Ezra* 53. 5. Whereby he was offered for a sweet savour unto God. And with him we are partakers in our measure, *Rom.* 8. 17. *Colos.* 1. 24.

Ver. 15. *shall pour* Hebr. *shall give* (which the *Greek* translate *shall pour*) oil, which was according to other meat-offerings; a log of oil, and an

handfull of frankincense; signifying the graces of God in Christ and his members, and the sweet odour of his oblation for us. See more in the notes on Levit. 23. 10. touching this manner of service.

CHAP. III.

1. The Peace-offerings, of the herds; 6. and of the flocks; 7. either Sheepe, 12. or Goat.

AND if his oblation be, a sacrifice of Peace-offerings: if he offer it of the herd, whether it be male or female; he shall offer it perfect, before Iehovah. And he shall lay his hand, upon the head of his oblation: and he shall kill it, at the doore of the Tent of the Congregation: and Aarons sonnes the Priests, shall sprinkle the blood, upon the *Altar*, round-about. And he shall offer of the sacrifice of the Peace-offerings, a Fire-offering unto Iehovah: the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat which is upon them, which is upon the flanks: & the caule above the liver, with the kidneys, he shall take away it. And Aarons sonnes shall burne it on the *Altar*, with the *Burnt-offering*, which is upon the wood, that is on the fire: it is a Fire-offering, of a favour of rest, unto Iehovah.

And if his oblation, for a sacrifice of Peace-offerings unto Iehovah, be of the flock: male or female, he shall offer it perfect. If he offer a Lamb, for his oblation: then shall he offer it before Iehovah. And he shall lay his hand, upon the head of his oblation; and he shall kill it, before the Tent of the congregation: and Aarons sonnes, shall sprinkle the blood thereof, upon the *Altar*, round-about. And hee shall offer, of the sacrifice of the Peace-offerings, a Fire-offering unto Iehovah: the fat thereof, and the whole rumpe, it shall he take off hard by the backbone: and the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat that is upon them, which is upon the flanks: and the caule above the liver, with the kidneys, he shall take away it. And the Priest shall burne it, upon the *Altar*: it is the bread of the Fire-offering unto Iehovah.

And if his oblation, be a Goat: then he shall offer it, before Iehovah. And he shall lay his hand, upon the head of it; and he shall kill it, before the Tent of the congregation: and Aarons sonnes, shall sprinkle the blood thereof, upon the *Altar*, round-about.

B b b

And

14 And hee shall offer thereof, his oblation; a
 15 Pyre-offring, unto Iehovah: the fat that cov-
 16 ereth the inwards, and all the fat, that
 17 is upon the inwards. And the two kidneyes,
 and the fat that is upon them, which is upon
 the flanks: and the caule above the liver,
 with the kidneyes, he shall take away. And
 the Priest shall burne them, upon the Altar:
 it is the bread of the Fire-offring, for a favour
 of rest; all the fat, is Iehovahs. It shall be an e-
 ternal statute, for your generations, through-
 out all your dwellings: any fat or any blood,
 ye shall not eat.

Annotations.

His oblation [his korban, which the Greeke
 is by the Evangelist expounded a gift, Mark. 7. 11.
 Peace-offrings] or, Pay-offrings: Heb. a
 sacrifice of Payment, or of pacification, or of persol-
 utions, whereby men paid unto God Confession and
 thanks for their peace and prosperity, and for his
 performing of mercies, and pacification, and paid
 their vows; as is written, *Thy vows are upon mee,*
O God: I will pay confessions unto thee, Psal. 56. 13.
 and *Peace-offrings, are upon mee, this day have I pay-*
ed my vows, Proverbs 7. 14. These sacrifices were
 of sundry sorts, either for *Confession* (or *Thankgiving*)
 Lev. 7. 11. 12. or for a *Vow*, or for a *Volun-*
tary offering, Lev. 7. 16. Here, and usually in the
 law, the word is *Shelamim*, as of many payments
 or thanks, due unto God for his many benefits, as
 David protesteth, *Psalme 116. 12. 14. 17. 18.* but
 in Amos 5. 22. it is used singularly *Shelam*. The
 Greeke often translateth it *Eirenikke*, that is, a *Pa-*
cifying (or *Peace*) offering; but here and most com-
 monly *Soterion*, a *sacrifice of salvation*, (offered unto
 God for his salvation of men.) The Chaldees hath,
 the *sacrifice of sanctities* (or *sanctifications*): whether
 because none but clean & sanctified persons might
 eat of it? Leviticus 7. 19. 20. or for sanctifying the
 name of God by it? *Sol. Iarchi* saith they are called
Peace-offrings, because they bring peace into the world:
 as also because by them there is peace to the Altar, to
 the Priests, and to the owners: that is, every of them
 have a part in the Peace-offrings. *R. Menachem*
 saith, it is of like meaning as that in *Esay. 44. 28.*
He shall performe all my pleasure. The mystic of
 this sacrifice is opened in *Holza 14. 2. Take away*
(Lord) all iniquity, and receive (or give) good: and
we will pay, the bullocks of our lips; which the
 Greeke there translateth, *the trust of our lips:* and
 the Apostle likewise saith, *By him* (that is, by *Je-*
sus) *let us offer the sacrifice of praise to God continually:*
that is, the fruit of the lippes, consoling to his name;
Heb. 13. 15. These Peace-offrings, were also gi-
 ven, when men in their troubles prayed unto God
 for peace and salvation, *Judges 20. 26. and 21. 4.*
1 Chronicles 21. 26. These the *Burnt offering* (in
 Lev. 1.) figured our reconciliation to God by the
 death of Christ; and the *Peace-offring* (in Lev. 2.)

our sanctification in him before God: to this *Peace-*
offring signified both Christ's oblation of himselfe,
 whereby he became our Peace and salvation, *E-*
phiel. 2. 14. 15. 16. Acts 13. 47. Heb. 5. 9. and 9. 28.
 and our oblation of praise, thanksgiving, and pray-
 er unto God in the midst of troubles, contentions,
 and spiritual combats, which we fight by faith in
 this life: so that we come boldly unto the throne of
 grace, that we may receive mercy, and finde grace to
 helpe in time of need, Heb. 4. 16. or female; heretofore
 it differed from the *Burnt-offring*, which was to be
 of the males onely, Lev. 1. 3. By this distinction of
 sexes, the Hebrewes gather, that the brast which
 was neither perfect male nor female, or both male
 and female, though it had no other blemish, was
 not fit for sacrifice: *Maimony* in *Issues Mizbech*,
 chap. 3. Sect. 3. Spiritually wee may apply this to
 the state of the Church in Christ, in whom there
 is neither male nor female, but all are one in him, *Gal.*
3. 28. And that God accepteth not onely the sacri-
 fice of Christ, but ours also in him, Heb. 13. 15.
 perfect in the Greeke, without blemish: See *Exod. 12. 5.*
 and Lev. 1. 3.

Verf. 2. *lay* or, *impose his hand*, (in Greeke, *his*
hands) to testify by this signe his faith in God
 through Christ: see the notes on Lev. 1. 4. The
 difference there and here, the Hebrew doctors
 thinke to be this, that *over the Peace-offring*, there
 was no confession (of sinnes), but speaking words of
 Praise (unto God): and that hands might be laid upon
 any place of the courtyard where he would, in the place
 where it was killed. *Maimony*, treat. of offering sacrific-
 es, chap. 3. Sect. 14. 15. he [that is, the Priest]
 some other Levite shall kill *Lev. 1. 5.* It might
 be killed in any place of the Court; (*Maimony* in
 chap. 5. Sect. 4.) and was not restrained to the
 Northside of the Altar, as the *Burnt-offring*, *Lev.*
1. 16. For these Peace-offrings the Hebrewes call
 the *lighter holy thing*; to distinguish them from the
 Holy of holies, Lev. 2. 10. sprinkles) according to
 the manner observed on Lev. 1. 5. For the *Burnt-*
offring, *Trespass-offring* and *Peace-offring*, the sprin-
 kling of the blood of these three upon the Altar, was not
 alike: *Maimony* treat. of *Offering sacrifices*, chap. 4.
 Sect. 6. It figured the sprinkling of Christs blood,
 whereby we, our words, and workes are sanctified
 before God. 1 Pet. 1. 2. Heb. 12. 24.

Verf. 3. *unto Iehovah* [wholly burnt upon the
 Altar unto the Lord. There were besides, of every
 Peace-offring, the *Breast* and the *right shoulder*,
 which were waved and heaved before the Lord,
 and given the Priests to eat: whereof (see Lev. 7. 30.
 31. &c. the other flesh of the Peace-offring, was
 eaten by the owner that brought it, and his family
 and friends; Lev. 7. 15. 16. the fat) or, the *fat*.
 This sometime signifieth the best of all things, (as
 is shewed upon Gen. 4. 4.) and so teacheth to offer
 the best unto the Lord: sometime it signifieth un-
 beleefe, dullnesse, and hardnesse of heart, (as it
 is without sense,) *Psalme 119. 70.* Acts 28. 27.
 to the fat consumed in the fire, signified the tak-
 ing away of our corruptions by the spirit of
 Christ. And the kidneyes, (which are the seat
 of lust,) not the heart or braines (which

are the seat of wisdom and understanding,) were
 likewise burned: to teach mortification of our
 members which are in earth, fornication, unclean-
 nesse, inordinate affection, &c. *Colos. 3. 5.* See
 the notes on *Exod. 29. 13.*

Verf. 4. *which is undrinct againe, the fat which*
 4 *is upon the flanks*, (as the Greeke and Chaldees in-
 terpret it) upon the thighs: so the Hebrew doctors
 expound it as a distinct fat from the former, and
 say it was the fat which is in the roots of the thighs, on
 the femora. *Maimony*, treat. of forbidden meats, chap.
 7. Sect. 6.

Verf. 5. *shall burne it*. The order of offering this
 sacrifice was; the Priest killed it, and sprinkled the
 blood, and stayed it, and took out the inwards. After-
 wards he cut in pieces the fesse, and separated the breast
 and the right shoulder, (Levit. 7. 30. 31.) and put the
 inwards with the breast and shoulder, into the owners
 hands. And the Priest put his hand under the owners
 hands and waved all before the Lord, on the East side.
 And if it were a *Thank-offring* (Levit. 7. 12. 14.) he
 took of the bread that was brought therewith, one cake
 of it, and laid it with the breast, shoulder, and inwards,
 and waved all upon the owners hands. First he laid the
 fat upon the owners hands, then the breast, and the shoul-
 der above. And the two kidneyes and the caule of the li-
 ver, above them. And if there were any bread, hee laid
 it above, and so waved all. After that, he salted the in-
 wards, and burned all upon the Altar: but the breast and
 the shoulder, were eaten by the Priests; and the remnant
 of the Peace-offring was eaten by the owners. But the
 Priests might not have the breast and shoulder, till the
 inwards were burned. Likewise the bread waved with
 the *Thank-offring*, was eaten by the Priests; and the rest
 of the bread, by the owners. If two brought a peace-offring
 in partnership, the one of them waved it, by leave of his
 fellow: and if they were 100. one waved for them all. If
 the owner of the sacrifice were a woman, she waved it not,
 but the Priest. A woman never waved, save onely in the
 offering of *jealousie*, (Numbers 5.) and of a *Nazirite*,
 (Num. 6.) *Maimony*, in treat. of offering sacrific. chap.
 9. Sect. 6. 7. &c. upon the *Burnt-offring*, that
 is, laying it on the altar after the *Burnt-offring*,
 for that alwaies had the first place. *Sol. Iarchi* here
 saith: *this teacheth us, that the daily Burnt-offring was*
 before any other oblation. It signified, that we are
 first to be reconciled unto God by the death of
 Christ; apprehended of us by faith, before any obla-
 tion of ours can be acceptable to God. of rest

Greeke, of *sweet smell* in the Chaldees, an offering
 which shall be received with favour, before the Lord.
 See Lev. 1. 9. Hereby Gods acceptance of us,
 and of our service, prayers, thanksgiving, &c. in
 Christ, was signified, H. b. 13. 15. 16.

Verf. 6. *of the flocke* [sheep or goats, as after is ex-
 plained: but here is no mention of fowles, as was
 for the *Burnt-offring*, Lev. 1. 14. The Hebrewes
 say, Peace-offrings are brought of sheep, and of goats,
 and of heeves, of males or of females, of great or of small:
 but no fowls is brought for Peace-offrings. *Sma. l. d. u. l. f.*
 are from eight daies old, untill a complete yeere, from
 day to day: great (beasts) of the herd, till they be full
 three yeeres old, from day to day; and of the flocke,
 till they be full two yeeres old, from day to day: if they

be more then thus, they are too old, and may not be of-
 fered. *Maimony*, treat. of *Offering the sacrifice*, chap. 1.
 Sect. 11.

Verf. 7. *a Lamb* [or *sheep*, of the first yeere, as is
 noted on Lev. 1. implying also a sheep of the se-
 cond yeere, which was lawfull to be offered, as is
 before shewed.

Verf. 8. *he* [that is, the Priest or Levite, shall kill
 it, so in verse 13. see Lev. 1. 5. before] the
 Greeke translateth, at the doore of the Tent, (as Mo-
 ses saith in verse 2.) so after in verse 13. and these
 phrases explaine one another.

Verf. 9. *whole rumpe* [the perfect (or entire) rump];
 which in some kinde of sheepe is very great and
 fat; especially in those parts of the world, and
 namely in Syria, as *Plinie* mentioneth, *Hist. b. 8.*
 c. 48. Therefore it is here commanded to be burnt
 upon the altar, with the other fat and inwards.

Verf. 11. *the bread* [or, the food, meaning the
 flesh which the fire on the altar was, to eat up and
 consume. The Greeke translateth it, a favour of
 sweet smell: so in verse 16. And because these
 things were burnt unto God, therefore God cal-
 leth them also his bread, Num. 28. 2. *Ezekiel* 44. 7.
 and the Priests which burned them, are said to of-
 fer the bread of their God. Lev. 21. 6. 8. 17. and
 the holy things which the Priests did eat, are cal-
 led by the like name, Lev. 21. 22.

Verf. 12. *a Goat* [this here handled in a festi-
 on apart, (not together with the sheepe, as was
 in the law of the burnt-offring, Leviticus 1. 10.)
 because of some difference in the oblation; as *Sol.*
Iarchi observeth, there is in the fat of the sheepe, that
 which is not in the fat of the goat; for the rumpe of
 the sheepe was offered with the fat, verse 9.

Verf. 17. *any fowl* to wheet, any such fowl and
 of such beastes as are here foretold of, of beeves,
 sheepe, or goats, as the law after explaineth it,
 Leviticus 7. 23. and a man was not guilty, save
 for these three sorts of cleane beastes onely: of other name
 or wilde beests, whether cleane or unclean, the fat
 was as the fesse: saith *Maimony*, in tom. 2. treat. of
 Forbidden meates, chapter 7. Section 1. More-
 over, there were three sorts of fat, for eating where-
 of, men deserved to be cut off, (as in Leviticus 9.
 25.) the fat which is upon the inwards, and which is
 upon the two kidneyes, and which is upon the flanks:
 but the rumpe was lawfull to be eaten, it was not
 called fat, but in the case of sacrifice onely: even as the
 kidneyes and the caule above the liver, are called fat,
 in the case of sacrifice. The fat which was covered over
 with fesse, was lawfull: the fat upon the kidneyes was
 forbidden, not that which was within the kidneyes. The
 fat of the heart, &c. was lawfull, *Maimony* ibidem
 Sect. 5. 7. 9. any blood to wheet of fowles, or of beests
 absolutely, as is explained, Lev. 7. 26. But blood of
 fishes, Locusts, and other such things, was not with-
 in this prohibition: therefore it was lawfull to eat or
 to drinke the blood of such fishes, locusts, &c. as were
 cleane for food: saith *Maimony* ibidem, chap. 6. S. 8.
 See the annotations on Gen. 9. 4. Lev. 7. 26. & 17.
 14. As eating & drinking, signifieth communion,
 1 Cor. 11. 24. and 10. 16. 17. and the forbidding
 to eat, signifieth a forbidding of communion,

Ad. 10. 13. 14. 15. 28. Heb. 13. 10. so this prohibition of eating blood (which was given upon the altar to make atonement for mens souls, Lev. 17. 11.) and of fat, (which was given upon the altar to be consumed there with fire, and so was the Lords, Lev. 3. 16.) seemeth to forbid figuratively, all ascribing unto our selves of the works of our redemption, which is only by the blood of Christ, Eph. 1. 7. and of the works of our sanctification, which Christ by his spirit performeth in us: 1 Cor. 1. 30. 31. Ephel. 5. 26. Heb. 10. 10. 1 Pet. 1. 2.

CHAP. III.

1. The sin-offering, for the ignorances of the anointed Priest: 13. of the Congregation; 22. of the Ruler, 27. of any of the people.

AND Iehovah spake unto Moses, saying, Speak unto the sonnes of Israel, saying: A soule, when it shall sinne through ignorance, of all the commandments of Iehovah, which should not be done: and shall doe, of any one of them. If the Priest that is anointed, shall sinne to the guiltie sin of the people: then he shall offer for his sinne which he hath sinned, a bullocke a yongling of the herd, perfect, unto Iehovah for a Sin-offering. And he shall bring the bullock, unto the doore of the Tent of the congregation, before Iehovah: and shall lay his hand, upon the head of the bullocke, and hee shall kill the bullocke, before Iehovah. And the Priest, that is anointed, shall take of the bullockes blood: and shall bring it, into the Tent of the congregation. And the Priest shall dip his finger, in the blood: and shall sprinkle of the blood, seven times before Iehovah, before the veile of the Holy place. And the Priest shall put some of the blood, upon the hornes of the Altar, of the incense of sweet-spices, before Iehovah, which is in the Tent of the congregation: and all the blood of the bullocke, he shall poure at the bottome of the altar of the Burnt-offering, which is at the doore of the Tent of the congregation. And all the fat, of the bullock of the Sin-offering, he shall take off from it: the fat that covereth the inwards, and all the fat, which is upon the inwards. And the two kidneyes, and the fat which is upon them, which is upon the flanks: and the caule, above the liver, with the kidneyes, hee shall take away it. As it was taken off, from the bullocke of the sacrifice of Peace-offerings:

and the Priest shall burne them, upon the altar of the Burnt-offering. And the skinn of the bullocke, and all his flesh, with his head, and with his legs: and his inwards, and his dounge. Even all the bullock shall hee carry forth, without the campe, unto a cleane place, at the pouring out of the ashes, and shall burne him on wood, with fire: at the pouring out of the ashes, shall he be burne.

And if all the Congregation of Israel, sin ignorantly; and the thing be hid, from the eyes of the church: and they have done any one of all the commandments of Iehovah, which should not be done, and are guilty. When the sinne is knowne, which they have sinned, against it: then the church shall offer a bullocke a yongling of the herd, for a Sin-offering; and shall bring him, before the Tent of the congregation. And the Elders of the congregation, shall lay their hands, upon the head of the bullocke, before Iehovah: and he shall kill the bullocke, before Iehovah. And the Priest that is anointed, shall bring of the blood of the bullocke: into the Tent of the congregation. And the Priest shall dip his finger, in some of the blood: and shall sprinkle seven times, before Iehovah, before the veile. And he shall put some of the blood, upon the hornes of the Altar, which is before Iehovah, which is in the Tent of the congregation: and all the blood, hee shall poure at the bottome of the Altar of the Burnt-offering, which is at the doore of the Tent of the congregation. And all his fat, he shall take off from him: and burne it, upon the Altar. And hee shall doe with the bullocke, as he did with the bullocke of the Sin-offering; so shall he doe with it: and the Priest, shall make-an-atonement for them, and it shall be mercifully-forgiven them. And he shall carry forth the bullocke, without the campe, and shall burne him, as he burned the first bullocke: it is the Sin-offering of the church.

When the Ruler, hath sinned. and done any one of all the commandments of Iehovah his God, which should not be done, through ignorance, and is guiltie. Or if his sinne, be made knowne unto him, that wherein he hath sinned: then he shall bring his oblation, a goat-bucke of the goats, a male perfect. And he shall lay his hand, upon the head of the goat-bucke, and he shall kill him, in the place, where he killeth the Burnt-offering, before Iehovah: it is a Sin-offering. And the Priest shall take, of the blood of the Sin-offering, with his finger, and put it, upon the

the hornes of the altar of the Burnt-offering: and shall poure his blood, at the bottome of the altar of the Burnt-offering. And all his fat, he shall burne upon the altar, as the fat of the sacrifice of Peace-offerings: and the Priest, shall make-an-atonement for him, concerning his sinne, and it shall be mercifully-forgiven him.

And if one soule, sinne through ignorance, of the people of the land: while it doth any one of the commandments of Iehovah, which should not be done, and be guilty. Or if his sinne be made knowne unto him, which he hath sinned: then hee shall bring his oblation, a she-goat of the goats, perfect, a female, for his sinne, which he hath sinned. And he shall lay his hand, upon the head of the Sin-offering: and he shall kill the Sin-offering, in the place of the Burnt-offering. And the Priest shall take of the blood thereof, with his finger, and put it, upon the hornes of the altar of the Burnt-offering: and all the blood thereof, he shall poure, at the bottome of the altar. And he shall take away all the fat thereof, as the fat is taken away, from off the sacrifice of Peace-offerings: and the Priest shall burne it upon the altar, for a favour of rest, unto Iehovah: and the Priest shall make an atonement for him, and it shall be mercifully-forgiven him.

And if he bring a Lambe for his oblation, for a Sinne-offering: hee shall bring it, a female perfect. And he shall lay his hand, upon the head of the Sinne-offering; and hee shall kill it for a Sinne-offering, in the place where he killeth the Burnt-offering. And the priest shall take the blood of the Sin-offering, with his finger, and put it upon the hornes of the altar of the Burnt-offering: and shall poure all the blood thereof, at the bottome of the altar. And he shall take away all the fat thereof, as the fat of the lamb is taken away, from the sacrifice of the Peace-offerings: and the Priest shall burne them upon the altar according to Iehovahs Fire-offerings: and the priest shall make-an-atonement for him, for his sin which he hath sinned; and it shall be mercifully-forgiven him.

Annotations.

A soule that is, a person or man, as the Chaldee translate it. when it shall sin or, if it sin. Whereas he had taught the justification and sanctification of the Church, by the former sacrifices, and how men ought to walke in newnesse of life: now, because there is not a just man upon earth that

doth good and sinne not. Eccles. 7. 20. but in many things we offend all. Iam. 3. 2. the Lord appointed means for the cleansing of his Church and all the members thereof, from the infirmities, errors and ignorant sins which they fall into. But if we sinne wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a certaine fearful looking for judgement, and fiery indignation, which shall devour the adversaries, (or enemies of the Lord,) Heb. 10. 26. 27. Eay 26. 10.

through ignorance, or in error, unawares, by inadvertence. Shegagah the word here used, signifieth error or going astray out of the right way, through ignorance or forgetfulness, or inadvertence, or by being deceived, or the like. The Greek sometime turneth it, *Agnia*, Ignorance, but here and often translate it, *Acausos*, unwittingly: which is contrary to that which the Apostle calleth *Hecconfor*, willingly or wilfully, Heb. 10. 16. contrary also to that which the law calleth sinning with an high hand, or presumptuously, Num. 15. 27. 28. We may see the meaning openly by Moyses in Num. 35. 11. where he speaketh of killing a person, by error, or unawares, which in Deut. 19. 4. is said to be ignorantly, or without knowledge; and both are joynt together in Ios. 20. 3. *unawares*, (or by error) and without knowledge, (or unwittingly:) whereto is opposed a *lying in wait*, that is, a purpose and willingness to kill him, Deut. 19. 11. Exod. 21. 13. The Apostle likewise calleth such finnes, *Aenemata*, Errors done-of-ignorance, in Heb. 9. 7. and more fully openeth it by two words, in Heb. 5. 3. shewing the Priests durie to have compassion on the ignorant, and on them that erre. So that the ignorances or errors, were misdeeds arising from error of the mind, or of the affections, when men did either not know or understand the Law aright, or not remember or take heed thereto as they ought; when they knew not the nature of sinne, or considered not how loathsome it was unto God; but were overtaken and miscaried by their errors or lusts, such are to be restored in the spirit of meeknesse, Gal. 6. 1. for such God appointed sacrifices; but for presumptuous wilful & malicious finnes, men were to be cut off, Num. 15. 27. 30. These Errors or Ignorances are such and so many as no man can understand, Psal. 19. 13. and God both cleanse us of them by the sacrifice of Christ, Heb. 10. 10. 12. and restraineth us from them by afflictions, Psal. 119. 67. and warneth us to take heed of them, lest he be angry, and destroy the worke of our hands, Eccles. 5. 6. And whereas there followeth a law in Lev. 5. 17. for finnes not knowing, the Hebrewes put this difference: *Shegagah* (an error or sinne through ignorance) is when he knoweth certainly: that hee hath done the thing, but he did it in error (or inadvertently,) but he that knoweth not, is hee that is uncertaine whether hee did the thing or no. Talmud B. b. in Chereoth (and Maimon in his explanations on the same.) ch. 1. of all understood, by doing any one of all the commandments. So Moyses himselfe explaineth it in the words here following, and in ver. 13. 2. 27. commandments] or, charges: meaning prohibitions,

visions, or forbodes. For God commandeth both to eschew evil, and to doe good : and most of the ten commandments (Exod. 20.) are forbidings of sinne. And thus the holy Ghost useth the word, both wayes; as *Take heed, &c.* I left you make you the likeness of any thing, which I command you that God hath commanded (that is forbidden) thee : *D. 4. 23.* And contrariwise in Deut. 17, 3, *but I served other Gods, &c. which I have not commanded to wit, to be done.* Hereupon the Hebrew Doctors (*Maimony*) divide the lawes into *Commandments to be done, and Commandments which should not be done.* The Commandments given by Moses, they have summed up in all to be six hundred and thirteen : of them, they make affirmative precepts of things to be done, two hundred forty and eight, so many as (they say) there are bones in a mans body; & of negative precepts or prohibitions, three hundred forty and five, so many as there are dayes in the yeere. *Should not* the Greeke translate it, *ought not*. To these prohibitions, the Hebrew doctors doe refrain this law, saying, *They bring no Sinne-offering, but for ignorance* (in doing) *that which should not be done, as it is written* (Levit. 4. 13, 27) *any one of all the commandments which should not be done.* *Maimony* treat. *Shegagah* (or of Ignorance) c. 1. f. 2. These which are counted the greater finnes, the Lord appointed for them the greater sacrifices, according to the estate of the persons that did them, differing one from another. For some finnes also which the poorer sort should commit, were less sacrifices prescribed, Lev. 5. 7. 11. Other sins in omitting things to be done, were expiated by Burnt-offerings, which were offered daily for the whole Church, or by particulars persons, as they would bring them, as is shewed on Levit. 1. Also by the sacrifices offered on Atonement day, whereof see Lev. 16. The Hebrew account some sins more heavy, and some more light. The heavy transgressions (they say) are those for which men deserve death (by the Magistrate) or cutting off (by the hand of God,) also *vaime* and *false oaths*. Other, for which cutting off is not threatened, they hold the lighter. *Maimony*, com. 1. treat. of repentance, ch. 1. f. 2. *Should doe* this also they retrain unto deeds, or facts, saying : Every transgression, for the preceptors, saying *whereof, men deserve cutting off*, (as Num. 15. 30.) they are bound for the ignorant doing thereof to bring a sinne-offering : except for three transgressions : 1. blasphemie, 2. neglect of circumcision, 3. and of the Passover. The passover and circumcision, because they are commandments to be done; and they bring no sin offering, but for ignorant doing of that which should not be done, Lev. 4. 2. And the blasphemie, because in him there is no deed : and it is said, **FOR HIM THAT DOETH THROUGH IGNORANCE** Numbers 15. 29. Therefore hee that receiveth an idolatrous opinion of God, although he deserve to be cut off, if hee doe it presumptuously, hee is to be stoned, and if hee receive it in ignorance, hee is not bound to bring the sacrifice, because hee hath not done any deed; and it is written, *when hee doth any one, &c.* *Maimony* in *Shegagah*, c. 1. f. 2. Neither if a man were accused to have done any sinne, and hee

denied it, was he bound to bring a sacrifice : *He mensses* (ay, we saw thee, that thou didst worke on the Sabbath, or eat fat, & he say, I know certainly that I did not this thing, he is not bound (to bring) a Sinne-offering. *Maimony*, *videm*, c. 3. f. 1.

V. 3. *anointed* that is, the High Priest; (as both Greeke and Chaldee doe expound it) for the high Priest only, in the ages following was anointed; Lev. 21. 10. and 16. 32. Exod. 29. 29. And this law concerneth his sin committed after his anointing onely : that which he doth before, is counted but as of a private man. *The anointed Priest or the King, which sin before they be put into office, although it be a knowne unto them, till after they are in office, doe they as a private man.* *Maimony* in *Shegagah*, c. 1. f. 10. Thus the Law (as the Apostle observeth) made men High Priests which had infirmities, who needed daily to offer up sacrifices, first for their own finnes, and then for the peoples : but our High Priest, Christ Iesus, was holy, harmless, and undefiled, separate from sinners, and made higher than the heavens, Heb. 5. 2. 3. and 7. 26. 27. 8. Therefore the legall priesthood could not be perpetually : he was a figure for the time, till the coming of our Lord Iesus. *to the guiltie sin* here may be understood, according to the sin of the people, that is, he sinning like them. It may also be meant, that by his teaching, or practice, the people were caused to sinne; as David was a *guilty sin*, that is, a cause sin, to *Israel*, 1 Chron. 21. 3. And this latter the Greeke version followeth, saying, *so that the people sinne* : and the old Latine expoundeth it, *making the people to offend*; and the Hebrewes, as *Chasdeus* here openeth it, *to make the people guiltie, in that hee hath taught, and permitted them to doe a thing forbidden.* Of this the Hebrew canons say, *If hee that ignorantly erreth, sin one of these &c. be a private man, hee shall bring a doe, or an ewe lambe : and if it be the anointed Priest, hee must bring a bullocke for a Sinne-offering.* Whereby is meant, hee is to bring a bullocke for his unadvisednesse, when he erreth by teaching himself, and doth a deed through unadvisednesse of his teaching onely; and it is withall a very wise man, as is written, *If the anointed Priest sin, to the guiltie sinne of the people.* *Loe the Priest is as the Congregation.* As the Congregation, that is, the *Judges*, are not bound to bring a sacrifice, unless they be wise men, meet to teach, and able in teaching, and the doers doe it as their mouth, &c. so is the Priest, in all these things. If hee erreth self only, without teaching, whether it be in idleness or other finnes, hee bringeth not the oblation. If the anointed Priest teach with the Synedrion, and both he and they erre in teaching, although they doe according to this teaching wherein they goe astray : for as much as hee is not in the time of the fact upon his teaching onely, but upon the Synedrions also; hee is discharged, and needs not bring a bullocke for himselfe, but when the Synedrion bringeth an oblation, atonement is made for him, with the congregation in general. If hee teach with the Synedrion, in error, and they sinne of ignorance, they in (eating) blood, and he in (eating) fat : then atonement is not made for him with the congregation, but he must bring a Bullocke for himselfe. *Maimony*, treat. of Ignorance, ch. 1. f. 4. and ch. 15. f. 1. 3.

4. 5. See after in the notes upon vers. 13. 14. a bullocke [a greater sacrifice then the common persons, vers. 28. or then the Rulers, v. 22. and equal to the Congregations, v. 14.] *youngling* Hebr. *son of the herd*: see Lev. 1. 5. fo after in v. 14. *perfect* without blemish, as Lev. 1. 3. therein figuring the perfection of Christ. *A Sinne-offering* Hebrew, *a Sinne*: so called because the sinne was offered and laid on the head of this sacrifice, offered for the sinner. Figuring Christ whom God made sin for us, though he knew no sin, 1 Cor. 5. 21. The Apostle in Greeke translate it, *For sin*, (Heb. 10. 6. from *Pal. 40.*) that is, an offering for sinne. So after in this chapter and other where, Exodus

29. 14. Ver. 4. *by his hand* and confesse his sin which he hath sinned; (as is noted on Levit. 1. 4.) so putting it upon the head of the beast, Lev. 16. 21. and this should also be with repentance, and forsaking of the sinne : Prov. 28. 13. and drawing near with a true heart in assurance of faith in Christ, whom that sacrifice figured : Heb. 10. 4. 10. 22. *Neither Reconciliation day*, (Levit. 16.) *nor Sinne-offering*, *nor Trespass-offering, doe make atonement; saving for them repent and believe in their atonement* : faith *Maimony*, treat. of Ignorances, Chap. 3. f. 10. *kill the bullocke* a figure of the death of Christ, Heb. 20. 5. 8. 10. See the notes on Lev. 1. 5.

Ver. 5. *anointed* in Greeke, *Christ*, in Hebrew *Messias*, so named as a type of our great high Priest Christ Iesus, who entered, not into the holy places made with hands, but into very heaven, and with the blood of goats or bullockes, but with his own blood, and obtained eternal redemption : Heb. 9. 24. 11. 12. This anointed Priest was the sinner himselfe, (for he offered up sacrifice for his own finnes, Heb. 7. 27.) The Anointed Priests bullocke brought for any of the commandments, the anointed priest himselfe toke the blood, and sprinkled thereof, &c. *Maimony*, treat. of offering the sacrifices, chap. 5. f. 15.

Ver. 6. *seven times* a mystical number, signifying the full and perfect cleansing of sinne, by the sprinkling of the blood of Iesus, Hebr. 9. 13. 14. 1 Pet. 1. 2. 1 Ioh. 1. 7. and that our finnes need much purgation, *Pal. 5. 1. 2. 3.* Seven is a complete number, used for the perfect finishing of a worke; as was in the seven daies of the creation, Gen. 3. 2. 3. and is used for many, 1 Sam. 2. 5. Prov. 26. 25. and 24. 16. and in mystiques throughout the scriptures, as the like seven times sprinkling of blood on atonement day, Lev. 16. 14. seven times sprinkling of oil upon the altar, when it was consecrated, Lev. 8. 11. seven times sprinkling of the leper, and seven daies for his cleansing, Lev. 14. 7. 9. seven daies for consecrating the Priests, Lev. 8. 35. and for purifying the uncleanse, Lev. 12. 2. Num. 19. 17. seven times Naaman washed him in Jordan, 2 Kin. 5. 10. 14. Seven daies was Jericho besieged, and 7. priests with seven trumpets blew, and the walls fell downe, Ios. 6. seven priests blew trumpets before the ark, when David brought it home, 1 Chron. 15. 24. The Lambe (Christ) hath seven hornes, and seven eyes, which are the 7 spirits of God, Rev. 5.

6. there also are seven seals on Gods booke, Rev. 5. 1. seven Angels with trumpets, Rev. 8. 2. and seven with vials, Rev. 15. 7. Every seventh day was a Sabbath, Exod. 20. 10. and the seventh yeere, a yeere of rest, and seven times seven yeers brought the jubilee, Lev. 25. 3. 4. 8. Seven bullocks & seven rams were sacrificed by David, 1 Chron. 15. 26. by Ezekias, 2 Chron. 29. 21. by Iob for his friends, Iob 42. 8. and by Balaam for K. Balak, upon seven altars Num. 23. 1. 14. with many the like, as may be observed throughout the Bible, Ezek. 43. 25. and 39. 9. 12. Dan. 9. 24. And the myserie of this number seven was observed also among other of the heathens. To purifie my selfe, I wash me in the sea, dipping my head seven times in the waves : for the divine Pythagoras hath taught that that number is most fit, especially in religion. *L. Apuley de Asin. aur. l. 11.* the veil of the holy place] Hebr. of holynesse : which the Gr. translate, the *holy veil*. It was that which parted the holy place and the most holy, called the second veil, Heb. 9. 3. This figured the preparation of the way for us into the holy heavens, by the blood of Christ shed and sprinkled, to remission of sins : for by the blood of Iesus, we may be bold to enter into the holy place, by the new and living way, which hee hath prepared for us, through the veil, that is, his flesh, Heb. 10. 19. 20. Moreover, here rises that described in the law, were exactly to be observed, as the Hebrew Doctors say, *All the bloods that were to be bestowed within the sanctuary, if there wanted any one of them, there was no atonement made : but all of them were of the foundation of the atonement; for so the scripture is careful of the very number, saying seven times. Blood which is commanded to be bestowed before the Lord, in the sanctuary, and they bestow it on the altar that is without : or, that which should be on the altar without, they bestow it before the Lord within the sanctuary, &c. behold the fleshe of the sacrifice is polluted.* *Maimony*, treat. of holy things polluted, ch. 2. f. 3. 10.

Ver. 7. of sweet spices] the Greeke translate it of composition; it was the golden altar, on which the sweet consecration was burned, Exod. 30. 1. 34. 8. The bullocks that were burnt, &c. the blood of every one of them, was sprinkled seven times, upon the veil that divided between the holy place and the most holy; and four times, upon the four corners of the golden altar. And all the bloods that were put upon the golden altar, when (the Priest) entered in, hee shed between the Altar and the Candlestick, and the altar before him. And he put (the blood) on the corners of the altar, on the outside : beginning at the north east corner, and so to the northwest, and to the southwest, and to the southeast : *Maimony*, treat. of Offering the sacrifices, chap. 5. f. 13. 14. This was done, to cleanse and sanctifie the altar, from the uncleannes of the sinner, Levit. 16. 19. And the altar of incense, figuring Christs mediation for us when we pray in his name, (as is shewed on Exodus 30. 6.) this rite here signified how by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities forgiven and purged. It may also prefigure his bloody sweat, when hee prayed in the garden, Luke 22. 44. the bottomes, or foundations, in Greeke the *basse*. And the Sinne-offering, that

that were burned, he brought in their blood before (the Lord) into the sanctuary, and sprinkled thereof, as is expressed in the Law: and the rest of the blood, he poured as the most bottom of the Altar that stood without: for that [well bottom] was the first that came to hand, after he came out of the Sanctuary. *Maimonides*, chap. 5, sect. 11. It is recorded, that in the Temple at Jerusalem, there were at the south west borne of the Altar, two holes, like two nostrils, that the bloods which were poured there might pass away, into the brook Kedron: Talmud Bab. in Middoth (or treat. of the measures of the Temple, chap. 3.

Verf. 3. the fat) or, just: see Levit. 3. 3. 4. After the killing and sprinkling of the blood, they cut open (the Sime-offerings,) and took out the fat and innards, and put them in a vessel, and salted them, and showed them on the fire, upon the Altar, *Maimonides*, treat. of Offring the Sacrifices, chap. 7. sect. 2. Hereby it became a sweet savour unto the Lord; as after is said, in verse 31. For the burning of these fats and innards upon the altar (which sanctified the oblations, Mitr. 23. 19.) figured the purifying of our affections by Christ, through the Spirit, & by our communion with his affections: Coloss. 2. 11. 13. and 3. 1. 5. Rom. 6. 4. 5. 6. 10. 11. 12. 14. 16. 7.

Verf. 11. the skin) to wear, cleaving to the flesh: for the skin-offerings that were burned, were not stayed at all. But after they were carried out of the camp, they there cut them in pieces, like the pieces of the Burnt-offring, (Levit. 1. 6. with their skins and burned them there in the place of the ashes, *Maimonides*, treat. of Offring the sacrifices, c. 5. f. 18. and c. 7. f. 12.

Verf. 12. he shall carry in Greece, they shall carry forth: so after, and they shall burne without the campe) and after that they were feared in Canaan, and the Temple was in Jerusalem, they carried them out of the citie: (*Maimonides*, ibid.) The like is after, for the sin-offering of the Church, v. 11. and upon expiation day, Lev. 16. 27. The mystery hereof, both touching Christ the sacrifice, and us the sinners, Paul openeth thus: the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the campe, wherefore Jesus also, that he might sanctifie the people with his owne blood, suffered without the gate. Let us go forth therefore unto him, without the campe, bearing his reproach: for here have we no continuing citie, but wee seeke one so come, Heb. 13. 1. 14. See after in the notes upon Lev. 6. 30. at the pouring out) that is, as the Greek explaineth it, where the ashes are poured out. So Christ was sacrificed at the place of skulls, or dead mens ashes, Joh. 19. 17. and that was part of his reproach, (Heb. 13. 13.) which he suffered to take away our sins. on wood) all that were burned without the campe (of the sanctuary) any wood might serve for the burning of them: (saith *Maimonides*, treat. of Offring sacrifices, 7. f. 5. Compare herewith the notes on Lev. 1. 7. burne) Hereby Christs suffering without Jerusalem gates was signified, and so the abolishing of him, and reconciliation of the sinner unto God. Hebrews 13. 12. and 10. 10. Rom. 8. 10. Therefore in the sacrifices here following,

verf. 20. 26. 31. forgiveness of sinnes is promised; which is also to be understood in this place. Howbeit the Hebrew Doctors observe the difference thus, that of this bullocke, and the goat for the Ruler, verf. 26. it is not said for a sweet savour, &c. because of the bullocke, a part is without (the sanctuary) for to remove away the unclean spirit: and in the sinne-offering of the anointed Priest, it is not mentioned that it shall be mercifully forgiven him; for he hath not yet full pardon, until he make supplication unto his God, for he is the Angel of the Lord of hosts, (Malac. 2. 7.) and he ought to be innocent and pure of hands, R. *Maimonides* on Levit. 4. It is also here noted by *Baal Hattorim*, how the Law commandeth the Anointed Priests oblation to be burnt openly without, at the pouring out of the ashes, that no man should be ashamed to confesse his sinne: for loe the high priest sinneth, and confesseth, and bringeth an oblation for his sinne.

Verf. 13. all the congregation) This sheweth that the Church may erre. The Hebrew Doctors have here sundry observations, touching the Judges & Magistrates, which taught error, and the people that practised the same: saying, Every thing, for the ignorant sinne whereof men are bound to bring the sinne-offring appointed by the great Session of Judges, ignorantly sinne in the teaching thereof, and teach that is lawfull, and the people sinne of ignorance by their teaching, and the people do the thing, and relye upon their teaching. And afterward it is knowne to the Judges, that they have erred; loe the Judges are bound to bring the sinne-offring, for their ignorance in teaching, although they themselves have not done the thing, &c. and the rest of the people are discharged of the sin-offring, although they were the doers of the thing, because they relied on the Judges. Provided, that they which teach be the great Senate of 72. Judges, and that the Chief of the Senate be with them when they teach it, and that they be all of them meet to teach, and that they all, or the most of them, erre in the thing which they teach; and that they teach it expressly, and lay to the people, it is lawfull for you to do it. Likewise if they which heare it from the mouth of the Judges, say unto others, it is lawfull for you to do it, and all the Church, or most part thereof, do it as their speech, and do it ignorantly at their speech, thinking that the thing which they teach is according to Law. And they teach to infringe some part, and to confirme some part, and not to abrogate the whole body (of the commandment), and when it is knowne unto them, they know the body (or substance) of the thing whereof they teach through ignorance. When all these concerns, the Judges are bound to bring the sinne-offring, and that doth the thing at their speech is discharged. But if there want any one of these things, then the Judges are discharged of the offering, and whoever have sinned of ignorance, and done the deed, hee brings the sinne-offring appointed for his ignorance. As for example. If the Judges say this thing is lawfull: but teach it is not to the people, nor say unto them, it is lawfull for you to do it. And some man heareth, when they determine the thing to be lawfull, and goeth and doth according as he hath heard: now who so doth it, is bound to bring the

sinne-offring; and the Judges are free: because they taught them not expressly to do it. Likewise if they teach it, and the lesser part of the Church doe it at their mouth; and the error be knowne: now the Judges are discharged, and they that do the thing are bound, and every one brings his sinne-offring. And if the Judges teach an unlawful thing to be lawfull, presumptuously, and the Church doth it at their mouth ignorantly; the Judges are discharged of the sacrifice, because they sinne presumptuously, & every one that did it at their mouth, is bound to bring a sacrifice for himselfe, because he sinned ignorantly. If the Judges teach it ignorantly, and the Church know that they erre, and that it is not meet to receive it of them, and yet the Church doe it at their mouth: now both of them are discharged of the sacrifice, the Judges are discharged, for the Church did it not because of their teaching which caused them to erre: and all the doers are discharged of the sacrifice, because they sinned presumptuously, for they knew that they erred, and that it was not meet so to do. *Maimonides*, treat. of Ignorance, chap. 12. & 13. of sinne ignorantly) or, error, of ignorance and unadvisednesse, nor presumptuously as verf. 2. So the Greeke here translateth it, he ignorant, or, doe ignorantly. the thing) Hebrew, the word be hid. This the Hebrewes understand of some part of a commandment, not of the whole, which cannot be hidden from the eyes of the Church. The Judges that sinne ignorantly, and teach to abrogate a substantiall precept (or, body of a precept) of the substantiall precepts of the law, and all the people do it at their saying: the Judges are discharged, and every one of them that do it, is bound to bring the sinne-offring appointed: as it is written, AND THE THING BE HID, and not the whole body of the precept. The Judges are never bound (to bring the sacrifice) till they teach to abolish a part, and to confirm a part of the thing which are not expressed in the law, and explained. Afterwards, the Judges are bound to bring the sacrifice; and they that do it at their saying, are discharged. As if they teach that it is lawfull to worship idols, &c. loe it is as if they should say, there is no idolatry (forbidden) in the law; which abrogateth the whole body (of the commandment); and this and the like is not ignorance in teaching, but forgetfulness. Therefore they are discharged of the sacrifice; and who so doth it at their saying, he is bound to bring the sacrifice for himselfe. But if they erre, and teach, saying, he that prostrate himselfe to idols, &c. is guilty, for it is said thereof, thou shalt not prostrate thyselfe to another God: but he that bendeth towards the ground, and prostrate him, that is lawfull, now they are bound (to bring the sacrifice). And so in all the like cases, if they teach and the most part of the Church doe it at their saying, they are discharged, and the Judges bring the sacrifice for their ignorance. *Maimonides* in Shegathoth, c. 14. are guilty) or, doe offend, sinne, trespass unto guiltiness. See Levit. 5. 3. 6.

Verf. 14. against it) or, as the Greeke translateth, so: So the Hebrew word *ghal* sometime signifieth, as in Exod. 29. 3. Elay 8. 20. the church) or, the assembly: in Hebrew, *kahal*; whence the Greeke word *ekklesia*, (a church) is derived. This the Hebrew Doctors understand, not only for the twelve tribes of Israel, but for every tribe, which is

called (*kahal*) a church, as it is written, (in 2 Chron. 20. 4.) *Ishbaphat* stood in the church (or assembly) of Judah. And from this law they say, Every Tribe was to bring a Bullocke for a sinne-offring: in all twelve Bullockes. And whether all the Israelites in the land, did the thing at the saying of the Judges teaching them, or the most of Israel did it, though they were the least number of the tribes; or, the most of the tribes did it, though they were the least of all Israel: they brought according to the number of all the tribes, a Bullocke for every tribe. As, if the inhabitants of the land of Israel were 600000 and one; and they that did (the sin) by the teaching of the Judges, were 300000 and one; and all of them of the Tribe of Judah onely: Or, if they that did it, were all of them the children of seven tribes, though they were but 100000, the Judges were bound (to bring the sacrifice) &c. And the tribe of Manasse and of Ephraim, were not counted as two tribes in this business, but both for one tribe. *Maimonides* treat. of Ignorance, chap. 12. Sect. 1. and chap. 13. sect. 2. It is also observed by them, that All the sacrifices of the Church, were either Burnt-offrings, or Sime-offrings; and among the sacrifices of the Congregation there were no Peace-offrings, save the two lambs that were brought with the moved loaves, at the solemn assembly, (Levit. 23. 19.) and they were called the Peace-offrings of the Congregation. And the Church never offered a trespass-offring, nor any Bird. *Maimonides* treat. of offering sacrifices, chap. 1. sect. 4. a bullocke) In Num. 15. 24. the law appointeth a bullocke for a burnt-offring, and an hee Goat for a sinne-offring, when the congregation ignorantly sinneth: and here it commandeth a Bullocke for a sinne-offring onely. The Hebrewes reconcile these lawes thus: What is the offering they bring for this ignorance? If it be concerning idolatry that they (the Judges) ignorantly sinne and teach it; they bring a Bullocke for a Burnt-offring, and an hee goat for a sinne-offring, for every tribe; and this is the offering spoken of in Num. 15. 24. which by word of mouth hath become taught, to be spoken of ignorant sinning by idolatry. But if it be concerning any other transgressions that they ignorantly offend and teach, for the ignorant doing whereof they are bound to bring the appointed sacrifice; then every tribe bringeth a Bullocke for a sinne-offring; and this is that spoken of in Levit. 4. 13. 14. *Maimonides* treat. of Ignorance, chap. 12. Sect. 1. Others doe accord these lawes thus, that this here is meant of the sinne of all Israel jointly, and that in Num. 15. is meant of particular assemblies or synagogues, as they were distinct by their dwellings in Canaan. But I observe another difference, how this in Levit. 4. 13. speaketh of doing (some one of all the commandments which should not be done: that, in Num. 15. 21. speaketh of not doing all the commandments, which the Lord had spoken by Moses.

Verf. 15. lay their hands) There is no laying on of hands, upon the offerings of the Congregation, but upon two; viz. upon the scape goat, (Lev. 16. 21.) and upon the Bullocke for the thing hid from the eyes of the church, (Lev. 4. 13. 15.) Upon is three of the Synedion, doe lay their hands. *Maimonides* treat. of offering sacrifices, chap. 3. sect. 10. See also the notes on Levit. 1. 4. It figured their faith in Christ, upon whom God would

would lay the iniquity of us all. Exod. 35. 6. and so would not impute their trespasses unto them. 1 Cor. 5. 19. he that is, the Priest or Levite shall kill. see Levit. 15.

16 Ver. 18. *anointed* that is, as the Chaldee expoundeth it, the chief Priest; in Greeke, Christ, that is, *anointed*; a figure of our Lord Christ.

17 Ver. 17. *seven times* [signifying a full purgation] see the notes on ver. 6. &c. For, the things done to the sacrifice of the high Priest, the same were done to the congregations.

20 Ver. 20. the *sin-offering* in Greeke, the *Sin*; meaning the sacrifice which was for the high priests sinne, ver. 8. &c. the first Bullocke, as it is called in ver. 21. *is full* that is, as the Greeke translatheth, the sinne shall be forgiven them.

21 Ver. 21. *he shall carry* in Greeke, they shall carry out the whole Bullocke: as v. 12.

22 Ver. 22. the *Ruler* or, the *Prince*; in Hebrew, *Nasi*, that is, one *Presbyter*, or, *Advanced* above others; or, one that lifteth up and catcheth the burdens of the people, by governing them; as Num. 11. 17. Exod. 18. 22. it is a common name, both to inferior rulers, Num. 16. 2. Exod. 16. 22. and to the chiefe, as the King, Ezek. 34. 24. and 38. 2. and 45. 7. The Hebrew Doctors understand this law, of the later, saying, *Who is the Ruler spoken of in the law?* It is the King, over whom, no man of Israel hath power; neither any above him in his kingdom, but the Lord his God. Whether he be of Davids house, or of the other tribes of Israel. And if there be many Kings, and one of them do not serve another, every one of them brings an hee goat for his sinne of ignorance. *Maimony treat. of Ignorances, chap. 1. sect. 6* So in Exod. 46. 2. 4. &c. the offerings of the Prince are distinct from those of the people of the Land, through ignorance; or, by error: in Greeke, unwillingly: as in v. 2.

23 Ver. 23. Or, if the Greeke translatheth it, *And his sinne be knowne, &c.* so in ver. 28. But though Or, be sometimes used for *And*, or *If*: yet here it may be used properly, meaning, if his sinne be knowne of himselfe, or be made knowne to him by others. So Chazekuni explaineth it, *And is guilty, that he knoweth it of himselfe: or it be made knowne unto him, by the means of others.* This is for his own particular sinne, which he doth when he is a ruler. For, the Ruler that doeth with the Congregation, by the reaching of the Judges, atonement is made for him, as for the people generally. If the Judges bee they that offer for their ignorance, all the people and the King are discharged from bringing the sacrifices, as is before shewed. And if they that doe it, as the saying of the Judges, be bound to bring the sacrifice, and the King be one of the Judges, then he brings an hee goat: for the Ruler's hee goat, is in place of the ewe lambe or the goat of the common person. *Maimony treat. of Ignorances, chap. 1. sect. 8.* his *oblation* in Greeke, his gift.

24 Ver. 24. *kill the Burnt-offering* that is, on the north side of the altar: see Levit. 1. 11. The Greeke translatheth, *where they kill* (that is, use to kill) the Burnt-offrings.

25 Ver. 25. of *burnt-offring* herein it differed from the former of the high Priest, and Church, whose

blood was carried into the Sanctuary, and put on the horns of the altar of Incense, ver. 7. 18. The *sinne-offrings* that were eaten (as they were whole blood was not carried into the Sanctuary, Levit. 6. 26. 30.) their blood was to be put on the four corners of the altar that stood without from the midst of the altar and upwards. When the Priest took the blood in a bason, he carried it to the altar, and dipped the forefinger of his right hand in the blood, and put it upon the horn: and so he did to every borne. And he was bound to dip his finger at every borne. And when he had made an end of putting it upon the borne, he wiped his finger on the edge of the bason; and after that, he dipped the second time: for the blood that remained upon his finger, it was not lawfull to put thereof upon another borne. Of all the sacrifices, not any ones blood was to be sprinkled with the finger, but of the sinne-offring only. And thus he began; he went up on the south-banke, and turned on his right hand and went round about; and put upon the fourth-east borne first: after that upon the next borne which was the north-west; then upon the north-west; and after that upon the south-west. And as the bottom of that borne, where he made an end of striking on the blood, he poured out thereof, due of the blood, which was at the south-east bottom. *Maimony treat. of offering the sacrifice, chap. 5. sect. 7. 8. 9. 10.* *pour his blood* in Greeke, *pour out his blood*: meaning all which remaineth after the sprinkling. So in ver. 30. Moses saith, *all the blood*, likewise in ver. 34 which hee must understand here.

Ver. 27. *one soule* in Chaldee, *one man*: meaning man or woman, as Num. 5. 6. *people of the land* that is, of the common people, except onely the high Priest, and Prince forementioned: any other *Israelite*, common Priest, or Levite: as Aben Ezra explaineth it. One [The sacrifice here following, is for any one sinne: if many finnes be committed at once, there must, by proportion, for any sinne-offrings be brought: as likewise the Hebrew Doctors explaine, in the foresaid treat. of Ignorances, chap. 4. where also they say, for example, He that killeth a beast of the holy things, out of the court-yard of the sanctuary, on the Sabbath day, in the service of a false god; hee is bound to bring three sacrifices; because he killeth the holy things out of the Court; and because he profaned the Sabbath; and because he committed idolatry: for here three unlawful things are done in one.

Ver. 28. *a free goat* This is the sacrifice appointed of God, which therefore the sinner might not alter, or bring any other in stead thereof: though for some other finnes, if hee were poore and not able, he might bring a lesser sacrifice, Levit. 5. 7. 11. The Hebrewes have this rule; *All sins that desert cutting off by the Law, except those three before mentioned, [and shewed in the notes on ver. 2.] if a particular person transgresse in any of them through ignorance, he is to bring the sinne-offring appointed: except the unclean person that eateth of the holy thing; and the unclean person that commeth into the sanctuary; both of them do not bring the Sinne-offring appointed, but the oblation mentioned in Levit. 5. 7. 11. a hee beast if he be rich; and two Doves, or Pigeons, if he be*

bee poore. *Maimony treat. of Ignorances, chap. 1. sect. 3.* *perfect* without blemish: see Levit. 1. 3. *which he hath sinned* and not for any other of his finnes: as, he that separateth a Sinne-offring for fat which he hath eaten, may not bring the same for the Sabbath which he hath polluted, or for blood which hee hath eaten. &c. for therein it is unlawful. Tea more therein they say [he that separateth his sinne-offring for fat which hee did eat yesterday, may not bring it for fat which hee did eat this day: and if he bring it so, it maketh no atonement for him. *Maimony treat. of Ignorances, chap. 3. sect. 3.* If he bring two sinne-offrings for two finnes: the one is to be killed in the name of the first sinne; and the other, in the name of the second sinne. *Ibid. f. 6.*

29 Ver. 29. *his hand* with confession of his sinne: see Levit. 1. 4. the *sinne-offring* in Greeke, the head of his sinne: that is, his sacrifice. he shall that is, the Priest or Levite shall kill: Greeke, they shall kill the Goat of sinne, that is, the goat to be sacrificed for sin. See Levit. 1. 5.

30 Ver. 30. the *horne* the four horns of the Altar, after the manner before described on v. 25.

31 Ver. 31. of *resf* Greeke, of *sweet smell*: the Chaldee explaineth it, to be accepted with favour: see the notes on Lev. 1. 9.

32 Ver. 32. a *Lambe* or, *sheepe*. This sacrifice is spoken of, apart from the former of the goat, because of the difference in the fat which was burned; as shewed in the annotations on Lev. 3. 12.

33 Ver. 33. *he shall kill* in Greeke, *they shall kill* it for sinne, that is, for a sinne-offring: which Sol. *Sol.* expoundeth, that the killing be by the name of a sinne-offring. All these perfect unblemished sacrifices, for the finnes of the people, figured Christ the Lambe without blemish and without spot, 1 Pet. 1. 19. the Lambe of God, which taketh away the sinne of the world, Iohn 1. 29. who once suffered for finnes, the just for the unjust that he might bring us to God, 1 Peter 3. 18. For he made him who knew no sinne, to be sinne for us, that we might be made the righteousnesse of God in him, 2 Cor. 5. 21.

35 Ver. 35. according to or, upon, or with *Iehovahs* Fire-offrings: which the Greeke translatheth, upon the *Lamb* Burnt-offring. For the daily Burnt-offring was first offered to the Lord; and other sacrifices after, and as it were upon the same. But it may be referred to the fat of the Peace-offrings, Levit. 3. according to which, the fat of the sinne-offring was to be burnt. As for the flesh or bodies of this and the former Sinne-offring of the Prince, they were not burnt without the host, (as the High Priests and Churches were) but eaten by the Priests, as is commanded in Lev. 6. 26. - 30.

CHAP. V.

1. *He that sweeth in concealing his knowledge, when he hath an adjuration: 2. When hee hath touched an unclean thing, or person, 4. or in making an oath: 6. His Trespasse-offring of the flocks, 7. or of fowles, 14. The Trespasse-offring in sacrifice, 17, and in finnes of ignorance, not knowne.*

1 **A**Nd a soule when it shall sinne, and heare the voice of an adjuration; and he is a witnesse; whether hee hath sene, or knowne of it: if he doe not utter it, then hee shall beare his inquiry. 2 Or a soule, that shall touch, any uncleane thing; either the karkafe of an uncleane wild-beast; or the karkafe of uncleane cattell, or the karkafe of an uncleane creeping-thing; and it be hidden from him; and hee is uncleane, and is guilty. 3 Or when hee shall touch, the uncleannesse of man; according to all his uncleanesse, that he shall be uncleane withall: and it be hidden from him; and he knoweth of it, and is guilty. 4 Or a soule, when it shall swear, pronouncing with the lips to doe evil, or to doe good; according to all that a man shall pronounce, with an oath, and it be hidden from him: and he knoweth of it, and is guilty, in one of these. 5 Then it shall be when hee is guilty, in one of these: that he shall confess, that he hath sinned, concerning it. 6 And he shall bring his Trespasse-offring unto Iehovah, for his sinne which he hath sinned; a female from the flocke, a lambe, or a shee-goat of the goates, for a sinne-offring: and the Priest, shall make an atonement for him, concerning his sin.

7 And if his hand reach not to the sufficiency of a lambe; then hee shall bring for his trespass which he hath sinned, two turtle-doves, or two yong pigeons, unto Iehovah: one for a Sinne-offring, and one for a Burnt-offring. 8 And hee shall bring them, unto the priest; and hee shall offer, that which is for the sinne-offring, first: and he shall cut with his nayle the head thereof, over-against the necke thereof, and shall not divide it asunder. 9 And he shall sprinkle of the blood of the Sinne-offring, upon the side of the Altar; and the rest of the blood, shall be wrung-out, at the bottom of the Altar: it is a Sinne-offring. 10 And the second, he shall make a burnt-offring, according to the manner: and the Priest shall make an atonement for him, for his sinne which he hath sinned, and it shall be mercifully-forgiven him.

11 And if his hand ataine not to two turtle-doves, or to two yong pigeons; then he that sinned, shall bring for his oblation, the tenth part of an Ephah, of fine-floure, for a sin-offring: he shall not put upon it, oile; neither shall hee give upon it, frankincense; for it is a Sinne-offring. 12 And he shall bring it, unto the Priest; and the Priest shall take his handfull of it, a memoriall thereof, and shall burn it on the altar, according to Iehovahs Fire-offrings:

13 offerings: it is a Sinne-offring. And the Priest shall make an atonement for him, for his sin which he hath sinned, in one of these, and it shall be mercifully-forgiven him: and it shall be the Priests, as the Meat-offring.

14 And Jehovah spake unto Moses, saying, A soule, when it shall transgresse a transgression; and sinne through ignorance, in the holy things of Jehovah: then he shall bring his trespass-offring, a Ram perfect out of the flocks, with thy estimation, of silver shekels, after the shekell of the Sanctuary, for a Trespasse-offring. And that which he hath sinned, concerning the holy-thing, he shall pay, and the fifth part thereof he shall add thereto, and give it unto the Priest: and the Priest shall make atonement for him, with the Ram of the Trespasse-offring; and it shall be mercifully-forgiven him.

17 And a soule, when it shall sinne; and doe any one of all the commandements of Jehovah, which should not be done: though he know it not, yet is he guilty, and shall beare his iniquity. And he shall bring a ram perfect out of the flocks, with thy estimation for a Trespasse-offring, unto the Priest: and the Priest shall make an atonement for him, for his ignorance which he ignorantly committed, and he knew it not: and it shall be mercifully-forgiven him. It is a Trespasse-offring: trespassing he hath trespassed, against Jehovah.

Annotations.

1 A Soule that is, any person, or a man, as the Chaldee translatheth it. And Moses in ver. 15, and 17, saying, when a soule sinneth, he shall bring, &c. sheweth a man to be meant hereby. Though under the man, the woman also is comprehended, as in Num. 5.6. touching which the Hebrew Canons say, All sacrifices that a woman is bound to offer, her husband bringeth them by her hand: if he be poor, he brings the poor mans oblation, and if he be rich, he brings by her hand, the rich mans oblation. Maimony, treat. of Ignorances, ch. 10. sect. 6. These Trespasse-offrings here following, were for sinnes of little importance, as omission of some duties, and not observing the legal washings and purifications, &c. whereas the sinne-offrings in chapter 4. were for greater offences, in doing things forbidden for God. Therefore the oblations for these trespasses, were made less, if the sinner were poor, Lev. 5.7.11. which in the former Sinne-offrings were never lessened, Levit. 4. an adjuration, or excommunication, oath, or curse; of which word, see the notes of Gen. 24.41. The Greeke here also translatheth it, adjuration (or exaltation of an oath): when

one by oath or curse is charged to speake if hee know: 35. Iudg. 17.2. Prov. 29. 24. 1 King. 8. 31. An example of such adjuration we have in Math. 26.63. where the high Priest said unto Iesus, I adjure thee by the living God, that thou tell us, whether thou be the Christ the sonne of God. Unto that adjuration Iesus gave an answer, and confessed it, whereas before, he held his peace. So the Apostle saith, 1. ad Cor. 14. 21. I adjure you by the Lord, that this Epistle be read unto all the holy brethren, 1. Thess. 5. 27. And by the Hebrew Canons, whether a man sweare by his owne mouth, or be adjured by the mouth of others, and he answer Amen, though he that adjured him were an infidell, or a child, he is bound. For who so answereth Amen after an oath, is as if he uttered the oath with his owne mouth. And whether he answer Amen, or speak a word of like meaning, as if he say yes, or I am bound, or doe take upon me this oath; or any the like, in any language: hee is as a sworne man for any matter, whether he be (for sinning therein) to be beaten, or to bring an obligation. Whether he sweare or be adjured by God, proper name, or by any of his titles: as that he sweareth him whose name is Gracious, or Mercifull, or Long-suffering, or any the like, in any tongue: it is an full oath. And so an excommunication, and a curse, is an oath. Maimony, tom. 3. in Shebuoth (or treat. of Oaths) chap. 2. sect. 1.2. Accordingly the Evangelists let downe the two to one, the Sonne of God, Math. 26. 63. and the Sonne of the Blessed, Marke 14. 61. minse] The Hebrews say, there are four kinds of oaths: the oath of pronouncing a thing (whatsoever of see verse 4.) and vaine (or rash) oaths, [forbidden in Exod. 20. 7.] the oath concerning that which was delivered to keepe, [whereof see Levit. 6. 2. 3.] and the oath of witness: here spoken of. Which they explaineth thus; as when witnesses can give testimony concerning goods, and the owner requirith them to witness, and they deny that they can give testimony, and sweare that they cannot, &c. for such an oath, they are bound to bring the sacrifice, here appointed, ve se 6. &c. Maimony treat. of Oaths, chap. 1. sect. 1.12. not utter] or, not shew, declare, tell it. And this may be, though a man bee not particularly called forth to witness: as the Hebrews say, if the party that requirith testimony, doe say; I adjure all that stand here, if they can witness for me, that they come all beare witness: if there be any witnesses among them, and they deny, (or dissemble) it, they are guilty of the oath of testimony. Maimony, treat. of oaths, chap. 1. sect. 9. his iniquity] that is, the punishment of his iniquity, if he repent not, and be reconciled by sacrifice; as the like is sayd in Levit. 19. 8. and 20. 17. where such as beare their iniquity, are threatened to be cut off. It may also be englished thus, if he water, (or swim) is not, and beareth his iniquity, that is, is subject to the wrath of God. So in ver. 16.

Veri. 2. carke] which who so touched, was by the law unclean, Levit. 11. 8. 31. it be hidden; that is, the uncleanness be hidden from him, as Sol. Larchi expoundeth it. is unclean] that is, afterward knoweth himselfe to be unclean; as the explanation in ver. 3. seemeth to manifest. guilty, or, trespasseth, sinneth; for of this Hebrew word Asem, the sacrifice appointed for this he is called

Asem, in v. 6. that is, a Trespasse-offring, or Guilt-offring. But what sin or guiltiness was upon a man, for touching an unclean carke? And seeing the law maketh such unclean but till evening, Lev. 21. 24. 31. when washing themselves and their clothes they were cleane, and for uncleanness by a dead man, the sprinkling water cleafed them, Num. 19. 16. 17. 18. 19. wherefore is here confessing of sinne, and a trespasse-offring required, in v. 5.6. The Hebrew doctors say, this is meant, for an unclean person, who when he was unclean came into the sanctuary, or did eat of an holy thing, ignorantly. For it is expressly said, (in Lev. 7. 20. 21.) If any eat of the fesse of the peace-offrings of the Lord, having his uncleannes upon him, the same person shall be cut off, &c. And of committing into the sanctuary it is said, (in Num. 19. 20.) that soule shall be cut off from among the church, because he hath defiled the sanctuary of the Lord. And when the law condemneth men to be cut off for defiling the sanctuary and holy things thereof, [to weep preumptuously,] it implieth the sacrifice which they are to bring, for the ignorance doing thereof. Maim. treat. of Ignorances, c. 10. S. 1.5. And thus Sol. Larchi also expoundeth it; is guilty, for eating of the holy thing, or for committing into the Sanctuary. These things figured the pollutions which men have not only by sins proceeding originally from themselves, but by partaking also with other mens sins, 1 Tim. 5. 22. 2 Cor. 6. 17. from which we are to be cleafed by the sacrifice and death of Christ.

V. 3. according to all] for as the Gr. translatheth it, of all or any] his uncleannes: which might be sundry wies, as the law after sheweth in the 12. 13. 14. and 15 chap. of this book. shall be unclean without] by touching it, as the Gr. explaineth it, which when he toucheth he is defiled, and he knoweth] so we see, if afterward by some means it be manifested. This the Gr. version plainly sheweth saying, and after this he knoweth of it. And herein it differeth from an other case, following in v. 17. which he knew not: whereupon two sorts of trespasse-offrings are appointed: for this which he knew, a female lambe, or a lesser sacrifice if he were poor, v. 6. 7. &c. for that which he knew not, a ram, v. 18. Of which difference, more is spoken hereafter. It may also be translated, whether it be hidden from him, or he know of it. Howbeit of this matter of uncleannes, the Hebrew Canons say, [The case of ignorance about defiling the sanctuary and holy things, differeth from the case of other sins that deserve cutting off. For all such sins, when one hath ignorantly done them, and it be known unto him in the end, that he hath sinned; although he had no knowledge of it in the beginning, yet he is bound to bring a Sin-offring: but for defiling the sanctuary & holy things, he brings not the offering which is less if the man be poor, (Lev. 5. 7. 11.) unless he have knowledge of the uncleanness and knowledge of the holy thing, or of the sanctuary, in the beginning. And the knowledge of the uncleanness, and knowledge of the holy thing, or of the sanctuary, in the end, and it be hid from him between both. As, a man is unclean, and eateth of a holy thing, &c. and afterward it is known unto him that he is unclean, and was unclean when he did eat; and that it was a holy thing which he did eat. Lo: he is not bound to bring a sacrifice, unless he knew that he was unclean, and that the

thing was holy, before hee did eat. As a man is unclean, and knowes that hee is unclean, and knowes that the thing is holy. And afterwards the uncleanness is hidden from him, and he forgets that he is unclean, and eateth of the holy thing, and knowes that it is a holy thing; or he erreth and forgetteth that the thing is holy, but knowes himselfe to be unclean, and eateth. Or if hee erre or forget, both that he is unclean, and that the thing is holy, and so eateth: afterwards the things are knowne to him, which were hidden from him: loe now he must bring the sacrifice here appointed; which is lessened if the man be poor. The reason of this exposition is, for that concerning other ignorances it is said, (in Lev. 4. 27. 28.) while he doth some one of the commandments of the Lord, which should not be done, and be guilty, or if his sin be made knowne unto him, which hee hath sinned. When he knoweth it in the end, although he knew it not in the beginning. But concerning the uncleanness of the sanctuary and holy things, it is said, and it be hidden from him, & he knoweth of it, & is guilty, (Lev. 5. 3.) &c. Maim. treat. of Ignorances, c. 11. S. 1. &c. So in the Chaldee paraphrase called Jonathan, this scripture is thus interpreted, And it be hid from him, and he touch any holy thing, and afterwards it be revealed unto him, and he knoweth it, &c. is guilty] or, is a trespasser, sinneth: as Sol. Larchi againe saith, by eating of the holy things, or committing into the Sanctuary.

V. 4. a soule] in Chaldee, a man when he shall sweare, pronouncing] distinctly, uttering. This is that which the Jewes call the oath of pronouncing, (as is noted before on v. 1.) and of it they make foure particulars, two of things to come, and two of things past: as when one sweareth of a thing past, that it was done, or it was not done, and of a thing to come, that he will doe it, or he will not doe it. And no oath of pronouncing is to be used, but for things possible for him to doe, whether to come or past. He that sweareth any of these foure oaths, and the thing be otherwise, as, he that sweareth that he will not eat, and he eateth; or that he will eat, and he eateth not; or that he hath eaten, when he eateth not; or hath not eaten, when he hath eaten, when he eateth not; and of this and such like, it is said, ye shall not sweare by my name falsely, (Lev. 19. 12.) And if he sweare falsely, of presumption, he is to be beaten: if of ignorance, then he brings the sacrifice here appointed. Maimony, treat. of Oaths, chap. 1. Sect. 1. 2. 3. to doe evil, &c.] This the Hebrew Doctors understand of things in a mans power, to doe if he will, or to leave undone if hee will. Therefore, he that sweareth to doe evil to others, (as to smite his neighbour, &c.) this is not an oath of pronouncing, because he is commanded not to doe it; but it seemeth to be a vain (or rash) oath. If he sweare to his own evil and hurt, though he should not so doe, his oath remaines upon him: and if he doe it not, hee is guilty of the oath of pronouncing. If he sweare to doe good to others, the good which is in his power to doe, the oath remaines upon him, if he doe it not, he is guilty of this oath. And, whosoever sweareth to break a commandement, & break it, he is not guilty of this oath of pronouncing, but is to be beaten as for a vain (or rash) oath, & is to observe the commandment which he sweare to break. If one sweare that he will not sleep or eat for 7. daies, or the like vaine oath, they must not bid him watch or fast so long as he is able to endure, and afterward to sleepe or eat: but he is to be beaten.

ten out of hand for his rash oath, and so may sleep or eat when he pleases. *Maimony*, treat. of oaths, chap. 5. Sect. 14. &c. Compare herewith *Psalm* 15. 4. he that sweareth to do evil, (that is, to his own hurt) and he that sweareth not &c. it is bidden from him) that he hath transgressed against his oath, *saith Sal. Lavchi*, on *Levit.* 5. And *Thorgum* Jonathan explaineth it, and he hath fulfilled (his oath) and it is bidden from him, and after that he hath transgressed, it is revealed unto him, and he knoweth that he hath falsified it, &c. (is guilty) or, transgresseth in Greeke *simeth*, to weat, in breaking or falsifying ignorantly, that oath which he hath pronounced, or in any of the other three cases fore-propounded.

Verf. 5. in one of these in one of these foure, *saith Thorgum* Jonathan, meaning the foure finnes mentioned in the 1. 2. 3. 4. verses before. Shall confess laying his hands on the head of the sacrifice, and confessing the iniquity of his trespasses as is noted on *Levit.* 1. 4. And for other rites were performed according to the manner of the sin-offering in chap. 4. The trespass-offerings, &c. were killed, and their blood sprinkled, as is before declared. Then they were flayed, the fat and inwards taken out, and (altered) and browed on the fire (upon the altar). And the residue of their flesh, was eaten by the males of the Priests, in the court, like the sin-offerings. *Maimony*, treat. of offering the sacrifices, chap. 9. Sect. 1. And touching this confession they say, The owners of the Sinne or trespass-offerings, when they bring their sacrifices, &c. atonement is not made for them thereby, until they repent, and confess with word of mouth, &c. And so he who is in his neighbours danger, and hath done him damage in his goods, although he payeth him all that he oweth him, atonement there is none, until he confess, and turne away from doing the like again for ever. *Maimony*, 10m. 1. treat. of Repentance, chap. 1. Sect. 1. See the notes on Num. 5. 7.

Verf. 6. Trespass-offering or, Guilt-offering: in Hebrew *Asham*, that is, Guiltiness or Trespass, as the Sin-offering, in chap. 4. was for sin (as the word; here following manifest), and is likewise called a Sin-offering. And as the former, so this figured out the sacrifice of Christ for our finnes; of whom it is prophesied that his foul: should be made an *Asham*, an offering for iniquity, (or for sin, as the Greeke translate it) *Esa.* 53. 10. which he hath [finned] and respect must be had in the sacrificing, unto that particular sinne which was committed, that atonement might be made for it. He that killeth a Sin-offering, or a Trespass-offering, it is necessary that his cogitation be on that sinne by name, which (the sacrifice) is brought for. *Maimony*, treat. of offering the sacrifices, chap. 4. Sect. 1. These things taught a speciall care that men should have of their waies; an examination of their owne finnes, a particular repentance, sorrow and sacrifice of a contrite heart, with faith in Christ (whom the Trespass-offering figured) even for their least transgressions; that so judging themselves, they may not be judged of the Lord: 1 Cor. 11: 31. *Ezek.* 20. 43. *Lam.* 3. 40. 2 Cor. 7. 11.

Verf. 7. his hand reacheth out: that is, he be not able enough to bring a sacrifice: thus God provided for the poorer sort. This is that sacrifice which the Hebrews call *Gnuleh vajored*; that is, *Ascending*

and descending, (*Thalmud Bab. in Cerebosh*, ch. 1.) because it ascendeth or is greater, if the fatter bee rich, and descendeth or is lesser, if he be poorer. And they observe, that Sixe are commanded to offer the oblation *Gnuleh vajored* (greater or lesser): The Leper at his cleansing, (*Levit.* 14. 21. &c.) The woman after child-birth, (*Levit.* 12. 8.) He that sweareth the oath of testimony, (*Levit.* 5. 1.) He that sweareth the oath of pronunciation, fully through ignorance, (*Levit.* 5. 4.) The unclean person that eateth of the holy things ignorantly; and the unclean that cometh into the Sanctuary ignorantly, (*Levit.* 5. 2. 3.) *Maimony* treat. of Ignorances, chap. 1. Sect. 1. In these kinds of sacrifices, the High Priest, or the King, was not charged to bring a greater, as they were in the Sin-offering, *Levit.* 4. 3. 23. but the offering fellow. er for the poore, even to a portion of flower, &c. The King and the anointed Priest, brought their offering for the oath of witness, or for the oath of pronunciation; or for defiling the sanctuary and holy things thereof; or for private persons. For the scripture puts no difference between the offering of the king, priest or private man, save in the sin-offerings, appointed for their ignorances, (*Levit.* 4.) *Maimony*, treat. of Ignorances, chap. 10. Sect. 7. turtle doves) see the notes on *Levit.* 1. 14. If a poore man brought the oblation of another sort, hee was discharged: but a rich man that brought the oblation of the poore, was not discharged. *Maimony*, treat. of Ignorances, chap. 10. Sect. 13. In that God would have men be at such charges for the expiating of their smallest finnes and over-sights; it was to teach them the ugliness of their finnes in his sight, and with how great price the blood of Christ, they were to be redeemed. 1 Pet. 1. 18. 19. and how they should shew by such cost, their thankfulness to God for his great gift. 1 Chro. 21. 24. and towards his priests (the ministers of his grace) which had their livelihoods part by such sacrifices; *Num.* 18. 9. 1 Cor. 9. 15. 14. And in that he lessened the charge for the poore sort; it was to shew the riches of his grace, who freely forgiveth the poore as well as the rich; not in respect of their expenses, but of his merits, which is without respect of person, *1am.* 2. 5. *Esa.* 55. 1. &c. Rom. 3. 24. &c.

Verf. 8. for that atonement might be made for his sinne; after which was the Burnt-offering, a figure of a new and holy life. For Christ (whom the Sin-offering typed out) bare our finnes, in his broken body: that we being delivered from sinne, should live in righteousness, 1 Pet. 2. 24. Albeit, the Burnt-offering also was to make reconciliation for finnes as is noted on *Lev.* 1. 4. cut with his nail) *Lev.* 1. 15. where the like is for the Burnt-offering. This here (by the Hebr. canons) was to be done, as the fowle of the altar. The Priest held the two feet (of the fowle) between his two fingers, and drew wings between his two fingers; and stretched out the neck thereof unto the breast of his two fingers, and cut it with his nail. And this was one of the hardest services that were in the Sanctuary. *Maimony*, treat. of offering the sacrifices, c. 7. 3. 6. 8. Thus the priests greatest coming was to be shewed in offering the sacrifices of the poore. not divide) hee might not divide

the head from the body: and if he did divide it, hee did unlawfully, and was beaten. *Maimony ibidem*. Sect. 6. See the notes on *Levit.* 1. 17.

Verf. 9. the wall of the altar. He sprinkled of the blood, upon the wall of the altar, beneath the middle of the wall, and there of the blood, hee wrung-out at the bottom. It is a general rule, that which was put upon the wall, therefore thence was wrung-out at the bottom: and this was the nether wall, *Maimony ibidem*. This rite might fore-shadow the manner of Christs suffering, both his sweating drops of blood, *Luk.* 22. 44. and the shedding of his blood, on the croffe: which oblation was sanctified by his deitie, as the blood of the sacrifice by the Altar; *Ioh.* 17. 19. *Heb.* 9. 14. *Math.* 23. 19.

Verf. 10. the manner or ordinance: Hebr. the judgement; which word is here and often used for the manner or rite of doing a thing, and it hath reference to the law in *Levit.* 1. 15. &c. The Greeke and Chaldee translate it, as it fits, (or convenient.) The Hebrewes give this reason why the doves were one a Sin-offering, the other a Burnt-offering: Because the Altar had nothing in the bird that was the Sin-offering (save the blood thereof, which is not food) [as *Levit.* 3. 11.] therefore it was needfull to bring two, one for a Sin-offering to be meat for the Priest [*Levit.* 6. 26.] the other for a Burnt-offering, to be meat for the Altar. *Chasdui* on *Levit.* 5. for his sinne) or, from his finne it is, cleansing him from it.

Verf. 11. attaineth not) in Greeke, finde not: that is, if he be notable: as in verf. 7. hee used another word of like meaning, reach not. So in *Levit.* 14. 21. 22. and 15. 26. 47. *Num.* 6. 21. an Ephab) that is, a Bullocke: the tenth part whereof was called an Omer, about our Pottle: the Chaldee here for an Ephab, translate three Seabs (or pecks) (see the notes on *Exod.* 16. 36.) because sin proceedeth from us for want of grace, which oile figured; and the memoriall thereof is not sweet or gratefull unto God, which frankincense did signifie: therefore neither oile nor frankincense might be given with the sin-offering, nor with the jealousie offering, which brought iniquity to remembrance, *Num.* 5. 15. but with the meat-offerings, both were given, *Levit.* 2. 1. &c. In the common Meat-offering, (*Levit.* 2. 1.) the want of oile made it unlawfull for sacrifice. The sinners meat-offering, if oile were put upon it, or upon the handfull thereof, it was made unlawfull. *Maimony*, treat. of unlawfull (or polluted) sacrifices, chap. 1. 1. Sect. 8. 10.

Verf. 12. shall take) or, shall gripe; shall gather up with the hand: see *Levit.* 2. 2. This was the manner of all meat-offerings, that a handfull was burned on the altar, and the residue eaten by the Priests; except the Priests owne meat-offerings, for sinne or otherwise; they were not eaten, but all burnt; *Levit.* 6. 16. 22. 23. according to or, upon *Leviticus* Fire. the Burnt-offering: which the Greeke translate, upon the Burnt-offering to the Lord; see the notes on *Lev.* 4. 35.

Verf. 13. shall be the Priests) the residue which was burnt on the Altar, shall be for the Priests to eat; the males among the priests were to eat it in the holy place, as the Meat-offering: (see *Levit.* 2. 3. and 6. 25. 29. and 7. 6. 7.)

Verf. 15. transgresseth) or, sacrilegiously-trespasseth, dofraud. The Hebr. w. *Maghamal*, though it be generally used for all transgression and disloyalty: the inferior committed against the superior, as the wife against her husband, *Num.* 5. 12. and the like; yet for the most part, it is applied to evils committed against the Lord and his covenant; service, and holy things, whereof this law in speciall is: and so differeth from all the other laws. The Hebrew doctors thus explaine it. It is unlawfull for a private man, to make profit (or use) of the holy things of the Lord: Whether they be things that are offered upon the altar, or things sanctified for the reparation (or maintenance) of the Sanctuary. And who ever maketh profit (or use) to the value of a mite, of the holy things of the Lord, he transgresseth. *Maimony* in *Meghillah*, (or, treat. of Transgression) chap. 1. Sect. 1. through ignorance) or unlawfully, by error: see *Lev.* 4. 2. If he did it presumptuously, and God once knew it, he was in danger to be cut off by his hand: if his presumption were knowne to men, the Magistrate punished him. The sacrifices were for ignorance only. Who ever sacrilegiously transgresseth presumptuously, is to be beaten; and must pay for the detriment, &c. *Maim.* in *Meghillah*, chap. 1. Sect. 3. the holy things) there were many, and manifold waies men might transgress in them, As for a man to eat within his (private) gates, the tithes of his corne, wine, oile, &c. *Deut.* 12. 17. 18. to doo work with his firstborn bullocke, or heere his firstborn sheepe, *Deut.* 15. 19. to eat the first fruits of his land, *Exod.* 34. 26. *Lev.* 2. 3. to keep backe ought of the price of things dedicated to holy uses; as did Ananias and Saphira, *Act.* 5. 1. 2. &c. and many like things. All the most holy things, men might sacrilegiously transgress concerning them, (by making profit or use of them) from the time they were sanctified, until their blood was sprinkled. When the blood was sprinkled, they might transgress concerning them, in any thing that was wholly for the fire, until it was burnt and carried out to the place of ashes. As the burnt-offering, whether beast or fowle; and the handfull (of the meat-offering) and the frankincense, the meat offering of the Priests, &c. they might transgress concerning them, from the houre they were sanctified, until they were carried out after their burning upon the altar, into the place of ashes. So for bullocke and goats that were burnt (without the camp): So for the red Cow (*Num.* 19.) from the sanctifying thereof till it were made ashes: for though it were of the holy things for the maintenance of the sanctuary, yet loe it is laid thereof, it is a sin-offering, (*Num.* 19. 9.) The sin-offering beast, and trespass offering, and peace-offerings of the congregation; they might transgress on them all, from their sanctifying, till the sprinkling of their blood. When the blood was sprinkled, they might transgress in the fat and inwards, till they were carried out to the place of ashes, &c. In the meat-offering, they might transgress from the sanctifying of them, (yea though they were not as yet sanctified in a ministerial vessel), until the handfull was burnt on the altar, &c. The straw bread, they might transgress therein, from the sanctifying of it, (yea though it were not as yet taken), until the incense upon it was burned. The drink offerings men might transgress in the offer they were sanctified. The bones, sinewes, hornes & hooves

15 Iehovah, before the altar. And he shall take-up of it his handfull, of the flowre of the Meat-offring, and of the oil thereof; and all the frankincense, which is upon the Meat-offring; and he shall burne upon the altar, for a savour of rest, the memoriall of it, unto Iehovah. And the remainder thereof, shall Aaron and his sonnes eat: it is unleavened-cakes shall it be eaten, in the holy place, in the court of the Tent of the congregation, they shall eat it. It shall not be baken with leaven; I have given it for their portion, of my Fire-offrings: it is holy of holies; as the Sin-offring, and as the Trespass-offring. Every male, among the sonnes of Aaron, shall eat of it; it shall be a statute for ever, in your generations; concerning Iehovahs Fire-offrings: all that toucheth them, shall be holy.

16 And Iehovah spake unto Moses, saying. This is the oblation of Aaron, and of his sonnes, which they shall offer unto Iehovah, in the day that he is anointed; the tenth part of an Ephah of fine-flowre, for a continuall Meat-offring: halfe of it in the morning, and halfe of it in the evening. On a pan, it shall be made with oil, hastily-fried shalt thou bring it: the baken pieces of the Meat-offring, thou shalt offer for a savour of rest, unto Iehovah. And the Priest that is anointed in his stead, of his sonnes, shall doe it: it is a statute for ever, unto Iehovah, it shall be burnt for a Whole-burnt-offring. And every Meat-offring of the Priest, shall be Whole-burnt-offring: it shall not be eaten.

24 And Iehovah spake unto Moses, saying. Speake unto Aaron, and unto his sonnes, saying; This is the law, of the Sin-offring: in the place where the Burnt-offring is killed, shall the Sin-offring be killed, before Iehovah; it is holy of holies. The Priest that offereth it for sin, shall eat it: in the holy place, shall it be eaten; in the court, of the Tent of the congregation. All that shall touch the flesh thereof, shall be holy; and when there is sprinkled of the blood thereof, upon a garment, that whereon it is sprinkled, thou shalt wash in the holy place. And the earthen vessel, wherein it is sodden, shall be broken: and if it be sodden, in a brazen vessel, it shall be both scowred and rinsed, in water. Every male among the Priests, shall eat thereof; it is holy of holies. And no Sin-offring, whereof any of the blood thereof, is brought into the Tent of the congregation, to make atonement with in the holy-place, shall be eaten: it shall be burnt, in the fire.

Annotations.

A Soule that is, man or woman, as God explaineth it, in Num. 5. 6. to the Chaldee expoundeth it, a man. transgresseth it is the word before used, in Levit. 5. 15. The Greeke here tranlateth, despising despite the commandments of the Lord (or, neglect them.) *fully deny* or, *he*, as the Greeke tranlateth: but the word meaneth lying by denall of a thing, as Gen. 18. 15. This sinne, God generally forbiddeth, Levit. 19. 11. And thus law here, concerneth sinnes both against God, by swearing, and against our neighbour by injuring him. *a thing-delivered him-to-keep*: a thing committed to one, which shall againe be required, called in Hebrew *Pikkadon*, of encumbering a thing, and requiring it; in Greeke, *Parakele*, or committing it to ones fidelity, (which word Paul useth in 2 Tim. 1. 12. of God, *I am persuaded that he is able to keep that which I have committed unto him*;) in Latine, a *Depositum*. So in 1 Tim. 6. 10. and 2 Tim. 1. 14. In Gen. 41. 36. the word used for store or provision laid up. See the iudiciall law for these cases, in Exod. 22. 7. 10. &c. *departing of the hand* This phrase (here onely used) cometh to mean fellowship, or partnership, when men deale, and put their hands as it were together in a matter: so the Greeke tranlateth it *communio* (or *focietas*) and the Chaldee, the *communion* (or *fellowship*) of the hands; that is, commerce. Or wemay take it, for putting into the hand, that is, committing of a thing to ones care and fidelity to use or employ for him. It may also imply, the lending of a thing, or borrowing. Thus *Sol. Tarchi* expoundeth it, that he hath put money into his hand to occupy: or hath lent it him. *a thing-taken-by-violence* or, *robberie, rapine*. It implieth force, as the next doth fraud. 2 Sam. 23. 21. Iudg. 9. 25. This God reth, though it be for Burnt-offring: *Els. 61. 8. deviously oppressed* or, *defrauded*, by extortion, calumnie, false accusation, or other like unjust means. Of this sinne, Zachues cleared himselfe by fowld restitution, Luk. 19. 8. The Hebrew doctors thus distinguisheth it. *Who is a thief by violence*, (or *robber*?) *He that taketh a mans good by force*, as by plucking it out of his hand, &c. or, *that forcibly-taketh ones servants or beasts, and useth them for his owne workes, or goeth into ones field, and eateth the fruit thereof, and the like*. *Who is a deviously oppressed*? *He that hath his neighbours goods in his hand, with the owners consent, and when they are demanded againe, he keeps the goods in his hands by force, and refuses them not; and the like*. *Maimony*, treat. of *Robbery and lost things*, chap. 1. Sect. 3. 4.

Verf. 3. *a thing lost* Hebr. a *loss*: which the law bindeth him to restore unto the owner: See Deut. 22. 2. Exod. 23. 4. in the annotations. *with falsehood* that is, *fully*; and as the Greeke tranlateth it, *unjustly*. Of this kinde of oath, the Hebrew canons say; *Who so hath his neighbours goods in his hand, whether they be delivered him to keep, or*

lent him, or be hath taken them by violence, or by fraud, or hath found a thing lost, and restoreth it not, or the like, and the goods which he hath in his hand, hee demanded of him, and he denyeth them, loe he is a transgressor against this law, ye shall not fully deny. (Levit. 19. 11.) *And if he sweare unto him fully, concerning the goods which he denyeth, now hee transgresseth another law, ye shall not deale falsely*. Lev. 19. 11. And this oath is called, the oath concerning a thing delivered to keepe. And for this false oath, hee is bound to pay the principall, which he denyeth, & to add the fifth part more thereto, and to offer a manifest Trespass-offring. &c. *Maim. treat. of Oathes*, c. 1. §. 9. *swearing* or, as the Gr. tranlateth, *so that hee sinne in the*.

Verf. 4. *he shall restore* in Numb. 5. 7. God requireth also to confesse the sinne, which is to be understood here, and in all like sins and trespasses. About this restitution, the Hebrews have these observations. Whether he be a violent robber, or a fraudulent oppressor, or a stealer, or a borrower, or that hath by him a thing delivered to keepe, or hath found a thing lost, and fully denyeth it, or that there was partnership betweene him and his neighbor, and some of the goods remaine in his hands, or that hee hath done worke for him, and he hath not given him his wages. It is a generall rule for every thing such as these, hee that confesseth, is bound to pay by sentence (of the Iudges): and he that denyeth and sweareth, must pay the principall & the fifth part, Lev. 6. 2. &c. This is meant, when a man is bound to pay for himselfe, but if he be bound to pay for his father, he payes not the fifth part. As, when his father robbeth, or stealeth, or is indebted to others, and the son knoweth it, and denyeth it, and sweareth, and afterwards confesseth it, he payeth but the principall only, for it is written, (Lev. 6. 4.) which be violent tooke away for his owne violent-taking away, hee addeth the fifth part more, but not for his fathers. This is meant, when the thing violently-taken away is not remaining then present, but if his father did violence, and dyed, and the thing-taken-away remaineth there, and the heire denyeth it, and sweareth, and afterwards confesseth it, hee payeth the principall and the fifth part. If the father is b. and sweare, and confesse it, and afterward dye: now the heire payeth the principall & the fifth part. If he rob, and sweare, and so dye, and the heire confesseth it, hee payeth but the principall only, but in both these cases, the heire is discharged of the Trespass-offring. *Maim. treat. of Robbery and lost things*, c. 7. §. 2. 3. &c.

Verf. 4. *or of any thing*: so implying other particulars besides the mentioned; as some are before noted. *principall* or, *summe*; Hebr. head, which *Sol. Tarchi* expoundeth the principall (the thing it selfe.) *Head* (sometime is used for beginning or first.) & so *Chazkuni* here noteth that the meaning may be, before hee bring his Oblation hee shall put out of his hand, the thing got by rapine, &c. the fifth-part) the Greeke tranlateth, the fifth part, as the Hebrew allow was in Lev. 5. 16. And it may be put for every fifth part, the fifth part of every thing defrauded, as in Ezek. 16. 5. *thy sisters* meaneth each of thy sisters. But the Hebrew Doctors insist upon the number thus: *He that restoreth the principall to the owners, & denyeth at the second time the fifth part, and sweareth about it, that fifth part is made as the principall in every*

respect, and hee must pay for it another fifth part, as it is written, hee shall add thereto the fifth parts thereof, teaching that hee must add a fifth part for a fifth part, until the fifth part which he denyeth, and sweareth for, be become lesse then the worth of a mite. *Who so hath by him a thing delivered to keepe, and hee pleads that it is lost, and sweareth, and returneth and confesseth that hee hath by him*. And cometh againe, and pleads that it is lost, and sweareth, and againe returneth and confesseth that hee hath it by him; hee must pay a fifth part for every oath, with that one principall, as it is written, He shall add thereto the fifth parts thereof, teaching that hee may pay many fifts for one principall. *Maim. treat. of Robbery*, c. 7. §. 1. 2. 3. Now what the fifth-part is, hee there sheweth in 7. one of foure, with the principall: as if hee robbed the value of 4. and sweareth, hee payeth five. And if the something be remaining, hee must restore it, and give the price of the fourth part thereof. *to whom it pertaineth* or, *whoe it is by right*, whether the owners, or the heires, to him against whom he is guilty, Numb. 5. 7. He that robbeth his neighbor, if hee that is robbed dyeth: must restore the robbery unto the heires: and if it bee lost, or changed, hee must give them the price of it. And if hee sweare unto him, and afterward be dyed, hee must give to the heires, the principall and the fifth part. Hee that robbeth his father, and sweareth unto him, and the father dyeth, if the thing taken by robbery doe not remaine, or if it be changed, hee must make an account with his brethren, for the principall and for the fifth part. If the thing taken by robbery remaineth, hee is bound to bring forth the thing it selfe from under his hand. Therefore he is to give the thing taken by robbery, and the fifth part also to his brethren, and make an account with them. &c. *Maim. treat. of Robbery*, c. 7. §. 1. 2. &c. But if the man have no kinsman to recompense the trespass unto, it must be recompensed unto the Lord, even unto the Priest, Numb. 5. 8. of his trespass-offring, of his guiltinesse, that is, the day wherein hee is found a trespasser: which the Greeke interpreteth, the day wherein hee is convicted (or repented.) Or we may understand it, the day wherein hee offereth for his trespass: so *Chazkuni* explaineth it. *The robber shall give the goods to him that is robbed, in the day that hee bringeth his Trespass-offring, turning from his sin, that his obligation may be accepted with favour*.

Verf. 6. *perfect without blemish*. This obligation was performed wth such rites, as the other before mentioned in c. 5. &c. the notes there; and on Numb. 5. 8. *in trespassing* or, *by guilty trespass*, or, *with guiltinesse* the sin: The Greeke tranlateth, and hath trespassed therein. These sacrifices, could not by themselves make amement, or procure forgiveness of sin: but they signified the atonement made by the sacrifice of Christ: Heb. 10. 1. 4. 10. 14. and taught men mortification and dying unto sinne, as David saith, *Thou dighest not sacrifice, that I should give it* &c. the sacrifices of God, are a broken spirit, a broken and a contrite hart, &c. Ps. 51. 18. 19. And where true repentance, faith in Christ, & amendment of life is found in the sinner, there is promise of grace, and of forgiveness of sins; though they be as scarlet, they shall be as white as snow; though they be red like crimfin, they shall be as wool. Eley 1. 16. 18.

22 **H**ere beginneth the 25. section of the law: see Gen. 6. 9. Hitherto, in this booke, God hath shewed what sacrifices men should offer: now he declareth the manner and rites about those sacrifices, more particularly.

9 **V**er. 6. *because of the burning* or, it is that which ascendeth by the burning. Here is the reason of the name: for the *burn-offering*, is in Hebrew *Gnolah*, charis, an *Ascension*, because by burning all in fire, Jewent up in smoke and vapour. Therefore the Holy ghost translateth it in Greeke, *Holocaustoma*, that is, a whole Burn-offering: Hebr. 10. 6. from Psal. 40. The use of this sacrifice is shewed on Leviticus 1. Here the Thargum called Ionathans, saith, it was to make atonement for the imaginations of the heart. *all night* though the time of the Evening sacrifice began about mid afternoon (as is shewed on Exod. 12. 6.) yet the burning might continue all night, till brake of the day. No sacrifices were offered, but by day: therefore they killed no sacrifice but by day, nor sprinkled any blood, but in the day that it was killed; for when the Sun was set, the blood became unlawful (to be sprinkled.) Sacrifices whose blood was sprinkled by day, their fat was burned by night, till the pillar of the morning ascended, (that is, till brake of the day.) And so the pieces of the burnt-offerings, were burned by night, till brake of the day. But for to keepe men farre from trespassing, our wise men have said, that they should not burne the fatter, or pieces of the burnt-offering, but untill midnight. Although it was lawfull to burne them by night, yet they did not desire them purposely, but endeavored to burne all by day. Gratefull is a commendement (done) in the house of the Father, Maimony, treat. of offering the sacrific, chap. 4. Sect. 1. 2. 3. This law here given, seemes specially to intend the daily Burn-offering of the Church, which was offered first in the morning, and last in the evening, as the Hebrew Doctors say, It is unlawful to offer any sacrifice at all, before the daily sacrifice of the morning: neither kill they any sacrifice, (to weat, for particular persons.) after the daily evening sacrifice except the sacrifice of the Passover only. Maimony, treat. of the daily sacrific, chap. 1. Sect. 3. (shall be burning) or, shall be made to burne, that is, consumed continually: so ver. 12.

10 **V**er. 10. *his linen raiment* or, the linen robe; as the Greeke translateth, a linen coat. Such were made for the inferior Priests to minister in, Exod. 28. 40. 41. The original word *Middo*, signifieth a large garment, proportionable to the bodie. It is the *Cos* (as Sol. Iarchi observeth) and the scripture calleth it *Middo*, because it was like *[Middan]* his measure that wore it. Hence the Greeks borrowed this word *Mandus*, which is a coat, or mantle. And the Hebrews call signifieth finer linen then that of common flax, which is called by another name; therefore the Chaldees here translateth it garments of hyacinth: see the notes on Exod. 25. 4. The linen garments (with black and on this place.) is the Coat, the Miter, and the Girdle, which all are of linen; and the scripture speaketh of them as of one, because they all are as one garment; for he is not clothed with one thing, but the other. *his fests* in Greeke his body; meaning, his secret parts; which for honestie and

reverence of Gods sanctuarie, were to be covered with these breeches next the skinn. See the notes on Exod. 28. 43. and compare Ezek. 44. 17. 18.

11 *burn consumed* or, burnt eaten: ashes are said to be consumed, when the wood and sacrifices are consumed and turned to ashes. So meale is said to be ground, Ely. 47. 2. when the corne by grinding is turned to meale. Besides the altar on the east-side, furthest from the sanctuarie: Lev. 1. 16. The taking up of the ashes from the altar, is commanded to be done, every day, and it is one of the Priests services, Leviticus 6. 10. They did it, when the pillar of the morning ascended (that is, at brake of the day.) And at the fests, (they did it) at the beginning of the third part of the night; and on Reconciliation day, at midnight. He whose duty it was to take them up, washed himself and put on the clothes in which he was to take them up, and sanctified (that is, washed) his hands and his feet. And took a fire-pan, and went up to the altar, &c. Maimony, treat. of the daily sacrific, chap. 2. Sect. 10. 11. &c. The taking up of the ashes, is the first of all the services in the days; and the measure and mystrie of it is, to remove away the filth of uncleanness that remaineth after the digestion of the members and fat intrails, that lyeth on them. And therefore it is not done but in white garments: only because by night, iniquity is purged, (Pro. 16. 6.) R. Menachem on Lev.

12 **V**er. 11. *other garments* Vnto the Altar, no Priest might come but in the holy garments appointed of God; and those garments they used not but in the Sanctuarie. Hereupon it is written, whenthe Priests goe forth into the utter court to the people, they shall put off the garments wherein they ministered, and lay them in the holy chambers: and they shall put on other garments, and they shall not sanctifie the people with their garments, Ezek. 44. 19. Yet forasmuch as the caying away of the ashes, belonged to the Priests, by other garments the Hebrewes understand not common clothes, but other holy garments. The Priests garments wherein he took up the ashes, were less then those wherein he ministered other services; as it is written (in Levit. 6.) he shall put on other garments, and carry forth the ashes: he saith not other, for that they were common garments, but for that they were less then the former. Maimony in Talmidin (or treat. of the daily sacrific) chap. 2. Sect. 10. without the campe] As the turning of the Burn-offering to ashes, was a signe of Gods acceptance thereof, Psal. 20. 4. for the carrying out of the campe into a cleane place, signified his regard of the very reliques of that holy thing: which had accomplished in Christ his death and buriall, without the gates of Jerusalem, in Golgotha, in a garden, Heb. 13. 11. 12. 13. Joh. 19. 16. 17. 18. 41. 42. the memorie whereof is blessed. Of these ashes, the Hebrew canons say, they were to be kept in a place, where the wind did not blow strongly. And it was not lawfull for strangers, to gather them up: neither might they be scattered there, but laid down: and it was unlawful for men to make profit (or use) of them. Maimony, treat. of the daily sacrific, chap. 2. Sect. 15. a cleane place] the contrary is said touching the stones and dust of a leprous house, that they should be poured out into an unclean place. Levit.

13 **L**ev. 24. 40. 41. for they came 6. a polluted house; but these ashes came from the Lords holy house, therefore were to be laid in a cleane place, where no dead carcases, dung, or other filth was layd.

14 **V**er. 12. *shall be burning* or, shall be kindled (or made burne) on it. From hence the Hebrews gather, that the fire might not be kindled beneath, and then laid upon the altar, but was to be kindled on the altar itself. Maimony, treat. of the daily sacrific, c. 2. f. 9. And Baal Hatturim noteth how from hence they have said, Although fire came downe from heaven, yet they were commanded to bring of common fire. he put out] quenched. The Hebrew canons say, Hee that quencheth the fire of the Altar, is to bee beaten for it is said, It shall not be put out, (Lev. 6. 12.) though it be but one scale, and though it be downe from upon the Altar, hee that putteth it out is to bee beaten. Maimony ch. 2. f. 6. wood] no other fwell was allowable for the altar, and it was to bee the wood of the publike congregation, (as is observed on Lev. 1. 7.) And as all things about Gods service, were to be of the best: so of this the Hebrews say, the wood was to be none but choise: such as had no wormes in it. And that, timber of buildings pulled downe, was ever unlawfull: they might bring none but new wood. Maimony, in Ijorek: Mebeach, ch. 6. f. 2. every morning] Heb.

in the morning in the morning. Of this service it is recorded, In the morning they laid the wood in order, and they made upon the top of the Altar a great fire &c. likewise towards evening. Three fires were ordinarily made upon the top of the Altar every day: the first was the great fire on which they offered the daily sacrifice with the other oblations; the second was a little fire in the side from which they took fire in a confor to burne incense with every day; the third was not for other use but to confirme the commendement concerning the fire, which is written, FIRE CONTINUALLY SHALL BE BURNING, Lev. 6. 13. Wee have bene taught that that which is said, BECAUSE OF THE BURNING Vpon THE ALTAR, Lev. 6. 13. is meant of the great fire: and this, THE FIRE OF THE ALTAR SHALL BE BURNING IN IT, Lev. 6. 13. is the second (fire) for the burnt-offering: and this, THE FIRE Vpon THE ALTAR SHALL BE BURNING IN IT, Lev. 6. 13. is the third, for keeping of the fire, Maimony in treat. of daily sacrific, ch. 2. f. 2. 4. 5.

15 **V**er. 13. *Fire continually*] This commendement signifieth the fire lawles, being lo of repeated sheweth it to be of weight, and carefully to be observed: and signified, how by Christ our Altar, we should have continually through his Spirit, minister ready for purging and taking away of our sins; and acceptance of his unto God the sacrifice of praise, 1 Joh. 1. 9. Heb. 13. 10. 15. like unto the doing of Gods ministers, by daily preaching the word: which is likened unto fire, Jer. 23. 29. To kindle and stirre up the graces of the spirit men, which may never be quenched, Mar. 3. 11. 1 Thef. 5. 19. It foreshadowed also the work of Christ, who came to send fire on the earth, and to burne it downe to new fire, Luke 12. 49. And hence the allusions of Christ and his

Church, which are continuall in this world; and through which we must enter into the Kingdom of God, Mark. 9. 49. Heb. 2. 10. 1 Pet. 4. 12. The Hebrewes say of the fire on the Altar, that it was as a ladder for the Angels to ascend by: as (in Iudg. 13. 20.) the Angel of the Lord ascended in the flame of the Altar; and in Ezek. 9. 2. fix men stood before the brazen altar: Baal Hatturim on Lev. 6.

16 **V**er. 14. *Meat-offering* the *Minnah*, whereof see Lev. 2. and the annotations there. before the Altar] that is, saith Sol. Iarchi, the south, for that was the face (or forepart) of the altar; for the foot banks was set on that side.

17 **V**er. 15. *of reft*] of sweet smell: see Lev. 2. 2. The Jerusalem Thargum translateth it, of favourable acceptance: and Onkelos, to be received with favourable acceptance.

18 **V**er. 16. *unleavened cakes*] that is, made into unleavened cakes; as the next verse sheweth. This, and the like that follow, shew, how they that wrought about the holy things of the sanctuarie; and they which waited at the altar, were partakers with the altar: so the Lord proportionably ordained all under the gospel, 1 Corinth. 9. 13. 14. Ezek. 44. 29. See Deut. 18. 12. &c. What leaven and unleavened cakes signified, is noted on Exod. 12.

19 *holy place*] meaning the Court of the sanctuarie, in Num. 18. 10. it is called the *Holy of holies*, that is, the most holy place; yet hereby was meant neither the most holy within the Tabernacle, (into which none went but the high Priests once a yeare, Levit. 16. 2. &c.) neither the holy place there: but the court of the sanctuarie, where all the most holy things were boyled, baked, dressed and eaten, by holy persons: as is explained after, v. 26. and Lev. 8. 31. See the notes on Leviticus 24. 9.

20 **V**er. 17. *with leaven*] or, leavened, as the Greeke translateth it. *holy holies* that is, most holy: Hebrew, holiness of holiness. The like is said after, touching the sin-offerings, &c. Levit. 6. 25. and 7. 2. &c. Other things were called holy, as the passcover, riches, firstfruits, &c. Such the Hebrewes call *light holy* things, to distinguish them from the most holy: and the lawes concerning them differ. The sin-offering, trespass-offering, and remainder of the peace-offerings, were not eaten but by the males among the Priests, within the court. Other offerings, riches, firstfruits, shoulder and breast of the peoples Peace-offerings and the like, were for the Priests, their sonnes, daughters, &c. that were cleane, Numb. 18. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. The same judgement is for him that eateth the light holy things, out of Jerusalem. For Jerusalem calls, for the light holy things, as the walls of the court for the most holy. Riches of the most holy things, that is carried out of the walls of the court; and flesh of the light holy things,

things, carried out of the walls of Jerusalem, is polluted and unclean till for ever. And though it be brought back again to his place, yet it is unclean and to be eaten. Maimon in treat of offering the sacrific. ch. x. 1. f. 5. 6. Hereupon Jerusalem is called the holy City; Nehem. 11. 1. Elay 48. 2. and 54. 1. Mat. 23. 5.

18 Ver. 18. Every meal, although he be a blemished priest, saith Sal. Levitic. all that toucheth [or] who toucheth: whether person or thing, as any vessel of ministration, and the like: meaning that no unclean person, or common vessel, might touch them. The Greeke translate, who ever toucheth them, shall be sanctified: and so Chazkuni adding this, and he shall purify himselfe, before he touch them. See after, in v. 27. and Exod. 29. 37.

20 Ver. 20. into the day [and so] from that day forward, every day. Chazkuni saith, that in here is in stead of From. And that it is used for after, is noted on Exod. 2. 23. the day that he [that is, Aaron himselfe, (as Lev. 8.) or any of his sons after him. The Chaldee called Ionathans, saith, in the day that they anoint him to possess the high priests office. The Priesthood was by natural succession to Aarons sonnes, such as were meet for the same, having no blemishes, or other impediments; which the Magistrates of the highest Court judged of, and put him in place. None doe constitute an high priest, but the Senate of 71. Judges: and they doe not anoint him, but by day, as it is written (Lev. 6. 20.) In the day that he is anointed. &c. and they set up two high Priests at once. The high Priest, he is the head of all the priests: and they doe anoint him with the anointing oile [Exod. 29. 25.] and clothe him with the garments of the high Priesthood, (Exod. 28.) They clothe him with the 8. garments, and when he puts them off, they clothe him againe on the morrow, so 7. daies, day after day, as it is written (Exod. 29. 30.) the same that shall bee Priest in his stead, shall put them on 7. daies. And as they anoint him with the clothes, seven daies, so they anoint him with oile seven daies, one after another. Maimony, in treat. of the implements of the sanctuary. c. 4. f. 15. 18. 23. This high Priest was a figure of Christ, clothed with the garments of justice and salvation, offering himselfe to God for us, and us unto God through himselfe; making us, and our service acceptable unto his Father. Heb. 8. 1. and 7. 25. 28. and 10. 10. 22. and 23. 15. Ephes. or Bulbet: the tenth part whereof, was an Omelet Exod. 16. 36. continual [or thus, a Meal-offering, continual.] The ordinary priests offered their Minchah but at their Initiation, or entering upon their office: the high priest continually, every day. See the notes on Lev. 21. 21.

21 Ver. 21. a pan to weet, a flat pan, plate or slice: whereof see Lev. 25. Such being baked dry, without liquor, were the more subject to the heat and parching of the fire. And as the high Priest was in special manner a figure of Christ, so his dayly Meal-offering being of this kinde, figured out the sufferings of Christ, who was so parched, with the fire of afflictions for our sins. And as the high Priest, when he baked the cakes, was so parched, that it may be likened as with bubbles, so in Lev. 7. 22. The manner of making these cakes is to be thus. The

high Priest brings a whole tenth-deale, (of flour) and sanctified it, and divided it by the half tenth-deale measure which was in the sanctuary: for although the oblation was halfe at once, yet was it not sanctified by the halfe. And he brought therewith three logs of oile, as it is written, it shall bee made with oile, to add oile thereto, like the meat-offerings of the lamb. Then he mingled the flour with oile, and busily baked it with bubbles. And he kneaded of each halfe tenth part, six cakes. And they were made one by one thus, he divided the three logs (of oile) by the quarter measure that was in the sanctuary: a fourth part for every cake. And he baked the cake a little, and after that he fried it upon the pan, with the other fourth part of oile which belonged to it. And he did not bake it much, as it is written Tulpini [i. Baking]. Lev. 6. 21. [between baken and raw. And afterwards he divided every cake into two, by measure, that he might offer the halfe at morning, and the halfe at evening. And he took the halfe, and doubled them every one, into two; and brake them into peeces, then he found every pece doubled into two. And he offered the one halfe, with halfe the handful of frankincense, in the morning, and the other halfe, with halfe the handful of frankincense, at evening. And if it were the Meal-offering of Initiation, (or first entering upon his office,) he divided it not, but offered all at once, with the handful of frankincense: and both of them were a whole Burnt-offering, for offerings made by fire. Maimon in treat. of offering the sacrifices, ch. 13. f. 2. 3. 4. baked peeces] Hebrew, bakings, of the Meal-offering of peeces, that is, which was broken into peeces. See the like phrase in Lev. 5. 15. show [that] meaning: thou priest, who ever, as the next verse sheweth: therefore the Greeke explaineth it, he shall offer. [of flesh] that is, of sweet smell, as the Greeke translate: in Chaldee, to be accepted with favour before the Lord.

Ver. 22. the Priest that is anointed] Thargum Ionathan explaineth it, the high Priest that is anointed with oile. a whole burnt-offering. Hebr. a Cull: that is, whole, or altogether; in Greeke it is translated here Hapan, All in the verse following, Holocausts, that is, wholly burnt. The peoples Meal-offering was eaten by the Priests, that made atonement for them, v. 19. 16. Lev. 7. 7. but because no Priest being a sinner, could make atonement for himselfe, therefore his Meal-offering might not be eaten, but all burnt on the Altar; to reach him to expect salvation not by himselfe, nor by his legal service or works, but by Christ. For the eating of the sin-offering, figured the bearing of the sinners iniquity, Lev. 10. 17.

Ver. 23. he killed [that was, on the north side of the altar: see Lev. 2. 14.] Hereby was figured that Christ our sinne-offering should bee killed by the priests in Jerusalem and mount Zion, who was on the sides of the North, Pl. 8. 2. crucified on mount Calvarie, which was on the North west side of Jerusalem: as by the Jewes tradition, the morning sacrifice was killed at the North west horne of the Altar.

Verse 26. of flesh] on, expieth he by it; as the Chaldee translate, that maketh atonement by the blood thereof; in Greeke, that of flesh it. The Priest

did offer; and so bare the iniquity of the sinner: (Lev. 16. 17.) and in type abolished the same. It was also apart of their livelyhood, Ezech. 44. 28. 29. which covetous priests abused, eating the sinne of God people; and lifting up their soules, unto their appetite: Hol. 4. 8. If further figured our communion with Christ our sacrifice, caring his flesh by faith, John 6. 56. as he hath made us an holy Priesthood, even Kings and Priests unto God his Father, 1 Pet. 2. 9. Rev. 1. 6. in the holy place] within the court of the sanctuary, not without the same. Seven other things were also to bee eaten there, noted on Lev. 24. 9.

Ver. 27. blood thereof] of the sinne-offering; whether it were that which was to bee eaten, or that which was to bee burnt. And this rite, was peculiar to the sinne-offering, above all the other most holy things: Maimony, treat. of offering the sacrific. ch. 8. f. 2. As the sinne-offering in speciall fort figured Christ (who was made sinne for us, 2 Cor. 5. 21.) for this ordinance for all that touched the flesh of the sin-offering to bee holy; the garments sprinkled with the blood, to be washed; the vessels wherein the flesh was boyled, to bee broken or scoured and rinsed: taught an holy use of this mystic of our redemption, whereof they that are made partakers, ought to be washed, cleansed and sanctified, by the Spirit of God, that we possesse our vessels in holines and honor, and yeld not our members as instruments of unrighteousnesse unto sinne any more. 1 Thel. 4. 4. Rom. 6. 13. wash] This washing was for causal sprinkling, as when any blood sprung out of the bason, upon a garment, or the like. And as the Hebrew canons say, Nothing was charged to be washed, but the bloody place only: and that which was upon an instrument apt to receive uncleanness, and apt to be washed. But if it were sprinkled on an instrument of wood or of metall, it was not to bee washed, because they are things not fit to be washed, but they are to be scraped. If it bee sprinkled on the skin of a beast, it was required to be washed, because that is not allowed to receive uncleanness. If on the skin of a beast, it might be stayed, it is not charged to be washed: if it be water it is stayed, then must it be washed: for though it receive not uncleanness now, yet loe it is apt to receive uncleanness, after it is dressed for use. If it be sprinkled on the neck, upon a garment, or from upon a garment, or after that it is fixed on the ground, it is charged up; and very if it put on a garment, they are charged to wash it for it is written, And when the flesh of the blood &c. It is not meant, but that it be washed in a washing vessel, and fit for to be used, and that they be clean for that use. If bee sprinkled on the blood on the four horns of the altar, and on the base of the blood left in the bason, bee put on the altar, it is not required to be washed, &c. When the blood is on the body place, they must wash it very faire, and the skin must be washed of the blood, &c. Maimony, treat. of offering the sacrific. ch. 8. f. 4. 10. These ordinances, figured and the consession of sin (as did all the like in sacrifices, Levitic. 1. 32. 33. &c.) and the care that we should have to cleanse our selves by repentance and faith, Cor. 7. 3. Heb. 10. 19. 22. The Hebrew Doctors had some knowledge of

these mysteries; for speaking of this washing of garments, they give a reason, because it was necessary to do away uncleanness, by the water; that are on high: R. Menachem on Levitic. 6. These are the spiritual waters, mentioned in Hebr. 10. 22. John 7. 38. 39. Rev. 1. 5. and 2. 1. Zach. 1. 3. 1. Elay 4. 4.

Ver. 28. scoured] as the washing, was to be in the holy place, or Court; ver. 27. so it was required that the earthen vessel should be broken in the court, and the vessel of metall, should be scoured and rinsed with water in the court. The scouring, was with hot water, and the rinsing, with cold. With water, not with wine, or any mixture, or other liquor. Maimon ibidem, ch. 8. f. 11. 12. Of breaking the earthen vessels, see the notes on Lev. 11. 33.

Ver. 29. holy of holies] Hebr. holynes of holynes, that is, most holy; and the Greeke addeth, unto the Lord.

Ver. 30. into the Tent] as was the blood of the sin-offerings for the high Priests; and for the Church. See Lev. 4. 5. 16. The signification of this law, for the burning of such sacrifices, and that the Priests might not care of them, was to shew the inability of that legal priesthood to reconcile men to God; and that men cleaving thereto, and not seeking for the better priesthood of Christ, could not bee saved. For such sinne-offerings as those Priests did eat, so typically bearing the peoples iniquity, Lev. 10. 17. and taking it away, the blood of them came not into the sanctuary before God; which argued their unworthinesse. But Christ with his blood, (shed for our finnes,) entered into the holy place, (not that which was made with hands, but into very heaven) and hath obtained eternall redemption: Heb. 9. 11. 2. 24. And in that the legal priests, might not care the flesh of that sinne-offering, whose blood was carried into the holy place, but the body was all burnt without the campe: the Apostle from hence saith, we have an Altar (meaning Christ, whereof they have no right to eat, which serve the Tabernacle: (so excluding from Christ, all that cleaved to the rudiments of Moses. Which he proveth thus,) For the bodies of these beasts, whose blood is brought into the sanctuary by the high Priest for sin, (wherein Christs sacrifice was most lively figured,) are burnt without the campe; (so that the Priest had no meat, or livelyhood thereby.) Wherefore Iesus also, that bee might sanctifie the people with his owne blood, suffered without the gate; (so accomplishing the type; and shewing, withall, that (such as would still serve the worldly sanctuary, had no right to eat of him, and live by him.) Let us go forth therefore unto him, without the campe, bearing his reproach, &c. Heb. 13. 13. 14. Teaching us hereby, to have communion with Christ, both by faith, in applying to our selves his death and sufferings, 1 Pet. 3. 18. Gal. 2. 20. and in partaking of his afflictions, going out from unquarthy habitations, and seeking the things that are above, 1 Pet. 4. 1. Coloss. 3. 1. 2. 13. and 3. 2. 4. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; Rom. 6. 6.

CHAP. VII.

1, The law of the Trespass-offr. 11, and of the Peace-offrings; 12, Whether they were for Thanksgiving, 16, or a vow, or a voluntary offering. 23, The Fat, 26, and the blood are forbidden to be eaten. 28, The Priest's portion in the Peace-offrings.

1 **A**ND this is the law, of the Trespass-offr. it is, holy of holies. In the place, where they kill the Burnt-offr. shall they kill the Trespass-offr. and the blood thereof, shall he sprinkle upon the altar, round about. And he shall offer of it, all the fat thereof: the rump, and the fat that covereth the inwards. And the two kidneys, and the fat which is upon them, which is upon the flanks: and the caule, above the livers with the kidneys, hee shall take away it. And the Priest shall burne them, upon the altar: for a Fire-offr. unto Iehovah: it is a Trespass-offr. Every male among the Priests, shall eat thereof: in the holy place shall it be eaten, it is holy of holies. As is the Sin-offr., so is the trespass-offr.: there is one law for them: the Priest, that shall make atonement therewith, his shall it be. And the Priest, that offereth a mans Burnt-offr.: the skin of the burnt-offr., which he hath offered, it shall be, for the Priest himselfe. And every Meat-offr., that is baked in the oven, and all that is made in the frying-pan, and on the pan: shall be for the priest himselfe that offereth it. And every Meat-offr. mingled with oyle, and dry: shall be for all the sonnes of Aaron, one as much as another.

11 And this is the law, of the sacrifice of Peace-offrings: which he shall offer unto Iehovah. If he offer it, for Confession; then he shall offer with the sacrifice of Confession, unleavened cakes, mingled with oyle; and unleavened wafers, anointed with oile: and of fine flour hastily-fried, cakes mingled with oile. With the cakes, leavened cakes of bread, shall he offer, for his oblation: with the sacrifice of Confession of his Peace-offrings. And he shall offer, one of them, out of the whole oblation, for an Heave-offr., unto Iehovah: it shall be of the Priests, even his that sprinklet the blood of the peace-offrings. And the flesh, of the sacrifice of Confession of his Peace-offrings, shall be eaten, in the day of the offering of it: he shall not leave of it, untill the morning. And if

the sacrifice of his oblation, be a vow or a voluntary offering, it shall be eaten, in the day that hee offereth his sacrifice: and on the morrow, the remainder also of it shall be eaten. But the remainder of the flesh of the sacrifice, in the third day, shall be burnt with fire. And if any of the flesh of the sacrifice of his Peace-offrings be eaten at all, in the third day, it shall not be favourably accepted: hee that offereth it, it shall not be imputed, unto him, it shall be a polluted thing: and the soule that eateth of it, shall beare his iniquity. And the flesh, that toucheth any unclean thing, shall not be eaten; it shall be burnt with fire: and the flesh, every one that is cleane, shall eat the flesh. But the soule that eateth the flesh, of the sacrifice of Peace-offrings, which pertaine unto Iehovah, and hath his uncleannes upon him: even that soule shall be cut off, from his peoples. And the soule that shall touch any unclean thing, the uncleanesse of man, or an unclean beast, or any abomination that is unclean; and eat of the flesh of the sacrifice of Peace-offrings, which pertaine unto Iehovah: even that soule shall be cut off, from his peoples.

And Iehovah spake unto Moses, saying, Speake unto the sonnes of Israel, saying, ye shall not eat any fat, of ox, or of sheep, or of goat. And the fat of a carcase, and the fat of that which is torne in peeces, shall be used for any work: but eating ye shall eat of it: For whosoever eateth the fat, of the beast, of which he offereth a Fire-offr., unto Iehovah: even the soule that eateth it, shall be cut off from his peoples. And ye shall not eat, any blood, in any of your dwellings: of fowle, or of beast. Any soule that eateth any blood: even that soule shall be cut off, from his peoples.

And Iehovah spake unto Moses, saying, Speake unto the sonnes of Israel, saying, He that offereth, the sacrifice of his Peace-offrings, unto Iehovah, shall bring his oblation unto Iehovah, of the sacrifice of his peace-offrings. His hands shall bring, Iehovahs Fire-offrings: the fat with the breast, it shall he bring, the breast, to wave it for a Wave-offr. before Iehovah. And the priest shall burne the fat, upon the altar: and the breast shall be Aarons and his sonnes. And the right shoulder, shall ye give for a Heave-offr., unto the priest, of the sacrifices of your Peace-offrings. He of the sonnes of Aaron, that offereth the blood of the peace-offrings, and the fat: his shall the right shoulder be, for a portion. For the wave breast, and the

have shoulder, have I taken of the sonnes of Israel, from off the sacrifices of their Peace-offrings: and have given them, unto Aaron the Priest, and unto his sonnes, by a statute for ever, from among the sonnes of Israel.

15 This is the anointing of Aaron, and the anointing of his sonnes; out of Iehovahs Fire-offrings: in the day when hee presented them, to minister in the priests office, unto Iehovah. Which Iehovah commanded to give unto them, in the day that hee anointed them, from among the sonnes of Israel: by a statute for ever, throughout their generations. This is the law, of the Burnt-offr., of the Meat-offr., and of the Sin-offr., and of the Trespass-offr.: and of the filings (of the hand,) and of the sacrifice of Peace-offrings. Which Iehovah commanded Moses, in Mount Sinai: in the day that he commanded the sonnes of Israel, to offer their oblations unto Iehovah, in the wilderness of Sinai.

Annotations.

Trespass-offr.] Hebrew, *Asham*, that is, trespass or, guiltinesse: in Greeke, the *Ram* for trespass.

This is an explanation of things commanded in Lev. 5. *holys* Hebrew, *holines* of holiness, that is, a most holy thing, so in ver. 6.

Ver. 2, the place the Northside of the altar, Lev. 1. 11, figuring the place where Christ our sinne and Trespass-offr. should be killed for us; as is noted on Lev. 6. 25. *he sprinkles*, meaning the Priest as hee sprinkled the blood of the Burnt-offrings, and of the Peace-offrings. See the notes on Lev. 2. 2, and 3. 2, 8.

Ver. 3, the rump, &c.] Of these rites, see the notes on Leviticus 3. 4. 9. &c. for the same order in most things, was for all these sacrifices. *Whether it were a mans* Trespass-offr., or a doubtfull Trespass-offr., *the blood*, and *the blood*, as is before declared, *And hee* offered, and *took* out the inward, and *placed* them, and *strove* them on the fire upon the altar: *if he would bring them in a vessel*, he might: *and the residue of the flesh*, was eaten by the males of the Priests, in the court, as the sin-offr., Maimony, treat of offering the sacrifices, ch. 9. f. 1.

Ver. 4, which is upon], and that which is upon the flanks: in Gr. upon the *shingles*, it was a distinction from the former: see the notes on Lev. 3. 4. *The phrase* is in Plal. 233. 3: the dew of Hermon, which descendeth, that is, and the dew which descendeth upon the mountains of Sion.

Heave-offr. in Chaldee, an oblation, and the Greek word, a smell of sweet savour.

Voluntaries of the Burnt-offr. and so of other like offerings. Touching this point the Heb. canons say: *Although they were sacrifices of the congregation, or for particular persons*, But the skins of the *least* things, were the owners. And every Burnt-offr., whose flesh was not meet to be offered on the altar; the

Priest had no right to the skin thereof. *All the most holy things*, unto which pollution laymet, before they be flayed, their skins belong not to the priests: if after they be flayed, the priests have their skins. And all the skins, the men of custody (which serve in their course) doe divide them among them, from Sabbath evening to Sabbath evening. He that taketh his burnt-offr., for the maintenance of the Sanctuary: likewise be that sanctifieth his goods if there be males among them, whose right is to be offered for Burnt-offrings: the Priests have not their skins for it is written, THE PRIEST THAT OFFERETH A MANS EVANT-OFFR., particularly distinguishing it from the burnt-offrings of the Sanctuary. But those skins are sold, and full to the reparation of the Sanctuary. Whether it be man or woman, stranger or servant, the skins of their sacrifices are the Priests: hee saith not *A mans burnt-offr.*, but to except the sanctuary, Maim. treat. of offering the sacrific. c. 5. f. 19. 2. 2.

21. This ordinance, compared with the coat of skin, wherewith God clothed our naked first parents, Gen. 3. 21. and with the goats skins, when with Iakobs hands were covered when hee got the blessing, Gen. 27. 16. may lead us to the gift of God, in bestowing upon us Christ and his righteousness, to be clothed with him by faith, and sanctification, partaking of his death and sufferings; Rom. 13. 13. 14. Phil. 3. 9. 10.

Ver. 9, the pan for the flat place. Of these, see the notes on Lev. 2. 5. 6. 7. for the Priests, the priests, even his that offereth it. The scripture thus speaketh, (as the Hebrew doctors observe) of this and the other sacrifices, to teach that the Priest *was meet for to serve*, hee hath his part in them to eat the same. *An* that is not fit at the house of the offerings, as one that is unclean, hee hath no part to eat, although he be purified at evening. But in this matter of parting, all is for those that offer in the same day. And they all have their parts, in all the holy things of the sanctuary, one as much as another. Maimony, treat. of offering the sacrifice, chap. 10. Sect. 14. This figured our thankfulness unto God for his graces, which wee should use and employ unto his honour: communicating unto them that teach us the word, in all good things; Gal. 6. 6. 1 Cor. 9. 7. 11.

Ver. 10, that is, not mingled with oile, as the Greeke translate. Such were the Meat-offrings of the sinner, and the like: see Levit. 5. 11. one as another] Hebr. man as his brother, that is, every man alike; as the Greeke explaineth it. From this word, man, The Hebrew doctors say, A child hath no share, no man in the light holy things, although it be lawful for him to eat even of the most holy things. Likewise a woman, or one that is both man and woman, have no share in the holy things of the sanctuary at all, for it is said, MAN AS HIS BROTHER. But hee that hath a blemish, whether continuall or transitory, whether he be borne with his blemish, or is unblemished and yet disabled, hee hath a share and eateth, as it is written, The bread of his God, even of the most holy, and of the holy, shall he eat. (Lev. 21. 22.) He also that is meet to eat. But if he be unclean, he hath no portion to eat at evening. And the high Priest eateth, not by share, but taketh what he pleaseth, Maimony, treat. of offering the sacrifice, chap. 10. Sect. 17. &c.

V. 12. *For Confession* or, for thanksgiving: the Greek translates it, for Praise: and the sacrifice of praise, with confessing to Gods name, is mentioned by the Apostle, Heb. 13. 15. alluding to this law. See before in Lev. 3. This Confession, the Hebrews (as *Sol. Iarchi* on this place) say, was for mercies and deliverances received from God; as by them that *gave down into the sea, or that travel through the deserts, or have been prisoners, or sick and recovered; for such are bound to make confession, as it is written, Let them confess unto the LORD his mercies, &c. and let them sacrifice the sacrifice of Confession.* Psalm 107. 4. 10. 17. 21. 22. 23. &c. If for any of these, a man hath vowed Peace-offerings, with these Peace-offerings of Confession he is bound to bring the bread here spoken of, and they are not to be eaten but that day and that night, with the sacrifice [Maim. in treat. of offering the sacrifice, c. 9. §. 3. &c. sheweth, that there were four sorts of Peace-offerings: One the Peace-offerings of the congregation; & three, the Peace-offerings of particular persons. The peace-offerings of the congregation, they were killed, & their blood sprinkled as is before declared. The other three were slain, their inward parts taken with the fat, & salted, & burnt on the altar. And the remainder was eaten by the priests, in the court, as the Sin-offering, and as the Trespass-offering for they were most holy. The Peace-offerings of particular men were of three sorts. The one was Peace-offerings brought without bread, as the Peace-offerings of the Chagigah (or Passover, Deut. 16.) and Pentecost (or feast of weeks:) these are called simply, Peace-offerings. The second sort was brought with bread, for a vow or for a voluntary-offering; this is called Confession (or Thanksgiving) and the bread thereof is called, the bread of the Confession. The third sort, was that which the Nazirite offered, in the day of the accomplishment of his Nazirite ship, this was also brought with bread, & it was called, the Nazirite's ramme: (Numbers 6. 13. 14. 15. &c.) These three sorts, were killed, their blood sprinkled, they layed, their fat and inward parts taken out. Afterwards, the flesh was cut-up, the breast and right shoulder separated: and the inward parts, with the breast and shoulder, were put in the hands of the owners of the sacrifices, and the Priest put his hand under the owners hand, and waved all before the Lord. See further touching this in the annor. on Lev. 3. 5. unlearned) see the notes on Le. 2. 4. hastily fried) (see Lev. 6. 31

V. 13. With the cakes) namely, with the unleavened cakes afore said, he shall also bring leavened cakes. So the Greek translates it, with the unleavened bread. Leavened cakes of bread The Hebrew *Lechem* (that is, bread,) is sometime used for many leaves, or cakes; as in Lev. 23. 17. wave-bread, two: meaning, two waves, or loaves. So in this place: for the bread brought with the sacrifice of Confession, was thus prepared. He took 20. eimbs, (or pasties) of fine flour, and made of them some pasties leavened, and ten unleavened. The ten that were leavened, he made of them ten cakes. And the ten that were unleavened, he made of them 30. cakes equal to ten cakes of every sort; 10. waves, some cakes baked in the oven, and ten cakes wafers, and ten cakes hastily-fried. The 30. cakes were made with the quantity of half a log of oil, a fourth part thereof, for the cakes

hastily fried: an eighth part for the baked cakes, and an eighth part for the wafers, &c. And the Priest took one of all four cakes, one of every sort. Maim. treat. of offering the sacrifices, c. 9. §. 17. &c. Leaven (signifying corruption of nature and actions, 1 Cor. 5. 8.) is usually forbidden in all sacrifices: here, with the sacrifice of Confession or Thanks, God accepts of it; either to teach us due preparation of our prayers and thanks unto him, (for leaven sometime is used in the good part, denoting the secret working of things in time, Matt. 13. 33.) or to teach us to temper our joys with sorrow and affliction in this life, (as the Prophets have been leavened, Pl. 73. 21.) or, to signify, that hee would graciously accept of our thanks & service, though mixed with our infirmities, which of his mercie in Christ he forgiveth unto us, 1. Joh. 1. 8. 9. 10.

V. 14. one of them) to wit, one of the cakes forementioned, of each sort, as is above noted. The Hebrew is one of it, to wit, of the bread, (that is, the cakes) spoken of in verse 13. the whole oblation, for all the oblation: the Greek translates it, all his gifts. The Priest had but one cake of every sort; the rest were eaten by the owners: so the sacrifice, the priest had the breast and shoulder; the other: flesh was eaten by the owners. Ye (notwithstanding that Law in Leviticus 6. 23.) if the owner of the sacrifice of confession were a priest, the residue of the bread, was eaten by the owners, as the sacrifice of Israelite: for the bread that cometh with the sacrifice of Confession, or with the Nazirite's ramme, is not called a Meat-offering. Maim. treat. of offering the sacrifices, c. 9. §. 11. 12. 14. an Heave offering) so called, because it was heaved or lifted up: the Chaldee and Greeke expoundeth it, a separation, or separated thing.

V. 15. eaten in the day) the eating of the Peace-offerings was a religious feast wherein they rejoiced before the Lord, and gave him thanks: Deut. 12. 6. 7. The eating of it the same day it was offered, taught them to hasten and not to delay, to keep Gods Commandments; and with speed while it is called to day, to be made partakers of Christ by eating his flesh in faith; and to be thankful unto God for his grace, Psalm 119. 60. Psalm 95. 7. 8. Hebrews 3. 12. 13. 15. See also the notes on Exodus 12. 10. And at the time of (eating) the flesh, so was the time for (eating) the bread, as *Sol. Iarchi* here observeth.

V. 16. a vow or a voluntary-offering) which he bringeth not for Confession for deliverance, as before is noted on v. 12. then hee is not bound to bring bread with them, and they may be eaten two days: saith *Solomon Iarchi*. The difference between these two is declared in the Hebrew canons, thus. He that saith, Lo upon me be a Burnt-offering, or, lo upon me be a Meat-offering; or, loe, the price of this beast be upon me for a Burnt-offering, or a Peace-offering; this is a Vow. But he that saith; Lo, the beast, or the price of this beast, be a burnt-offering or Peace-offering, or this tenth-deale of flour be a Meat-offering: loe, this is a Voluntary-offering. What difference is there between vows, and voluntary-offerings? Hee that voweth, if hee have separated his gift,

and it be left or whole, he is bound for the worth of it of tomorrow, till he offer one like that which hee hath vowed. But he that voluntarily promiseth, if the thing dye, hee is loosed, he is not bound to bring another for it. He that saith, the price of this beast be upon me a Burnt-offering, or, the price of this house be upon me an oblation; if the beast dye, or the house fall, he is bound to pay, &c. Sin-offering, and Trespass-offerings, they are not brought but for sin: they come not by Vow or by voluntary-offering. He that saith, Loe, upon me be a Sin-offering, or, loe, this be a Sin or Trespass-offering: he saith nothing. If he intend to bring a Sin or trespass-offering, and say, Lo this be for my sin or for my trespass-offering, or, this money be for my sin or trespass-offering: his words must be performed. He that voweth, or voluntarily-promiseth, is not bound, till his mouth and his heart accord. As he that intends to say, upon me be a Burnt-offering: and saith, a Peace-offering: he saith nothing. If he intend to vow a burnt-offering and saith (generally) an offering: his words must stand: for the burnt-offering is an offering, and so in all like cases. In vows and voluntaries, it is not necessary that a man pronounce ought with his lips: but if he have fully determined in his heart, though hee hath uttered nothing with his lips, he is indebted. Maim. in treat. of offering the sacrifice, c. 14. §. 1. 5. &c.

V. 17. in the third day, shall be burnt) as being unlawful to be eaten: (see the notes on Exod. 12. 10.) So the longest time for eating the flesh of any sacrifice, was but the second day; in the third, none might ever be eaten. Which ordinance was given, partly that the holy flesh might be eaten while it was pure and sweet, for by the third day, it might easily in those hot Countries purrify; partly to teach men diligence to apply & make use to themselves of the signs of grace in due time, as before is noted. But chiefly it seemeth to foreshadow the time of Christ, who rising from death the third day, abolished all legal offerings: (see the annotations on Genesis 22. 4. And the Scripture useth today, and to morrow for a short time, see and limited. Behold I cast out Devils, and doe cures to day and to morrow, and the third day I shall be perfected Luke 13. 32.)

V. 18. eaten as at) Hebrew, eating be eaten. The rules for this, are thus explained. The Peace-offerings are eaten the day that they are killed, and all that night, and all the next day, until some setting: Leviticus 7. 16. 17. 18. so they are eaten two dayes, and one night; whether it be the portion of the Priests, or the portion of the owners. The same law is for the first-borne, and for the firstlings, for they are brought by things, like the Peace-offerings, but the (sacrifice of) Confession, though it be of the Priests only, things, is not eaten, save in the day when it is killed, with the night, Leviticus 7. 15. Like also the Nazirite's ramme, and the bread that cometh with it, are like unto these, whether the portion of the Priests, or the portion of the owners. And the same law is for the Sin-offering, and for the Trespass-offering, and for the offering of the congregation, and the residue of the Peace-offerings, for all are eaten that day and the night, Lev. 7. 15. All the offerings are thus to be eaten, and the Peace-offerings, which the scripture calleth *Lechem*, and the first-borne, and tithes, which are like

unto them. All these which are to be eaten that day & that night, they must be eaten by the Law, until the break of the day: but for to keep men far from transgression, our wise men have said, they are not to be eaten, but until midnight. Maim. treat. of offering the sacrifice, chap. 10. §. 6. 7. 8. By this we may see the reason why the Patchall Lamb be eaten the night before, the Levies on the morrow would not goe into the judgement Hall, lest they should be defiled; but that they might eat the Passover: Mark 14. 12. Joh. 13. and 18. 28. For the Patchall Lamb was eaten the night before, and nothing of it might be eaten on the morrow, Exodus 12. 10. but the voluntary Peace-offerings sacrificed therewith, (which are also called the Passover, in Deuteronomy 16. 2.) might be eaten all the day following, but not on the third day; as this Law sheweth, not be imposed) or, not reckoned, conried, or thought: to wit, by the Lord, as a pleasing service, or acceptable sacrifice. So this phrase is used, in Numbers 18. 27. 30. But the Hebrew Doctors gather from hence another thing (somewhat strangely; they say, There are three thoughts (purposes or intentions,) that make the offering unlawful; which are, the thought (or purpose) of changing the name, and the purpose of the place, and the purpose of the time. Of changing the name: as he that killeth the sacrifice, & not by the name thereof; but repeareth the burnt-offering, that it is a Peace-offering, or the peace-offering, a burnt-offering, and the like. The purpose of the place: as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof, or burne that which is to be burnt, without the court, or to eat that which is to be eaten, out of the place where it ought to be eaten, &c. The purpose of the time, as he that killeth a sacrifice by the right name, upon condition to sprinkle the blood thereof after the setting, which is not the time for sprinkling of it, or to burne that which is to be burned thereof, on the morrow after day light, which is not the time for burning of it; or to eat that which is to be eaten thereof, after the time appointed for the eating of it, &c. These are called sacrifices killed out of their due time, & they are called *Pigul* (that is, polluted) in every place, and this is the polluted thing spoken of in the law. By word of mouth we have been taught, that that which is said in the law, (Lev. 7. 18.) If any of the flesh of the sacrifice of his Peace-offerings be eaten &c. is spoken but of him that purposeth in the house of offering it, that he will eat thereof in the third day. And the same law is for every offering, concerning which he purposeth in the house of offering it, to eat thereof after the due time, and so of the purpose to burne thereof on the altar, the thing which is fit to be burned: whether it be that which is eaten by man, or eaten (that is, consumed) by the Altar, if the purpose concerning it for after the time, the oblation is polluted. But the offering which is not corrupted with his purpose, but the blood thereof is sprinkled on the altar in due manner, and thereafter remaineth thereof till after the time that it should be eaten: that which remaineth, is called *Nothar* (the Remainder, Lev. 7. 17.) and it is unlawful to eat it. But the oblation now is favourably accepted, and hath made movement. Behold he (saith) of the blood, I have given it to you upon the altar, to make any

atonement, (Lev. 17. 21.) when the blood is applied to the altar in due manner, the owners (of the sacrifice) have atonement made for them and the offering is accepted, &c. In some services, the sacrifice is polluted by the purpose: in the killing, and in the receiving of the blood, and in the carrying of it (to the altar) and in the sprinkling of it upon the altar. And the (sacrifice of) fowls, in two things: in the cutting of the neck with the male, and in the bringing-out of the blood. And the Meat-offerings out of which the handfull is taken in sure: in the taking of the handfull, & in the putting of the handfull into a ministring vessel, and in the carrying of it to the altar, and in the sprinkling of it upon the fire. But if he purpose in other things, except these: as in the house of flying, or of cutting in pieces, or in the house when the fat is carried to the altar, or when the meat-offering is mingled, and the like: these purposes effect not any thing at all, whether it be the purpose of changing the name or the place, or the time. And so be that purpose in any of these four services, or in them all, any other purpose, (or thought) then these three, that purpose causeth no corruption at all: as if he purpose in the time of killing, carrying the blood, or sprinkling, to leave of the blood of the sacrifice, or of the fat, till the morrow, or to carry them out of the court, &c. or to put the blood in the golden altar, which should be put on the brazen altar, or purpose, that they which are unclean shall eat the sacrifice, or to mix the blood of the sacrifice, with the blood of uncleanable things; or to break the bones of the Paschal lamb, or to eat of it raw, or any the like; in all such thoughts (or purposes) the sacrifice continueth good. No thought (or purpose) worketh after him that serveth: but the purpose of the owner of the sacrifice worketh nothing: if the purpose of him that serveth be right, the sacrifice is good. Neither doth the purpose avail, save of him that is fit to serve, and in the thing that is fit for service, and in the place that is fit for service. Maimon in *Pesule hamukdashim*, c. 13. f. 1. &c. and c. 14. f. 1. 2. To the like effect they write in *Talm. Bab. in Zebachim*, chap. 2. but this explication hath no firm ground: for though such thoughts or purposes were unlawful, yet it is not manifest that they made the sacrifice a polluted thing; besides that the law faith, *if he eaten at all in the third day, it is a polluted thing*, Lev. 19. 7. "a polluted thing" or abominable, a thing not called *Pigul* for the corruption of it in Hebrew it is called *Pigul* and properly it is meant of a thing polluted by passing the time of eating, offerings, or the like; as in the annotations before going, is shewed. The word is used here, and again in *Leviticus* 19. 7. *Ely* 6. 4. and *Ezek.* 4. 14. and not elsewhere. The Greek translatheth it sundry ways, a thing polluted, unsacrificable, and profane. The Apostle useth a word *Apobolton*, (char, *not being to be refused, or rejected*;) speaking of meats in 1 Tim. 4. 4. which may be the interpretation of this word: and so *Aquila*, one of the earliest translators of the Bible into Greek; nameth this *Pigul* polluted. Lev. 19. 7. *the fowls* in Chaldee, the more so in verse 20. his iniquities; that is, the punishment of his iniquities; see the notes on Gen. 19. 3. Any abomination is become polluted through purpose of the time; as is before de-

clared: whosoever eateth so much as an olive thereof presumptuously is guilty of cutting-off, as is written, the fowls that eateth thereof, shall bear his iniquity. And if he eateth thereof ignorantly, he is to bring the Sin-offering appointed. Maimon in *Pesule hamukdashim*, ch. 18. f. 6. The Lord himself expoundeth it thus; because he hath profaned the hallowed thing of Jehovah, even that fowls shall bear cut-off from among his people: Lev. 19. 8. In the Babylonian *Talm.* in *Zebachim*, ch. 2. they have these canons. He that killeth a sacrifice, so sprinkle the blood thereof without (the courtyard) or some of the blood thereof without; to burn the fat thereof, or some of the fat thereof without; to eat the flesh thereof, or so much as an olive of the flesh thereof without; it is an unlawful thing, but there is no cutting-off for it. If with purpose to sprinkle the blood, or some of the blood thereof on the morrow to eat the flesh, or so much as an olive of the flesh thereof in the morrow, it is *Pigul*, (a polluted thing) and they are guilty of cutting-off for it.

V. 19. the flesh that is, as the Chaldee explaineth it, the body flesh; which *Sol. Iarchi* expoundeth, the body flesh of the Peace-offerings. burnt with fire. The like law was for the remainders of things the second or third day, v. 15. 17. And generally, that which remained and was pointed, & all the holy things, that became uncleanable, were all burned. And thus that became polluted or uncleanable; was burnt in the sanctuary out of hand. Flesh of the most holy thing, if it were made unclean within (the sanctuary) it remained in it; and if it were made unclean without, it was burnt without. If any of the lesser holy things remained, the owners thereof burnt it in their house. Who so went out of Jerusalem, and remembered that there was holy flesh in his hand, if he were past the spices, (which used to watch upon the walls, 2 Kin. 9. 17.) he turned it in his place: and if not, if he had a morsel with him, or more, he went back and burned it in Jerusalem. All the bones of the holy things, which had no marrow in them: they were not bound to burn them, except the bones of the Paschever. These are the things that were burned: Holy flesh that was made unclean, or that remained; or was made disallowable. Likewise the Meat-offering that was made such. And the doubtfull trespass-offering, when it was known to a man, before the kind of it was sprinkled, that he had not sinned; and the sin-offerings of fowls that were brought upon doubt. And the hair of the cleane Nazirite, (Num. 6. 18.) And the superfluity & mixtures of the vineyard, (Lev. 19. 10. Deut. 22. 9.) And the thing which was not accustomed to be burnt, was buried. Such were the holy things that died, and that had untimely bybirth: the ox that was stoned, (Exod. 21. 28.) the heifer that was belated, (Deut. 21. 4.) the sparrow of the Leper, (Lev. 14. 14.) the hair of the unclean Nazirite, (Num. 6. 9.) the fly-borne ass (Exod. 13. 13.) flesh in milk: and all the things killed in the court of the sanctuary. All that were buried the dust of them was unlawful, and all that were burnt the dust of them was lawful, except the ashes of the outward and inward Altar, and of the Candlestick. Whatsoever was to be burnt might not be buried, and whatsoever was to be buried might not be burnt. Maimon in *Pesule hamukdashim*, ch. 19. f. 1. 2. 6. 7. 14. And the flesh that which

abideth

shall be cleane and fit to be eaten: the holy flesh, as the Chaldee expoundeth it, the flesh of the Peace-offerings: verse 21. that is cleane, shall eat the flesh of the Peace-offerings. Here *Sol. Iarchi* in Chaldee, shall eat the holy flesh. In Greek, *that where as it is said* (in Deut. 12. 24.) and upon shall eat the flesh, left any should say, *whereas they may eat of the Peace-offerings but the owner that bring it* therefore it is said, every one that shall eat (or may eat) the flesh. *And the unclean shall eat upon him* The Hebrews expound this of an unclean person that eateth of an holy thing before he is washed, He that eateth of it after he is washed, before his Same be set, or before hee hath brought his atonement, is to be beaten. But hee is not guilty of cutting-off; because it is said, And his Uncleannes vpon him, whiles all his uncleannes is upon him. Maimon in *Pesule hamukdashim*, ch. 18. f. 14. that fowls shall be cut-off; the Chaldee expoundeth it, that fowls shall be destroyed; in Greek, *shall perish* meaning, by the hand of God. See Levit. 22. 3. 9.

Verse 21. of man that is, of an unclean man: such as had leprose, running yllure, or the like, Lev. 13. and 14. See also Levit. 22. 3. 4. &c. Uncleannes of man, is pur for man of uncleannes: see the like in Lev. 5. 15. In the Hebrew canons, it is thus explained. Any man that is made unclean with such uncleannes, as if he come into the sanctuary, he is guilty of cutting-off; if he eat so much as an olive of the holy things, whether it be of the cleane holy thing or of the unclean holy thing, doing it presumptuously, hee is guilty of cutting-off, Lev. 7. 20. and if he eat ignorantly, he must bring the sacrifice appointed (in Levit. 5. 2. 11.) Maimon in *Pesule hamukdashim*, ch. 18. f. 13. If peace-offerings and so by proportion, of other sacrifices: for the same law is for other holy things of the altar, saith Maimon, *ibidem*. The flesh of these sacrifices being a figure of the flesh of Christ, to be eaten of the saints by faith: this law signified, that all unbelievers, hypocrites and wicked ones that professe the Gospell, and partake of the signes and scales of grace unworthily, do eat and drinke judgment to themselves; 1 Cor. 11. 27. 28. 29.

Ver. 23. *fat of eze* This explaineth and limiteth the law before given, in Levit. 3. 17. to the fat of these three kinds of beasts: see the annotations there.

V. 24. of a karkasse] to weat, that which dieth of itself, or otherwise, after an unlawful manner. To eat the flesh of carcases, or of things that were unclean, was unlawful, Exod. 22. 3. 1. Levit. 17. 15. and 22. 8. Deut. 14. 21. Ezek. 4. 14. and 44. 31. to weat the fat of such, was a doublet or passe. Hee that eateth the fat of a dead or torn beast, is guilty both for eating the fat, & for eating the dead or torn beast: &c. *And the meat of Forbidden meats, c. 7. f. 2. shall be cut-off* The Greek translatheth, shall be cut-off, if hee do it with a high hand. Hee that eateth so much as an olive of fat, presumptuously, is in danger to be cut-off: if hee do it ignorantly, hee is to bring the Sin-offering appointed. Maimon treat. of Forbidden meats, ch. 7. f. 1. So for the next case, of eating blood: verse 25.

V. 26. or of beast] This also is a limitation: when upon the Jews hold no prohibition of the blood of fishes, locusts, creeping things, and the like: see the notes on Lev. 3. 17. and 17. 10. 14. and Gen. 9. 4. *So Sol. Iarchi* here noteth, *offense, or of beast*, to except the blood of fishes, locusts, &c.

Verse 29. his oblation] in Greek, *his gift*, meaning those things which were given out of the Peace-offerings, to the Lord and to the Priest.

Ver. 30. His hands] he might not do it by another person: but the Priest put the parts of the sacrifices into the owners hands, and received them of him. See the notes on Lev. 3. 5. and 7. 12. *fat with the breast* of which, the fat was the Lords, burnt on the altar; the breast was the Priests, to eat, verse 31. *wherein*] The manner of doing this and the signification of it, see in Lev. 3. 5. and Exod. 29. 24. It figured the giving of our breast, that is, of the heart and affections, unto Christ, in newnelle of life in the fellowship of his afflictions: Prov. 23. 26. 1 Chron. 28. 9. Rom. 6. 3. 4. 5. 6. Phil. 3. 10.

Ver. 32. *Heave-offering*] in Greek and Chaldee, a separation, or separated thing; because it was separated from the rest of the body, heaved up towards heaven, and after given to the Lords Priest. It signified, an acknowledgement that all good things came downe from God; and an endeavour that all the wayes of his people should tend upward unto God, that to their conversation might be heavenly. 1 Jam. 1. 17. Phil. 3. 20. Prov. 1. 5. 24.

Verse 34. *statute for ever*] or, an eternal ordinance, to continue so long as the law of sacrificing should continue, that is, till Christs coming: and after that, the equite of it to remaine still; for as they which wayted at the Altar, were partakers with the Altar: even so hath the Lord ordained, that they which preach the gospell, should live of the gospell, 1 Cor. 9. 13. 14.

Verse 35. the anointing] that is, the portion or reward of the Anointed; meaning, of the anointed Priest. For that hee speaketh of their portion, the words before and after manifest, and in verse 36. it is that which Jehovah commanded to give unto them. And Anointing, is figuratively put for the Priest anointed, as Oyle is used for Christ, which had the oyle of grace without measure on him, Ely 10. 27. So dreames, are put for dreamers, Jerem. 27. 9. Spirits, for spiritual gifts, 1 Cor. 14. 12 thank-givings, for companies of thank-givers, Nehem. 12. 31. Circumcision for persons circumcised, Rom. 2. 26. and many the like. In like manner, *discretion* is used for the rewards of discretion, sent unto Balaam, Numbers 22. 7. iniquity, for the punishment or desire of iniquity, Levit. 7. 18. Job 11. 6. So Chazkem here expoundeth, the anointing, to be the reward of their anointing. presenteth, or offered them, and here in the day, meaneth from that day forward, forever, as appeareth by verse 36.

Ver. 37. fillings of the hand] that is, as the Greek explaineth it, *Perfection, or Consecration*: when the hand was filled with parts of the sacrifices: see Exodus 29. 9. &c. in the annotations.

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That sacrifice is here reckoned among the rest, because it was commanded at mount Sinai, Exodus 29. 1. and is after to be used in practice, Leviticus 8. 1. *Verf. 38. In the wilderness of Sinai* named of Sinai the mountain in Arabia where the Law was given, which is Agarigadering to bondage, Gal. 3. 24. 1. Before they came hither, they offered no sacrifice: there God gave them these laws, described from the beginning of Leviticus, which are the shadows of good things to come, Hebr. 10. 1. *the Lamb of Christ* upon mount Zion, should be the sacrifice of himself, when he made his Father's sacrifice offering, Elay 53. 30. *cause the sacrifice and Oblation to be* Dan. 9. 27. who hath by offering, perfected for ever them that are sanctified, Heb. 10. 12. Is that now among the Gentiles, in every place incense is offered unto the name of God, and a pure Meat-offering, Mal. 1. 11. By him therefore let us offer the sacrifice of praise to God continually, Hebr. 13. 15.

CHAP. VIII.

1. *Moses consecrates Aaron and his sons, to the Priests office.* 14. *Their Aime-offering.* 18. *Their Burnt-offering.* 22. *The ram of the filling of the hands.* 31. *The place and time of their consecration.*

And Jehovah spake unto Moses, saying, Take Aaron, and his sons with him, and the garments, and the anointing oil: and a Bullock for a Sinne-offering, and two rammes, and a basket of unleavened cakes. And gather thou together, all the congregation: unto the doore, of the Tent of the congregation. And Moses did as Jehovah commanded him: and the congregation was gathered together, unto the doore, of the Tent of the congregation. And Moses said, unto the congregation: This is the thing, which Jehovah commanded to be done. And Moses brought-neere Aaron and his sons: and washed them with water. And he put upon him the Coat, and girded him with the girdle, and clothed him with the robe, and put the Ephod upon him, and girded him with the curious girdle of the Ephod: and fity-girded him therewith. And he put the Breast-plate upon him, and he put in the Breastplate, the Urim and Thumaim. And he put the Miter, upon his head: and hee put upon the Miter, even upon his forehead, the plate of gold, the crowne of holiness: as Jehovah commanded Moses. And Moses took the anointing oil, and anointed the Tabernacle, and all that was therein: and sanctified them.

And he sprinkled thereof upon the altar, seven times: and anointed the altar, and all the vessels thereof: and the laver, and the foot thereof, to sanctifie them. And he poured of the anointing oil upon Aarons head: and anointed him, to sanctifie him. And Moses brought-neere Aarons sons, and clothed them with gowns, and girded them with girdles and bound bonnets upon them as Jehovah commanded Moses. And hee brought-neere the bullocke for the Sinne-offering: and Aaron and his sons layed their hands, upon the head of the bullocke for the Sinne-offering. And he killed it, and Moses tooke the blood, and put it upon the horns of the altar round about, with his finger, and purified the altar: and the blood, he poured at the bottome of the altar, and sanctified it, to make-atonement upon it. And he tooke all the fat, that was upon the inwards: and the caule of the liver, and the two kidneies, and their fat: and Moses burned them upon the altar. And the bullocke, and his skin, and his flesh, and his dung, he burnt with fire, without the campe: as Jehovah commanded Moses. And he brought-neere, the ram for the Burnt-offering: and Aaron and his sons, laid their hands upon the head of the ram. And hee killed it: and Moses sprinkled the blood, upon the altar, round about. And hee cut the ram, into peeces, and Moses burnt, the head, and the peeces, and the fat. And hee washed the inwards and the legs in water: & Moses burnt, all the ram, upon the altar: it was a Burnt-offering, for a favour of rest: it was a Fire-offering unto Jehovah, as Jehovah commanded Moses. And he brought-neere the second ram, the ram of the Fillings of the hand: and Aaron and his sonnes, laid their hands upon the head of the ramme. And he killed it, and Moses tooke of the blood of it, and put it upon the tip of Aarons right ear: and upon the thumbe of his right hand, and upon the great-toe of his right foot. And he brought-neere Aarons sonnes, and Moses put of the blood upon the tip of their right ear, and upon the thumbe of their right hand, and upon the great-toe of their right foot: and Moses sprinkled the blood, upon the altar, round about. And hee tooke the fat and the rumpe, and all the fat that was upon the inwards, and the caule of the liver, and the two kidneies, and their fat: and the right shoulder, And out of the basket of unleavened cakes, that was before Jehovah, hee tooke one unleavened cake, and one cake of oiled bread, and one wafer: and put them on the fats, and on

the right shoulder. And hee put all, on the palms of the hands of Aaron, and on the palms of the hands of his sonnes: and washed them for a Wave-offering, before Jehovah. And Moses tooke them from off the palms of their hands, and burnt them on the altar, upon the Burnt-offering: they were the Fillings of the hand, for a favour of rest: it was a Wave-offering unto Jehovah. And Moses took the breast, and waved it for a Wave-offering before Jehovah: of the ram of the Fillings of the hand, it was Moses part, as Jehovah commanded Moses. And Moses took of the anoynting oil, and of the blood, which was upon the altar, and sprinkled it upon Aaron, upon his garments; and upon his sonnes; and upon his sonnes garments with him; & sanctified Aaron, his garments, and his sonnes, and his sonnes garments, with him. And Moses said unto Aaron and to his sonnes, Boyle the flesh, at the doore of the Tent of the congregation: and there eat it, and the bread, which is in the basket of the Fillings of the hand: as I commanded, laying, Aaron and his sonnes shall eat it. And the remainder of the flesh, and of the bread: ye shall burne, with fire. And ye shall not goe out of the doore of the Tent of the congregation, seven daies: untill the day of fulfilling the dayes of your Filling of the hand: for seven daies, shall he fill your hand. As he hath done, in this day: Jehovah hath commanded to doe, to make-atonement for you. And ye shall abide, at the doore of the Tent of the congregation, day and night seven daies: and shall keepe the charge of Jehovah, that ye dye not: for so, I am commanded. And Aaron, and his sonnes did: all the things, which Jehovah commanded, by the hand of Moses.

Annotations.

Aaron who was before designed unto the Priests office, Exod. 28. 1. Hitherto God hath given laws for holy things now, for holy persons, ministers and others, unto chap. 15. garments, the holy garments which were prescribed Exodus 28. 1. &c. and made in Exod. 39. 1. &c. which commanded thee. oil, whereof see Exod. 30. 23. &c. a bullocke or bull, as the Chaldee explaineth it. The Hebrew Par, here and always in the sacrifices meaneth a bull of the second year of the life: Maimony, treat. of offering sacrifices, 1. Sec. 14. for a sin-offering, Hebr. of sin, which the Greeke translate for sinne. This and

the other sacrifices, were to sanctifie them unto the Priests office, see Exod. 29. 1. 2. &c. *rammes* the one for a Burnt-offering, verse 18. the other for Consecration of the Priests, or Filling their hand, verse 22. These also were to be above a yeere old, for all rammes for sacrifice were to be of the second yeere, as Lambs were of the first yeere, Maimony ibidem. *Verf. 5. of the congregation* in Greeke, of testimony: see Levit. 1. 1. Thus the presence of God, of the Church, is here at the consecration of the Priests. And by the doore of the Tent, is meant the Court-yard of the same, which was before the doore; and all the Court was so called, as Sol. farchi noteth on Exod. 29. *Verf. 5. the thing* Hebr. the word: of this commandment, see Exod. 29. 4. *Verf. 6. water* to wash away uncleanness: a signe of their sanctification from sinne, by repentance and faith, through the spirit of our Lord Jesus Christ, who came by water and blood, 1 John 5. 6. Ezek. 36. 25. Heb. 10. 22. Elay. 1. 16. See the notes on Exodus 29. 4. *Verf. 7. put* Hebr. gave. The putting off of his owne clothes, signified the taking away of his iniquitie, Zach. 3. 4. and these other garments signified the gifts of justice and salvation, Psal. 132. 9. 16. See the particulars observed on Exod. 29. 5. &c. *the Coat* the linnen coat, which was next his skin, save onely the linnen breeches next upon his secret parts. See the annotations on Exodus 28. 4. &c. *fity-girded* the Greeke fish, *tyed-fast*: a signe of making him strong and ready in heart, to doe his service: see Exod. 29. 5. *Verf. 8. the Breast-plate* called the Breast plate of judgement: the making and meaning whereof is shewed, on Exod. 28. 15. &c. *Urim and Thumaim* that is, Lights and Perfections: in Greeke, Manifestation and Truth: see Exod. 28. 30. These ornaments of the high Priest, figured the perfection of all graces in Christ, whom the legal Priests typic: Heb. 5. 1. 5. &c. *Verf. 9. crowne of holiness* the holy diademe, on which these words *Holiness* to Jehovah were graven: whereof see Exod. 28. 36. 38. and 29. 6. It was a signe of the holiness and excellencie of his calling, by the gifts of Gods spirit upon him: and figured Christs mediation for his Church: for now Aaron did beare the iniquity of the holy things, which the sonnes of Israel should bellow, in all the gifts of their holy things, &c. Exod. 28. 38. *Verf. 10. the anoynting oyle* called the oyle of holy anoynting, it was made of Myrrhe, Cinnamon, Calamus, Cassia, and oile olive, Exod. 28. 23. 24. 25. and it figured the graces of the Spirit upon Christ, and his Church, Isa. 61. 1. 1 John. 2. 20. 27. *Verf. 11. seven times* to signifie a full sanctification: see the notes on Levit. 4. 6. *Verf. 12. head* and it ran down upon his beard, and on the collar of his garments, Psalme 133. 2. This anoynting signified the graces of Gods spirit, whereby their ministration of Gods word, became a sweet favour unto God, in them that heard it: 2 Cor. 2. 15. 16. He anoynted him after that he had clothed

cloathed him, as is said in Targ. Jonathan : and first he poured it upon his head, and afterwards put it between his eye brows, and drew it with his finger from the one to the other; saith Sol. Iarchi on Levit. 8.

14. Veri. 14. [sin-offering] Hebr. the sin-bullocke: see Exod. 29. 10. &c. layed [or, imposed] their hands: to renouncing and disburdening themselves of their finnes, which now were imputed to the sacrifice, a figure of Christ. See the notes on Exod. 29. 10. and Levit. 1. 4.

15. Veri. 15. killed it: whereby Christs death for sin was shadowed; for, without shedding of blood, is no remission: Hebr. 9. 22. 28. *horne* of this rite, see Levit. 4. 7. 25. and Exod. 29. 12. *purified* [or, cleansed from sinne]: see the notes on Exod. 29. 36. *the blood* [that which remained. sanctified] is the Altar was by these rites sanctified, that from thenceforth atonement might be made for the sins of the people, by the sacrifices that should daily be offered thereon: for after this, the Altar sanctified the gifts and oblations upon it: Mat. 23. 19.

16. Veri. 16. *fat* [or, *fat*]: see Lev. 3. 3. 4. 5. and 4. 8. Exod. 29. 13. *caule of the liver* [said in Levit. 3. 4. 10. to be the caule above the liver. And they used to take a little of the liver with the caule: as the Hebrews doe record. Maimony, treat. of Offring the *acres*, chap. 1. Sect. 18.]

17. Veri. 17. *without the campe* [a figure of Christ, suffering without the gate of Jerusalem, Heb. 13. 12. See the annotations on Exod. 29. 14. Levit. 4. 12. and 6. 30.]

18. Veri. 18. *Burnt-offring* [the law, and significance hereof, see in Levit. 1. and Exod. 29. 15. &c. Here for the Priests, as the former Sin-offring taught them to have Christ for their justification, and atonement, for the forgiveness of their sins: so this Burnt-offring taught them to expect by Christ, their transformation by the renewing of their minde, to present their reasonable service, even their bodies for a living sacrifice, holy and acceptable unto God: Rom. 12. 1. 2.]

21. Veri. 21. of *rest* [in Greeke, of *sweet odour*, in Chaldee, to be accepted with favour. See Gen. 8. 21. Exod. 29. 18. So alter in verse 28.]

22. Veri. 22. *filings of the hand* [that is, as the Greek saith, of *perfection*, or of *consecration*: see Exod. 29. 9. 19. This Ram was a kinde of Peace-offring, as Sol. Iarchi here saith, *The ram of filings* (the hand) is the ram of Peace-offrings (or of *perfections*) for they filled and perfected the Priests in their Priesthood. It signified a sanctification of their calling; office, administration, by the sacrifice of Christ, whom Paul calleth the *Consecrator*, Heb. 12. 2. through whom they should with thankfulness and joy, performe the worke of their ministerie.

24. Veri. 24. *fat* [these rites signified, both the sufferings of Christ, whose hands and feet were pierced; and how the Priests should in Christ be sanctified to heare & receive the word from God, to administer the same unto others, and to walke themselves accordingly. See Exod. 29. 20. 1. Cor. 11. 23. and 9. 27. *sprinkled the blood* [that is, all the residue of the blood, as in Thargum Jonathan is explained: which being sprinkled on the Altar,

figured the perfection of their consecration to be in Christ.

V. 23. *the rumpe* [or *rayle*, whereof see Lev. 3. 9. Veri. 26. *oiled*] Hebr. *bread of oile*; meaning, tempered with oile, as Exod. 29. 2. *master* [which also was unleavened, and anointed with oile, Ex. 29. 2.]

These Meat-offrings of the Priests, signified how they and their service of God, should be without heaven of hypocrisie, error, wickednesse; & with sincerity and truth, and with the gracious oile of his spirit, given up unto God, acceptably in Christ, Elys. 66. 20. Plal. 141. 2. 1. Cor. 5. 8. 11th. Veri. 27. *waved* [that is, moved to and fro: of these and their signification, see the notes on Exod. 29. 24. 27.]

Veri. 28. *upon the Burnt-offring* [this Sol. Iarchi expoundeth, after the Burnt-offring adding which, and we finde not that the shoulder of the Peace-offring was offered in any place saving in this. For actually the shoulder, as well as the Breast was given to the priest, Levit. 7. 32. 33. 34. Here Moses, (who was Priest extraordinarily) hath the breast only, v. 29. Veri. 29. *part*] or, *so Moses for a part*, (or *portion*) see Exod. 29. 26.]

Veri. 30. *upon the Altar* [which sanctified the things upon it, and figured Christ, from whom they were to receive blood for atonement and justification, and oile of grace for sanctification: so both their persons, office and administration might be acceptable unto God his Father.

Veri. 31. *at the doore* [which the Greeke explaineth, in the court: see before, on verse 3.] In Exod. 29. 31. it is called the holy place: and in verse 32. the doore of the Tent. *Commanded* [Moses spake this in the person of God, whose commandment it was, Exod. 29. 32. The Greeke, for more plainnesse, translateth, as it was commanded me. Elsewhere, the holy Ghost translateth an active passively, see Gen. 15. 6. Exod. 9. 16. and 20. 12.]

Veri. 32. *the remainder* [which cannot be eaten that night, but remaineth till the morning, Exod. 29. 34.]

Veri. 33. *day of fulfilling* [that is, the day, that the dayes of your consecration be fulfilled: which the Chaldee translateth thus, till the day that the dayes of your offering, be fulfilled: for seven daies shall your offerings be offered. *Seven daies shall he fill* [that is, the Lord shall fill, or consecrate. In Exod. 29. 35. God said to Moses, thou shalt fill their hands: so the same thing is attributed unto the Lord, and unto Moses. These seven daies, signified their whole life, which should be consecrated to the service of God: see verse 11. and Levit. 4. 6. From hence also the Hebrews gathered (as Sol. Iarchi here noteth), that the high Priest was to be separated from his house, seven daies before Atonement day every year. Of which point, see the annotations on Levit. 16.]

Veri. 34. *he hath done* [or, *is done*. As, he said, 2 Sam. 15. 31. that is, it was told. And they brought, Marke 10. 3. or, Then were brought, Matth. 19. 13.]

Veri. 35. *abide* [Hebr. *fit*, which word is often used for *abiding*, or *continuing* as Lev. 12. 4. 1st. 5. 1 Sam. 22. 5. Exod. 16. 29. Ad. 18. 11.]

or *watch*, word, Hebr. *keepe the keeping*: or, *observe the observations*, in Greeke, the *observations*. The Chaldee translateth it, the *charge* (or *observation*) of the word of the Lord. This phrase is used in Luke 28. of the shepherds, *observing the observations* (or *keeping the watches*) of the night, over their flocks. So in Num. 9. 19.

Veri. 36. *things*] Hebr. words. Thus the covenant of the Priesthood, was confirmed unto the tribe of Levi, in Aaron and his sonnes, which covenant was, life and peace, Mal. 2. 5. But these are made Priests without an oath: also they were many Priests, because they were not suffered to continue, by reason of death, and they served unto the example and shadow of heavenly things, offering gifts and sacrifices, which could not make him that did the service, perfect, as pertaining to the consciences, for they were carnall ordinances, imposed on them, till the time of reformation, that is, unall the coming of Christ, who now is sprung out of the tribe of Judah, and was made Priest of God, with an oath, and suretie of a better testament-covenant, established upon better promises. And because he continueth for ever, he hath a Priesthood that passeth not from him to another, and is a Minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man, and not by the blood of goats and bulls, but by his own blood, he entered in once into the Holy place, (into Heaven it selfe,) having found eternal redemption, and is able to save fully and wholly, them that come unto God by him; as the A. 30. little largely manifested, in Heb. 7. 8. 9. and 10. chapters.

which Iehovah commanded] R. Maimon here observeth, In every (other) place it is said, As the LORD commanded: Moses, but here, because they added unto the commandment, he said, so: for they did not as the LORD had commanded, but did all things which the LORD commanded, and added moreover unto them strange fire which he had not commanded them; Levit. 10. 1.

And he brought-neere, the peoples oblation: and tooke the goat-bucke of Sinne, which was for the people; and killed it and offered it for sinne, as the first. And hee brought-neere, the Burnt-offring: and made it, according to the manner. And hee brought-neere, the Meat-offring: and filled his hand out of it, and burnt it, upon the Altar, beside the Burnt-offring of the morning. And he killed the bull, and the ram; the sacrifice of Peace-offrings, which was for the people: and Aarons sonnes presented the blood, unto him, and hee sprinkled it upon the Altar, round-about. And the fat, of the bull, and of the ram, the rumpe & that which covereth the inwards, and the kidneyes; and the caule of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the breast, and the right shoulder; Aaron waved, for a wave-offring, before

1. The first offerings, of Aaron, for himselfe and the people. 2. The Sin-offring, 12. and the Burnt-offring for himselfe. 15. The offerings for the people. 23. M. 15. and Aaron blisse the people. 24. Fire commeth from the Lord, upon the altar.

CHAP. IX.

AND it was, on the eighth day, Moses called Aaron and his sonnes; and the Elders of Israel. And hee said unto Aaron, Take thee a calf a yongling of the herd, for a Sin-offring; and a ram for a Burnt-offring; both perfect: and offer, before Iehovah. And unto the sonnes of Israel, thou shalt speake saying, Take ye a goat-bucke of the goats, for a Sin-offring; and a calf, and a lamb, both of the first yeere, perfect, for a

1. The first offerings, of Aaron, for himselfe and the people. 2. The Sin-offring, 12. and the Burnt-offring for himselfe. 15. The offerings for the people. 23. M. 15. and Aaron blisse the people. 24. Fire commeth from the Lord, upon the altar.

Burnt-offring. And a Bull and a Ram, for Peace-offrings; to sacrifice before Iehovah; and a Meat-offring, mingled with oile: for to day, Iehovah appeareth unto you. And they tooke, that which Moses commanded, before the Tent of the Congregation: and all the congregation drew-neere, and stood before Iehovah. And Moses said; this is the thing, which Iehovah hath commanded that yee should doe: and the glory of Iehovah, shall appeare unto you.

And Moses said unto Aaron; goe neere unto the Altar, and make thy Sin-offring; and thy Burnt-offring; and make atonement for thy selfe, and for the people: and make the oblation of the people, and make atonement for them, as Iehovah commanded. And Aaron went-neere, unto the Altar; and killed the calf of the Sin-offring, which was for him selfe. And the sonnes of Aaron brought neere the blood unto him; and hee dip't his finger, in the blood; and put it upon the hornes of the Altar: and poured out the blood, at the bottome of the Altar. And the fat, and the kidneyes, and the caule of the liver of the Sin-offring, he burnt upon the Altar: as Iehovah commanded Moses. And the fl. sh. and the skin: he burnt with fire, without the campe. And hee killed, the Burnt-offring; and Aarons sonnes, presented unto him, the blood; and he sprinkled it upon the Altar, round-about. And they presented unto him, the Burnt-offring, by the pieces thereof, and the head: and hee burnt them, upon the Altar. And hee washed the inwards, and the legges: and burnt them upon the Burnt-offring, on the Altar.

And he brought-neere, the peoples oblation: and tooke the goat-bucke of Sinne, which was for the people; and killed it and offered it for sinne, as the first. And hee brought-neere, the Burnt-offring: and made it, according to the manner. And hee brought-neere, the Meat-offring: and filled his hand out of it, and burnt it, upon the Altar, beside the Burnt-offring of the morning. And he killed the bull, and the ram; the sacrifice of Peace-offrings, which was for the people: and Aarons sonnes presented the blood, unto him, and hee sprinkled it upon the Altar, round-about. And the fat, of the bull, and of the ram, the rumpe & that which covereth the inwards, and the kidneyes; and the caule of the liver. And they put the fat, upon the breasts: and he burnt the fat, upon the Altar. And the breast, and the right shoulder; Aaron waved, for a wave-offring, before

22 before Jehovah: as Moses commanded. And Aaron lift-up his hand, towards the people, and blessed them: and came-downe, from making the Sin-offring, & the Burnt-offring, and the Peace-offerings. And Moses and Aaron, went into the Tent of the congregation, and came-out; and they blessed the people: and the glory of Jehovah appeared, unto all the people. And there came out a fire, from before Jehovah, and consumed upon the Altar, the Burnt-offring, and the fat: and all the people saw it, and shewed; and they fell on their faces.

Annotations.

Here beginneth the 26. section or lecture of the Law: see Gen. 6. 9.

1 **T**he eight day] which was the first day after the Priests consecration, Lev. 8. 33. All creatures for the most part, were in their uncleanse and imperfection seven dayes, and perfected in the eight; as children, by circumcision, Lev. 12. 2. 3. young beasts, for sacrifice, Lev. 22. 27. persons that were unclean by leprosy, issues, and the like. Lev. 14. 8. 9. 10. and 15. 13. 14. Num. 6. 9. 10. I here the Priests untill the eight day, were not admitted to minister in their office. Whereby the day of Christ was foreshadowed, who by his resurrection the day after the Sabbath, hath sanctified his church and ministerie, and all their actions; and made us an holy Priesthood to offer up spiritual sacrifice, acceptable to God, 1 Pet. 2. 5. see the annotations on Gen. 17. 12. and Exod. 22. 30. So in Ezek. 43. 26. 27. it is said, Seven daies shall they purge the Altar, and purify it; and they shall fill their hands; and when these daies are expired, it shall be, on the eighth day and so forward, the Priests shall make your Burnt-offerings upon the Altar, and your Peace-offerings, and I will accept you saith the Lord God. the Elders] in Greeke, the Senate: who together with the people (ver. 23. 24.) were now assembled; the Elders being in special to impose hands on the Sin-offring of the congregation, Lev. 4. 15.

2 Ver. 2. a calf] a beait of the first yeere, as is observed on Exod. 29. 1. In the former chapter, the sacrifices and rites for the Priests consecration to their office; in this, their first administration for themselves and the people, are declared. This Calf for Aarons Sin-offring, is by Thargum Jonathan, the Zohar, and other Hebrewes said to be in respect of his sinne which hee had committed in making the golden calfe, Exod. 32. But whether it were for that or for other sinnes, God teacheth that without remission of sinnes (by Christ who was made sinne for us, 2 Cor. 5. 21.) there can be no acceptance of any mans person, or service. youngling] Hebr. [some of the herds; that is, a young bull: see Gen. 18. 7. Levit. 1. 5. a young] beait of the second yeere: see the notes on Levit. 8. 2.

perfect] in Greeke, unblemished: see Levit. 1. 3. offer] in Greeke, offer them: these were, to make atonement for himselfe and for the people, ver. 7.

Ver. 3. the sonnes of Israel] in Greeke, the Senate (the Elders) of Israel; as ver. 1. a goat-bucke] a goat of the second yeere for the Hebrewes signifyeth always, as Maimon (sheweth in treat. of Offring the sacrif. chap. 1. Sect. 14. where also he saith (in S. 15.) that All the oblations of the congregation were males, and the Sin-offrings of the congregation, were of goats, or bulls, and none of Lambs. of the first yeere] Heb. sonnes of a yeere: of which phrase, see Exod. 12. 5. Gen. 3. 32. And hence the Hebrewes gather, that Ghezel (a Calf) and Chelai (a Lamb) wherefore they are spoken of in the Law, meane younglings of the first yeere.

Ver. 4. a Meat-offring] of fine flower of wheate, as Exod. 29. 2. Levit. 2. 1. with oile] and frankincense upon it, according to the Law, Lev. 2. 1.

Jehovah appeareth] that is, the glory of Jehovah will appear, as in ver. 6. 23. and so the Chaldee translath it. The glory of the LORD is revealed. And because of this appearance, the people were to prepare and sanctifie themselves with all kinde of sacrifice, that they might with joy be made partakers of his grace and blessing: which was a shadow of a more glorious appearance, whereof he saith, We know that when he shall appear, we shall like him: for we shall see him as he is. And every man that hath this hope in him, purifieth himselfe, even as he is pure; 1 Joh. 3. 2. 3. The presence and assistance of Christ in Christ, is always necessary unto his Church, and therefore promised here and elsewhere, both unto it and all the ministers thereof, Ezek. 48. 35. Revel. 22. 3. 4. 5. Matth. 28. 20. And of this it is prophesied, When Jehovah shall build up Zion, shall appear in his glory shall turne unto the prayer of the lowly, and not despise their prayer. The shall be written for the generation after, and the people created, shall praise Iah. Psal. 10. 17. 18. 19.

Ver. 5. they took] all they forementioned; as in Thargum Jonathan it is explained, Aaron and his sonnes, and all the sonnes of Israel took. before Jehovah] before the sanctuary, in the courtyard.

Ver. 7. Goeneere] before this time, Aaron offered not, but Moses for him, Levit. 8. 14. 15. now Moses from the Lord authorized him to goe next himselfe and offer; for no man taketh this honour to himselfe, but he that is called of God, as was Aaron; also Christ glorified not himselfe, to be made an high Priest, &c. Heb. 5. 4. 5. make] or doe, that is, make-ready, and offer: see the notes on Exod. 25. Thus the legal priests were to offer for themselves and their owne sinnes first, otherwise then Christ needed: for such an high Priest became as, who is holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens: Heb. 9. 14. and 7. 26. 27. 28.

Ver. 9. the Altar] of Burnt-offring, at the bottom whereof the rest of the blood was poured. And herein this first sin-offring seemeth to differ from the rest that followed after, whose blood was to be carried into the sanctuary, Levit. 4. 4. 5. 6. 7. because Aaron as yet, had not accesse into the

Holy place, till he had prepared a way by this first sacrifice in the Court. The like is to be observed, in the peoples sin-offring, v. 15. compared with Levit. 4. 13. 17. 18. Of this dipping his finger in the blood, see the notes on Levit. 4. 25.

Ver. 10. commanded] of these rites, see the annotations on Levit. 4. 8. 9. 10. They figured the purging away of all corruption, by the sufferings and spirit of Christ, like unto fire: and the giving up of all our inward parts, to serve the Lord, 1 Pet. 3. 18. Eloy. 4. 4. 1 Thel. 5. 23. Psal. 103. 1.

Ver. 11. skin] with all other parts, even the whole beait: see Levit. 4. 11. 12. Sol. Iarchi here observeth, that We finde no Sin-offring whose blood is sprinkled on the Altar without, to be burned without the campe, but this, and that for Consecration, (Levit. 8.)

Ver. 12. the Burnt-offring] the ram, which was also for himselfe, ver. 2. presented] or, reached, brought, as the Greeke translath, Heb. made-to-finde: so in verse 13. 18. The former oblation, was to purge from sinne: this Burnt-offring, was also to make the Priests acceptable to God in Christ, by communication of his grace. See the notes on Levit. 1. 3. &c.

Ver. 13. pieces] or, members; as the Greeke translath. See Levit. 1. 6. 8.

Ver. 14. washed in water; see Levit. 1. 9. upon the Burnt-offring] that is, upon (or with) the other parts of the Burnt-offring. The Greeke translath, and he put the Burnt-offring upon the Altar.

Ver. 15. of sinne] which was for the sinne of the people: saith the Greeke version. offered-it-for-sin] The Greeke translath, purified it; so the word sometime meaneth: but it figured also a purifying of others from sinne thereby, as Levit. 6. 26. and so the Chaldee here expoundeth, and he made movement by the blood thereof. at the first] spoken of in ver. 8. and so he burnt it without the campe, as the other was, in verse 11. for which he was re-proved by Moses, Levit. 10. 16. 17.

Ver. 16. the manner] or, the ordinance; Hebr. the judgement; the Greeke saith, as was meet. It respecteth the Law, in Levit. 1.

Ver. 17. filled] that is, took he his handfull out of it: see Levit. 2. 2. of the morne] that is, which was daily to be offered every morning, as God commanded, Exod. 29. 38. 39. 40. This therefore was extraordinary that as the daily meat-offring, was to refresh their thankfulness, for Gods ordinary and daily mercies: so this, for his special grace now manifested, Chazkuni explaineth it thus, It teacheth that there were two Alean-offrings, one with the Burnt-offring, and one by it selfe. Sol. Iarchi saith, Altho he had offer the daily Burnt-offring.

Ver. 18. sprinkled] according to the law in Levit. 3. 3. The Greeke translath, he poured it.

Ver. 19. fat] Hebr. fatts: so in ver. 20. rumpled, toyle, to weat, of the ram: see Levit. 3. 9. that which covereth] in Greeke, the fat which covereth the inward parts; and so the text explaineth it, in Levit. 3. 9.

Ver. 20. they put the fat] Hebr. the fatts. Sol. Iarchi saith, After the waving, the Priest that waved

gave them to another Priest to burne them.

Ver. 21. waved] as was commanded, Lev. 7. 30. &c. By these sacrifices the sanctification of the people was signified by the Sin-offring and Burnt-offring they had remission and justification from their sinnes, and reconciliation unto God; by the Meat-offring, their renovation by the spirit; and by the Peace-offrings, their thankfulness unto God, whom they honour with the fruits of his owne graces: all these obtained by faith in Christ, and in his death; for he of God is made unto us, wisdom and righteousness, and sanctification, and redemption: 1 Cor. 1. 30.

Ver. 22. lift-up his hand] or, his hands, as the Hebrew vowel, and reading in the margine, both shew: so the Greeke translath, hands. See Exod. 32. 19. R. Menachem giveth this reason, why it is written Hands, to signifye the right hand, because that was lifted up higher then the left. The lifting up of the hand was a gesture used in speaking or signifying of any weighty thing, Eia. 49. 22. and particularly, in swearing, Gen. 14. 22. praying, Psal. 28. 2. and blessing, cyther of God, Psal. 134. 2. or of men, as in this place. So Paul, speaking of prayer, with the phrase of lifting up holy hands, 1 Tim. 2. 8. and David; let the lifting up of my hands, be as the evening sacrifice, Psal. 141. 2. blessed them] This appertained to the Priests office, to bless the people in the name of the Lord for ever, Deuter. 10. 8. 1 Chron. 23. 13. and was accomplished by our high Priest Christ Iesus, when having finished his ministry on earth, hee lift up his hands, and blessed his disciples, Luk. 24. 50. The forme of Aarons blessing is prescribed in Num. 6. 23. ~27. see the annotations there. And this being done in the Lords name, by his Priests, (a figure of Christ whom God hath sent to bless us, Act. 3. 26.) without all contradiction the lesse is blessed of the greater, Heb. 7. 7. came downe] from the banke or hilly place of the altar, which was higher then the other ground: see Exod. 20. 26. So in Thargum Jonathan it is explained, he came downe from the altar with joy, after that he had finished the making of the Sin-offring, &c. On the contrary, Christ when hee had blessed, went up unto heaven, Luke 24. 51.

from making] or doing, that is, offering, as ver. 7. After that he had done; as before is shewed.

Ver. 23. went into the Tent] the Priest went in (according to the law, in Exod. 30. 7. 8.) to burne incense on the golden altar. Moses went in with him, in likelihood, to direct him how to doe the service: so Sol. Iarchi here explaineth it. But hee addeth withall, an other exposition thus; When Aaron saw that they had offered all the oblations, and done all the works, and the Majesty of God came not downe to Israel; he was grieved, and said, I know that the holy blessed God is angry with me, and for my sake, the Majesty of God cometh not downe to Israel; &c. Immediately Moses went in with him, and prayed for mercie; and the divine Majesty came downe unto Israel. After this manner Thargum Jonathan also expoundeth it. they blessed] this was a second blessing by Moses and Aaron, when the people were dismissed. Unto which (and the like at other times, especi-

especially on Atonement day, Levit. 16. David, prophesying of Christs dayes, seemeth to have reference, in Psal. 118. 26. *Wee blesse you out of the house of Iehovah.* glory] the visible signe of Gods glory, and favour, out of his holy place: either by the fire, mentioned in the next verse; or, by a cloud, as was in Exod. 16. 10. and 40. 34. or by them both. It was a token of his gracious acceptance of them and of their service, as after in 1 King. 8. 10. 11. 12.

Ver. 24. *from before Iehovah*] the Greeke translath, *from the Lord*. And it was, either from heaven, as after in Solomons dayes, *Fire came downe from heaven, and consumed the Burn-offering and sacrifices*, 2 Chron. 7. 1. or, out of the Tabernacle. By this miracle God confirmed the people, touching the doctrine and ordinances given by Moses, and the priesthood now committed to Aaron and his sonnes, as appeareth by the prayer of Elias, (when the like miracle was shewed from heaven.) *Let it be knowne this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word*, 1 King. 18. 36. consumed] or, *are up*: by which signe, the church was assured that their sacrifices were accepted: See Psal. 20. 4. The like was at the dedicating of Solomons Temple, 2 Chron. 7. 1. 2. 3. and at Elias sacrifice, 1 King. 18. 38. 39. This Fire which now came from God, was nourished on the Altar, (as the Hebrewes say) unto Solomons time. *Chazkuni* here writeth thus, *The fire which came out* (from the Lord) *in the dayes of Moses, went not up from the brazen Altar, untill he came into the eternall House* [that is, into Solomons temple, so called because of that promise, in 2 Chron. 7. 16. that Gods name should be there for ever.] *And that Fire which came downe, in the dayes of Solomon, went not up from the Altar of Burnt-offering, untill it went up in the dayes of Manasseh*. Of the appearing of that fire in Manasse's dayes, wee finde no mention in the Scriptures. But after Solomons Temple was destroyed, and the second builded, the Hebrewes testifie (in Talmud Bab. in *Yoma* c. 1.) that they had not the Fire from heaven any more. See the annotations on Exod. 28. 30. 12. *shooked*] with astonishment and joy, humbly thanking God for this signe of grace towards them: as the Greeke translatheth, they were *astounded*; and the Chaldee, they gave thanks. So, in 2 Chron. 7. 3. *when all the sonnes of Israel saw how the fire came downe, and the glory of Iehovah upon the house: they bowed themselves with their faces to the ground, upon the pavement, and worshipped, and confessed to Iehovah*, (saying) *For he is good, for his mercy endureth forever*.

CHAP. X.

1. *Nadab and Abihu*, for offering of strange fire, are slain by fire. 6. *Aaron*, and his sonnes, are forbidden to smudge for them. 8. *A Priest* is forbidden wine, when he goeth into the Tabernacle. 22. *The law*

of eating the holy things. 16. *Moses* blameth the Priests for not eating the sin-offering. 19. *Aaron* excuseth the transgression.

AND Nadab and Abihu, the sonnes of Aaron, tooke each man his censers, and they put fire in them, and put incense thereon: and offered before Iehovah, strange fire; which hee had not commanded them. And there went out fire, from before Iehovah, and devoured them; and they died, before Iehovah. And Moses said unto Aaron; This is it that Iehovah spake, saying, I will bee sanctified in them that come nigh me; and before all the people, I will be glorified: and Aaron, held his peace. And Moses called Misael and Elzaphan; the sonnes of Vzziel, the uncle of Aaron: and said unto them; Come neere, carry your brethren, from before the Sanctuary, out of the campe. And they went neere, and carried them in their coats, out of the campe: as Moses had spoken. And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sonnes; Make not bare your heads, neither undy your clothes, that you dye not; and wrath come, upon all the congregation: but your brethren, all the house of Israel, shall weepe for the burning, which Iehovah hath burned. And ye shall not goe out, from the doore of the Tent of the Congregation, left you die, for the oyle, of the anoynting of Iehovah, upon you: and they did, according to the word of Moses.

And Iehovah spake, unto Aaron, saying; Doe not drinke wine or strong-drinke, thou, or thy sonnes with thee; when ye goe into the Tent of the Congregation, that ye die not: it shall be a statute for ever, throughout your generations. And that ye may separate betweene holy and profane: and betweene uncleane and cleane. And that ye may teach the sonnes of Israel: all the statutes, which Iehovah hath spoken unto them, by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sonnes, that were left: Take ye the Meate-offering, that is left, of the Fire-offerings of Iehovah, and eat it in unleavened cakes, beside the altar: for it is holy of holies. And ye shall eat it, in the holy place; for it is thy due and thy fellowe due, of the Fire-offerings of Iehovah: for I was commanded. And the wave-breast, and the heave-shoulder, ye shall eat in a cleane place, thou, and thy sonnes and thy daughters, with thee: for they are given, as the

due and thy fellowe due; out of the sacrifices of the Peace-offerings, of the sonnes of Israel. The heave-shoulder, and the wave-breast, with the Fire-offerings of the fat, shall they bring; to wave for a wave-offering, before Iehovah; and it shall be: for thee, and for thy sonnes, with thee, by a statute for ever; as Iehovah hath commanded.

And Moses, seeking sought the goat-buck of the Sin-offering; and behold it was burnt: and he was wroth with Eleazar and with Ithamar, the sonnes of Aaron, that were left, saying; Wherefore, have ye not eaten the Sin-offering, in the holy place; for it is holy of holies; and it, hee hath given to you; to bear, the iniquitie of the Congregation; to make atonement for them, before Iehovah? Behold, the blood of it was not brought-in, to the Holy-place, within: ye should have eaten it, in the Holy-place, as I commanded. And Aaron spake unto Moses; Behold this day, they have offered their Sin-offering and their Burn-offering, before Iehovah; and such things, have befallen me: and if I had eaten the Sin-offering, to dayes should it have beene good, in the eyes of Iehovah? And Moses heard it; and it was good, in his eyes.

Annotations.

Censer, *for, fire-pan*, a vessel wherein coales of fire were put; see Exod. 27. 3. thereon] upon the fire. How the incense was burned, see the notes on Exod. 30. 8. strange fire] that is, either fire then God had sanctified on his altar. As strange incense was expressly forbidden, Exod. 30. 9. so strange fire was not commanded, but implicitly forbidden by Lev. 1. 7. & 6. 12. as afterward God plainly sheweth, in Levit. 16. 12. Hereupon it is said, in *Rev. 8. 5.* the Angell took the censer, and filled it with fire of the Altar. This transgression of the Priests; in the beginning of their administration; sheweth the weaknesse and imperfection of that Priesthood; and for the weaknesse and unprofitableness thereof, it was afterwards abolished; and a better Priesthood, of Christ, (who was holy, harmlesse, undefiled, and separated from sinners;) is come in place thereof: for the Law, made nothing perfect: Heb. 7. 18. 19. 26. So in the practice of the moral law, the people even the first, fell into open impiety, Exod. 32.

Ver. 1. *from before*] or, *from the face of the Lord*. As the meate of mercie came from thence to consume the sacrifices for sinne, offered according to the law, Levit. 2. 4. so now a fire of judgment cometh, to consume the sinners. Chazkuni here observeth, *Moses* for measure by fire they sinned, and by fire they were plagued. This is an example of Gods jealousy, for the ordinances of the Law: reaching the same much more for the Gospell; Heb. 2. 2. 3. and 10.

28. 29. So he shewed an example of judgment, upon two sinners, at the beginning of the Christian church, whereby great feare came upon all; Acts 5. 1. 11. devoured] or ate them; that is, killed them: for neither their bodies, nor their clothes were burnt to ashes, as appeareth by v. 5. And in Targ. Jonathan it is thus explained, *It burned their souls, but their bodies were not burned*. Hereupon our God is said to be a devouring fire; Heb. 12. 29. Deut. 1. 24. See a like judgment, in Num. 16. 35. before Iehovah] that is, with sudden death, before the Tabernacle, wherein the Lords glory dwelt. So Vzzel, for his error, in putting his hand to the Arke, died before God, 1 Chron. 13. 10. which is expounded, by the Arke of God, 2 Sam. 6. 7. And it is observed, that these two Priests, died childlesse, Num. 3. 4. 1 Chron. 24. 2.

Ver. 3. *spake*] but where spake he this? It may have reference to Lev. 8. 35. Or it might be spoken, but not written before: as Ioh. 20. 30. Chazkuni referreth it to Exod. 29. 43. others, unto Ex. 19. 20.

sanctified] God is said to be sanctified, both when he graciously accepteth, and doth good unto them that serve him aright, Ezek. 20. 41. and when he punisheth them that transgress, as, *I will be glorified in the midst of thee* (Sidon), and they shall know, that I am Iehovah; when I shall have executed judgements in her, and shall be sanctified in her, Ezek. 28. 22. So in this place, and in Ezek. 38. 16. 23. Likewise God is sanctified of men, when they carry themselves holily and uprightly in his sight; as, *Sanctifie the Lord God in your hearts*, &c. 1 Pet. 3. 15. that come nigh] or, *thy nigh ones*, that is, the Priests and Levites; as in Ezek. 41. 13. the Priest which are nigh unto Iehovah. See also Levit. 9. 7. Num. 16. 9.

So judgment beginneth at the house of God, 1 Pet. 4. 17. at his Sanctuary, Ezek. 9. 6. before] that is, openly the Gr. translatheth, *in al the congregation*; as if the like danger were unto them all; for transgression: (see Ios. 22. 18. 20. glorified] or, honoured; which is also not in shewing mercies only, as 2 Thet. 1. 10. but in executing judgements; as Exod. 14. 4. Ezek. 28. 22. And he is glorified of men; when their thoughts, words and actions, are according to his will, and to his praise; Acts 4. 21. Rom. 1. 21. 1 Pet. 4. 11. 16. held his peace] *was silent*; that is, reffed patiently without murmuring against the worke of God, who had killed his sonnes: So David saith, *I am dumb, I will not open my mouth, because thou hast done it*, Psal. 39. 10. And God said to Ezekiel the Priest, *Be silent, that is, Forbear to cry, make no mourning for the dead*, Ezek. 24. 17. Or, hee mourned in silence for his sonnes death; for (so the scripture expresseth great sorrow and unutterable, by keeping silence; as Lam. 2. 10. Elz. 47. 5. Thus the Greeke translatheth, he was pricked; and Aarons answer in ver. 19. implieth so much. So the heathens have said, *Cura levis, loquuntur, in iunctis, supient*. Seneca in Hippolyto.

Ver. 4. *uncle*] in Greeke, the sonnes of the brother of Aarons father: for Vzzel was brother to Amram, Aarons father; see Exod. 6. 18. 20. 22. carry] or, take up: this duty of buriall was laid upon their cousins the Levites, not upon their neere

20 Verſ. 30. *it was good* the Greeke tranſlateth, *it pleaſed him*. So Moſes admitteth of the answer, as reaſonable. For often times the letter of the law, giveth place to great neceſſities; as David in his hunger, did eat the ſheaf-bread, which was not lawfull for him; Matth. 12. 3. 4. Ezekias admitted to the Paſſeover ſome that were not cleaneſed according to the law, but healed by the Lords; 2 Chron. 30. 18. 19. 20. Here now, all Iſrael ſaw, and Moſes and Aaron themſelves acknowledged, the impoſſibility of the law, and of the Priſthood thereof, to bring them unto God: in that ſo great imperfections were manifeſted, at the very firſt admintiſtration; and alwaies after. For the Law maketh men High Priests, which have infirmities: but the word of the oath which was ſince the Law, (maketh) the Son, who is perfected for evermore: Heb. 7. 28.

CHAP. XI.

1. A law teaching what beaſts may, 4. and what may not be eaten. 9. What ſiftes, 13. and what fowles. 24. How carcaſſes doe pollute. 29. The creeping thing which are unclean. 32. and how their carcaſſes doe deſile things. 39. Clean beaſts that dye of themſelves, become unclean. 43. An exhortation unto holineſſe, in obſerving this Law.

1 **A**ND Jehovah ſpake unto Moſes and unto Aaron, ſaying unto them. Speak ye unto the ſonnes of Iſrael, ſaying: **THESE** are the beaſts, which ye ſhall eat: of all the beaſts, which are on the earth. All that parteth the hoofe, and cleaveth aſunder the cleft of the hoofes; and cheweth the cud, among the beaſts: that, ſhall ye eat. But this, ye ſhall not eat; of them that chew the cud, or of them that part the hoofe: the Camel; becauſe he cheweth the cud, and he parteth not the hoofe: he ſhall be unclean unto you. And the Conie; becauſe hee cheweth the cud, and parteth not the hoofe: hee ſhall be unclean unto you. And the Hare; becauſe he cheweth the cud, and parteth not the hoofe: he ſhall be unclean unto you. And the ſwine; becauſe he parteth the hoofe, and cleaveth aſunder the cleft of the hoof; & he, cheweth not the cud: he ſhall be unclean unto you. Of their fleſh ſhall ye not eat; and their carcaſſe, ſhall ye not touch: they ſhall be unclean unto you.

9 Theſe ye ſhall eat, of all that are in the waters: all that hath fin and ſcale in the waters, in the ſea, and in the rivers, them ſhall ye eat. And all that hath not fin and ſcale, in the ſea, and in the rivers, of every moving thing of the waters, & of every living foule, that is in the waters: they, ſhall be an abomination unto you. Even an abomination, ſhall they

be unto you: of their fleſh, ye ſhall not eat; and their carcaſſes, ye ſhall have in abomination. All that hath not fin and ſcale, in the waters: that, ſhall be an abomination unto you.

And theſe, ye ſhall have in abomination among the fowles; they ſhall not be eaten, they ſhall be an abomination: the Eagle, and the Oſſifrage, and the Oſprey. And the Vulture, and the Kite, after her kinde. Every Raven, after his kinde. And the Owle, and the Night-hawk, and the Sea-gull: and the Hawk, after his kinde. And the Great-owle, and the Cormorant, and the Little-owle. And the Red-thanke, and the Pelecan, and the Gier-eagle. And the Storke; the Heron, after her kinde: and the Lapwing, and the Bat. Every creeping thing that ſieth, that goeth upon all four: that, ſhall be an abomination unto you. Yet theſe ye ſhall eat, of every creeping thing that ſieth, that goeth upon all four: which * hath not legges, above his feet; to leap with them, upon the earth. Theſe of them, ye ſhall eat; the *rem. ſon*-Locuſt, after his kinde; and the *loaſt*-Soleam, after his kinde; and the *loaſt*-Chagaſ, after his kinde; and the *loaſt*-Chagaſ, after his kinde. And every creeping thing that ſieth, which hath four feet; that, ſhall be an abomination unto you.

And for theſe, ye ſhall be unclean: whoſoever toucheth the carcaſſe of them, ſhall be unclean untill the evening. And whoſoever beareth, *ought* of the carcaſſe of them: ſhall waſh his clothes, and be unclean untill the evening. Of every beaſt, which doth part the hoofe, and it cleaveth not the cleft aſunder, and it cheweth not the cud; they, ſhall be unclean unto you: whoſoever toucheth them, ſhall be unclean. And whoſoever goeth upon his pawes, of any beaſt, that goeth upon four feet; they, ſhall be unclean unto you: whoſoever toucheth the carcaſſe of them, ſhall be unclean untill the evening. And hee that beareth the carcaſſe of them, ſhall waſh his clothes, and be unclean untill the evening; they, ſhall be unclean unto you.

And theſe ſhall be unclean unto you, among the creeping things, that creepe upon the earth: the weaſel, & the mouſe, and the ſcorpion, after his kind. And the ſerpet, and the chameleon, & the lizzard, and the ſnail, and the moll. Theſe ſhall be unclean to you among all that creepe: whoſoever toucheth them, when they are dead, ſhall be unclean untill the evening. And upon whomſoever *ought* of them when they are dead, doth fall, it ſhall be unclean of any veſſell of wood,

wood, or of cloth, or of ſkin, or of ſackcloth; any veſſell, with which worke is done: it ſhall be put into water, and be unclean untill the evening, and it ſhall be cleaneſed. And every earthen veſſell, whereinto any of them falleth: whatſoever is within it, ſhall be unclean, and ye ſhall breake it. Of all meat which may be eaten, that on which water cometh, ſhall be unclean: and all drinke, which may be drunke, in every veſſell ſhall be unclean. And every thing, wherupon *ought* of their carcaſſes falleth, ſhall be unclean: oven, and pots, they ſhall be broken-downe, unclean they are; and unclean ſhall they be unto you. But fountaine and pit, and a gathering-together of waters, ſhall be cleane: but that which toucheth the carcaſſe of them, ſhall be unclean. And if *ought* of their carcaſſe fall, upon any ſowing ſeed, which ſhall be ſowne: it ſhall be cleane. But if water be put upon the ſeed, & *ought* of their carcaſſe fall thereon: it ſhall be unclean unto you.

And if any beaſt dye, which is unto you for meat: he that toucheth the carcaſſe thereof, ſhall be unclean untill the evening. And he that eateth of the carcaſſe thereof; ſhall waſh his clothes, and be unclean untill the evening: and he that beareth the carcaſſe thereof; ſhall waſh his clothes, and be unclean untill the evening. And every creeping thing, that creepeth upon the earth; it ſhall be an abomination, it ſhall not be eaten. Whatſoever goeth upon the belly, and whatſoever goeth upon all four; or whatſoever hath many feet of any creeping thing that creepeth upon the earth: ye ſhall not eat them, for they are an abomination. Make not your ſoules abominable, by any creeping thing that creepeth: and make not *your ſelves* unclean by them, that ye ſhould be deſiled by them. For I am Jehovah, your God, and ye ſhall make your ſelves holy, and ſhall be holy, for I am holy: and ye ſhall not make your ſoules unclean, by any creeping thing, that moveth upon the earth. For I am Jehovah, that bringeth you up out of the land of Egypt; to be a God unto you: and ye ſhall be holy, for I am holy. This is the law of the beaſts, and of the fowle, and of every living foule, that moveth in the waters: and of every foule, that creepeth upon the earth. To make a difference, betweene the unclean and the cleane: and betweene the beaſt that may be eaten; and the beaſt, that may not be eaten.

Annotations.

Speake ye] As before he gave ſpecial laws, for the ſanctification of the Priests: to now ſee given generally, for all the people: which both Moſes the Magiſtrate, and Aaron the Miniſter, muſt ſpeak, and teach, and be carefully practiſed: as afterward there is example of the Magiſtrates, in 2 Chron. 29. 5. and 30. 18. of the Priests, in Ezek. 44. 23. and of both jointly, in Numb. 9. 6. where men that were unclean, came for judgment before Moſes and before Aaron. And here the firſt kinde of uncleaneſſe, which cometh from things without the man, is deſcribed. *Reſonnes of Iſrael*] to them only, and the proſcribes, with them, was this law of uncleane meats given; not at all to other nations, as *Sol. Lorch* here ſaith. *the Beaſts*] Hebr. *Chagab*, the wild-beaſt, or, the living-thing; differing from *Hebeabah* beaſts, or, catell; the word which next followeth: but the Greeke alſo tranſlateth them both alike. *But the beaſts*, are ſpiritually ſignified peoples of ſundry ſorts; and by eating or not eating, is meant communion with, or abſtaining from them, as by the viſion ſhewed unto Peter, the holy Ghoſt expounded this law, Act. 10. 13. 15. 28. and 11. 6. 7. &c. Like wiſe the Hebrew doctores applied the uncleane beaſts following in verſ. 4. 5. &c. to the Babylonians, Medes, Perſians, Greekes, Romans, &c. *Re Monchem*, on Levit. 11.

Verſ. 3. *and cleaveth aſunder*] namely into two hoofes, or claws, Deut. 14. 6. and to the Greeke be tranſlated in it. The former word, *parteth*, may be when it is divided above, but not beneath, as appeareth after in verſe 26. ſuch parting is in the feet of dog and the like, which have many claws ſtretched above, and joyined under with a ſkinne. This ſecond word meaneth a cleaving quite thro, as in the feet of ſheepe, oxen, &c. ſo by *Sol. Lorch* it is expounded, that divideth above and cleaveth into two claws. A third ſort of hoofes are ſo id and unperted, as in hories, &c. The firſt and laſt ſort, were unclean, and cheweth] or, chewing againe; the Greeke alſo addeth the word and: for both theſe properties were requiſite, to divide the hoofe, and to chew againe. *Chewing the Cud*, in the original, ſignifieth the bringing up the meat into the mouth, to chew it againe. Theſe two ſignes, muſt be in every beaſt, or elſe it was unclean. In Deuteronomie 14. 4. 5. the cleane beaſts, are reckoned by their names, ſerene in number; and the Hebr. doctores ſay, *Thou haſt not of all the beaſts that are in the world, any that it is lawfull to eat of*, except thoſe ten ſorts mentioned in the Law; three of catell, the ox, the ſheepe, & the goat; and ſeven ſorts of wilde beaſts, the Floure, &c. thoſe, and the kinde of them, *Alammy* in *Matthe*, tom. 2. treat. of forbidden meat, c. 1. S. 8. among the beaſts] to weat, bred of them according to their kinde, as God ordained in the firſt creation, Gen. 1. 24. For, as it was not lawfull to let the catellinger with a divers kinde, Levit. 19. 19. ſo by the Hebr. canons, if an unclean beaſt brought forth her young, after the kinde of a cleane beaſt, although it did but part the hoofe

and chew the cud, and were in all respects like an ox or a sheep, yet it was unlawful to be eaten; for that which was bred of an unclean beast, was unclean; and that of a clean beast, was clean. So that if a clean fish, were found in the belly of an unclean fish, it was lawful, because it was bred in it, but had swallowed it. Likewise, if in a beast there were found (a creature) like a fowl, though it were a clean fowl; yet was it unlawful to be eaten. *Maimony*, treat. of forbidden meats, chap. 1. Sect. 5. 7. *shall ye eat* or, *ye may eat*. Hereby communion was signified; as when God called Peter by a vision, to communicate the Gospel with the Gentiles, he said, *Rise Peter, kill and eat*; Act. 10. 13. 17. 20. 28. So our communion with Christ, is taught under this figure, of eating his flesh, 1 John. 6. 51. 53. The best, figured men, Act. 10. 12. 28. (as often in the scriptures, Eia. 11. 6. 7. 8. Ezek. 34. 31. 1. Zeph. 3. 3. Matth. 7. 15.) The parting of the hoof in twain, signified the right discerning of the word and will of God, of the difference between the Law and the Gospel; and the walking in obedience to the word, with a right foot, Rom. 2. 18. and 3. 20. 21. 22. and 10. 4. 8. Gal. 2. 12. 14. The chewing of the cud, signified the meditating in the law of God, which the godly man doth day & night, Psal. 1. 2. for that is the food of the soul, Amos 8. 11. which all ought to remember, Mal. 4. 4. 1 Cor. 11. 2. and having heard it, to search the scriptures daily, whether the things be so, Acts 17. 11. and having tried it, to keep that which is good, 1 Thes. 5. 21. and remember the commandments of God, for to do them: Psal. 103. 18. And as that which was born of an unclean beast was unclean, and on the contrary: so the children of unbelievers are unclean, and the children of believers holy, 1 Cor. 7. 14. Ezra 9. 1. 2.

Verf. 4. *not eat* to weat ordinarily, but in case of necessity they might be eaten. *Soldiers that come into the heathen countries, and subdue them, it is lawful for them to eat carcases, or torne beasts, or swine's flesh, or the like, if they be hungry and finde not what to eat, save these forbidden meats: and so they may drive keene offered to idols: faith Maimony in tom. 4. treat. of Kings, chap. 8. Sect. 1. or of them* Heb. and of them, *camel* named of the Hebrew *Gamel*, from which the Greeks also derived the name *Kamelos*, the Arabians, *Gemal*; the Chaldeans, *Gamla*. It is a beast that hath a long necke, and a hump on the backe, upon which men lay burdens, Esay. 30. 6. by reason of this shape, it is not easie for a camel to enter in a straight place, whereupon is that proverb of a camel to goe thorough the eye of a needle: Matth. 19. 24. Camels are of common use in other countries, both for service of warre and of peace, for men to ride upon, to use in charretts, or to lade with burdens, Gen. 24. 10. Iudg. 6. 5. 1 Sam. 30. 17. Esay. 21. 7. and 30. 6. But for to eat of, the camel was unclean; because it parted not the hoofe, Deut. 14. 7.

Verf. 5. *conie* in Hebrew *Shaphan*, which hath the name of hiding in holes; as it is said, *The conies are but feeble folke, yet make they their houses in the Rocks*; Prov. 30. 26. and, *The Rocks, are a shelter for the coneyers*, Psal. 104. 18. In Chalde, it is cal-

led *Tapha*, of skipping.

Verf. 6. *hare* in Hebrew, *arnebeth*: mentioned only here, and in Deut. 14. 7.

Verf. 7. *swine* in Hebrew, *chazir*; so named of returning: for this beast returneth after it is washed, to wallowing in the mire, 2 Pet. 2. 22. It is also given to wast and spoile, Psal. 80. 14. To feed on it, or offer it for sacrifice, is counted most abominable, Eia. 65. 4. and 66. 3. 17.

Verf. 8. *not eat* to weat, any whit of it at any time. The Hebrew canons say: *All meats forbidden by the law, the quantity of them is as much as a common olive; whether (the punishment) be beating, or cutting off, or death by the hand of God. This measure or quantity, we have learned by tradition. And it is forbidden by the law, to eat any whit at all, of the thing that is forbidden: notwithstanding a man is not beaten, save for the quantity of an olive: yet if he eat any less, he is chastised with stripes. Maimony*, treat. of forbidden meats, chap. 14. Sect. 1. 2. *carcase* The original word, is used for that which dyeth of itself, Lev. 17. 8. The Greeke here translateth *carcasses*, or *corpses*. A *carcase* is one of the principal unclean things; as an olive of the flesh thereof, maketh men and vessels unclean by touching, and an earthen vessel by the syre; and maketh men unclean by bearing. *Maimony*, in *Abot batmash*, chap. 1. Sect. 1. See after in the notes on verf. 40. As eating, to touching signifieth communion and fellowship, and is forbidden, to reach unto, to refrain from all fellowship in evilly, Eia. 59. 11. 2 Cor. 6. 17. for dead carcases, figured such as are dead in finnes, Eph. 2. 1.

Verf. 9. *fin and scale* or, as the Chalde and Greeke translate, *finnes and scales*, one being part of many. The Lewes canons open it thus. *For fishes there are two signes, the fin and the scale: the fin, which groweth out of it; the scale, is that which cleaveth unto all the body; and whatsoever hath scales but finnes, is also so. If it hath not scales to cover it, it is not lawful neverthelesse, though it hath but one fin and a scale, yet it is lawful. Maimony*, treat. of forbidden meats, chap. 1. Sect. 24. The fin of the fish, serveth as wings to guide her way: the scale is to cover, protect and adorne the body. These two signes in men faith in Gods word, whereby all religion is guided and directed: and good works the fruits of faith, by which it is manifested and adored.

Verf. 10. *every moving* or, *any creeping thing of the waters* which the waters bring forth, see Gen. 1. 20. and the notes thereon. The Greeke translateth, of all things which the waters bring forth. The Hebrew doctors say: *what is this moving thing of the waters? They be the lesser creatures, as worms and horseleeches, which are in the waters; and the greater creatures, which are the wilde beasts of the sea. And generally whatsoever hath not the forme of fishes, as a sea dogges, frogs, and the like. Maimony*, treat. of forbidden meats, chap. 2. Sect. 12. *swale* that living creature: see the notes on Gen. 1. 20. *an abomination* [that is, unclean; as Deut. 14. 10. But from this word *Chazkum* teacheth, that it was not lawful to make merchandise of them.

Verf. 11. *their flesh* [so Paul mentioneth the flesh of fishes, 1 Cor. 15. 39.

Verf. 13. *have in abomination* or, *abhorre of the fowls*. There are no signes of cleane fowles explained in the law: but it reckoneth the sorts of unclean fowles only; and other sorts of fowles are lawful: (saith *Maimony* in treat. of Forbidden meats, ch. 1. f. 14. *eagle* in Hebrew, *Nether*: it is the chiefe of fowls, flyeth in high and swiftly, sucketh blood, and feedeth on carcases, Deut. 28. 49. Job 39. 27. 30. used to signifye violent persecutors, Lim. 4. 19. 1er. 4. 13. and 48. 40. Hof. 8. 1. Hib. 1. 8. *offspring* the Greeke translateth it, *Gryphen*: in Hebrew *Perez*, so named of *Breaking*; for with strength of beake and talons the breaketh her prey. The *Offspring* (by interpretation *bonebreaker*) is bigger then the eagle, and much of the same kind. It is mentioned only here, and in Deut. 14. 12. The Chalde of Onkelos nameth it *Ary* and Ionathan *Deza*. *offspring* in Hebrew, *Ozniyah*, in Chalde *Asja*: (called so of strength in her sight and flying,) in Greeke, *haliaetos*, that is, a sea eagle, or *Osprey*: which is a bird with a great necke and broad taile, strong sighted, and can looke on the Sunne, and from on high epieth fishes in the sea, and lakes, & falleth violently upon the waters, & takeeth them.

Verf. 14. *vulture* called in old English, *a geyr*; in Hebrew here, *dash*, of flying, and in Deut. 14. 13. *rash*, of feeling: (for the Hebrew letters D and R be one like an *ach*, and often put one for another, as is noted on Gen. 4. 18.) For the *vulture* epieth and smelleth her prey from farre, and flyeth with violence, being an heavy fowle; feedeth on carcases, and buildeth her nest on hye rockes. The Greeke also translateth it *gyps*, (that is, a *geyr* or *vulture*;) both here and in Deut. 14. The Chalde here followeth the Hebrew *Dajab*: but in Deut. 14. 13. it hath *Bathkapha*; that is, *daughter of wing*. *Kite* a knowne ravenous bird, called also a *glede*, and a *puttock*. In Hebrew it is named *Ajab*, of her manner of flying, which is as if she did (wim, and by the bowing of her tayl) seemeth to have taught how to govern ships by a rudder, as *Plinie* noteth in his 10. c. 10. The scripture elsewhere mentioneth her sharpe eye sight, in Job 28. 7. The Chalde here translateth *T. naphitha*, of *Tearing & ravning her prey*. after her kind] This is spoken, because of *kite* there be two kinds; the greater, of a ruddy colour, common in England: the lesser, of a more blacke colour, knowne in Germanie: both sorts, (and if there bee any other) are unclean. In Deut. 14. 13. there is another named, which is not here, the *kite* (*Ajab*), and the *glede* (*Dajab*), after her kind. That *dajab*, (or *glede*;) is a fowle that haunteth ruinous places, Esay 34. 15. The *kite* (*Ajab*) is the *glede* (*Dajab*) spoken of in Deuteronomie: (saith *Maimony*, in treat. of Forbidden meats, ch. 1. f. 14.

Verf. 15. *raven* a knowne bird; named in Hebrew *Oreb*, in Chalde *Urba*, of her darke, or blacke colour; Song. 5. 11. It is ravenous, and of unkind nature to her young, Prover. 30. 17. Esay 34. 11. Job 38. 41. *his kinde* as crows, caddowes, and the like. It is said, after his kinde, to imply the *Zarzir* (the pie) faith *Maimony*, *ibidem*.

Verf. 16. *the owle* or, as in Greeke, the *ostrich*; the Hebrew hath *hagmanah*, properly is, the *daughter*

of the owle (or *ostrich*;) that is, the kinde of that bird, or the young thereof. But by this word *bath*, the Hebrew doctors understand, the eggs of this bird, and so of all other unclean fowles, to be unclean also. *Maimony*, *ibidem*, c. 3. f. 1. But *Chazkuni* here expoundeth it, *Chazkuni* here expoundeth it the young: because the flesh of the fowle when it is sold, is (the faith) as hard as a stick, and so there was no need to forbid the eating thereof. This bird liveth in deserts and solitary places, Job 30. 29. Esay. 43. 20. and 34. 13. and (as the name also implyeth) makes a dolefull noise, Mich. 1. 8. and is of a cruell nature, Lam. 4. 3. The *ostrich* spoken of in Job 39. 13. 14. hath another name. The Chalde here translateth *Bath namitha*, of *pleasannesse*, spoken by the contrary; for her unpleasent cry; so in Deut. 14. *night-hawk* or, *night-owle*, as the Greeke translateth it. The Hebrew name *Tachmas* signifieth *rapture and violence*, which argueth the nature of this bird. Somethinke it to bee the *Night-raven*, others the *Harpie*. The *Night-hawk* seemeth better, by night then by day; and hath deadly warre with the Eagle, faith *Plinie*, *hist. b. 10. c. 8*. It is mentioned in scripture, only here and in Deut. 14. The Chalde of her wing or flying, calleth her *Tzifia*; but Ionathan, *Chaphitha*, that is, the *Snatcher*, or *Harpie*. *sea-gull* or *sea-cob*: in Hebrew *Shachaph*, and in Chalde *Shachpha*: mentioned but here and in Deut. 14. The Greeke translateth it *Larus*; that is, a *sea gull*, a bird of a greedy and ravenous kind, it nesteth on rocks by the sea: *Aristot. hist. animal. l. 9. c. 36*. Some thinke it to be the *cuckow*, others a kinde of *Hawke*, called the *Martin*. *Hawke* called in Hebrew *Nes*, in Chalde *Nafsa*, in Greek *hierax*; in all, she is named of her swift flying and fighting; and of *Nes*, the Latine word *Nisus* is derived. Of it God saith, *Doth the hawk fly by thy wisdom?* Job 39. 26. *his kinde* as there are sundry sorts of hawks, (*Arist. hist. animal. l. 9. c. 36*.) all which are by this law unclean: so the Hebrew doctors understand this of a second kind, which they call *Sarnak*, *Maimony*, treat. of Forbidden meats, ch. 1. f. 14.

Verf. 17. *great owle* [called in Latine *Bubo*, *Aristotle* writes that it is of the bignesse of an Eagle, and *Plinie*, that it dwelleth in deserts, maketh a dolefull noise, & flyeth not right forth, but thwart wife. So the Prophet complaineth *I am like the great owle of the deserts*, Psal. 102. 7. In Hebrew it is named *Cos*, of covering or hiding; and *Chazkuni* faith, it hideth it selfe from the eyes of men, and dwelleth in places not inhabited: the Greeke translateth it here, the *Night-raven*; and in Deut. 14. the *Hebron*. The Chalde by Onkelos calleth it *Kuza*; and Ionathan, *Tzofra*. *cormorant* in Hebrew *Shalac*, or casting it selfe downe into the water: the Chalde nameth it *Shalmona*, that is, the *Fish-biter*; and Ionathan addeth, *the hunter of the fish of the sea*. *little owle* or, bat: in Hebrew *Tanfaph*, so named of flying in the twilight or darke evening, which owles & bats both doe. It dwelleth also in desolate places, Esay 34. 11. The Chalde name is *Kiphotha*.

Verf.

18

Verf. 18. the Red-*Shank* [so the Greeke translath it here *Porphyrio*, which is either that, or like that which we call the Red-*Shank*. Hierome translath it the *Swan*. Some of the Hebrew doctors, the *Bat*; which is more likely, because the Hebrew *Tinfemeth*, which here is a bird, after in ver. 30. is the name also of a creeping thing, called the Moll. Sol. *Tarchi* faith it is like a mouse, flyeth in the night, and is so called because it is like that creeping thing which lacketh eyes, called *Talpa* (a Moll.) The Chaldee here calleth it *Cavatha*: and in Deut. 14. 16. *Batha*. Pelecan] or, *fovelard*: a fowle that dwelleth in the wilderness, Psal. 102. and in desolate places, Esay 34. 11. Zeph. 2. 14. In Hebrew, named *Kaath*, in Chaldee *Katha*, or *Vomiting*. So Aristotle and Plinie shew the nature of the Pelecan or *fovelard*, that it vomiteth up itself, which it before devoured. And Chazkuni faith: hercof, *Kaath*, the name differeth not from the custom thereof, which is to vomit up the meat. *gier-eagle*] or, *Swan*, as the Greeke here translath it, but in Deut. 14. 17. the Greeke is the *porphyrio*. The Hebrew *Racham*, hath the signification of *deare love*, which it beareth to the young, as Chazkuni faith. The Chaldee translath it *terakkeka*, which implyeth a greenish coloured fowle, such as the Greekes call *Chlorion*, a *Piwol*.

19

V. 19. *Storke*] in Hebrew *Chafadab*, which signifieth *kindness*, such as the young storke are say to their parents, whom they feed in their age; or, as Sol. *Tarchi* here faith, because it strengtheth kindness unto her fellows, in food. The Greeke translath it diversly. The scripture noteth this bird for her wings and flying, Job 39. 13. Zach. 5. 9. it is a fowle much like a crane, winged, but her wings partly blacke; the buildeth on high fyre trees, Psal. 104. 17. and upon tops of houses and chimneys in cities, as all Germany knoweth. It keepeth much about waters, and feedeth on fishes, snakes, frogs, and the like. Therefore in *Tesalia* (as Plinie reporteth) men might not kill them, upon paine of death, because they devoured the serpents. The storke depart out of the country towards the end of summer, no man knoweth whither, and come againe at the spring, whereupon the Prophet faith, *the flock is the heaven knoweth her appointed times*, Job 8. 7. No man seeth them either going or coming, but when they are come, & that is a signe that winter is past. Of them Plinie writeth, *Psal. 104. 17. c. 23.* The Chaldee calleth her *Chavavatha*, or her abith *fatheth*. So the Latine Poets, *Pererubenti Canada venit avis longis irrisa colubris*, Virgil. Gen. 2. that is, when in the rose spring. The white fowle comes which unto Snakes is a most battall thing. (the Heron) in Greeke, and the Heron, so in Deut. 14. 18. The Heron is in Hebrew *Anaphab*, so named of anger: The Greeke turneth it *Charadrius*: so in Deut. 14. 18. The Chaldee translath it *Ibba*, and *Atyba*; which name implyeth enmity. Chazkuni writeth *Anaphab*; commonly called *Heron*, it is fowle angry; and Sol. *Tarchi* faith, it is a furious fowle, and seemeth unto me to be that which they call the Heron. Lapping] so also the Greeke translath it: the Hebrew name is *Duchiphab*, mentioned only here, and in

Deut. 14. 18. The Chaldee, *Nagor tura*: the Cocke of the mountain. bat] in Hebrew *Ataleph*, in Chaldee *Atalpa*, in Greeke *Nutleris*: it flyeth in the night, and cannot behold the day light, but keepeth in holes; whereto the Prophet alludeth in Esay 2. 20. they shall cast their idols, to the moles, and the bats. Chazkuni faith, *Ataleph* is a little bird that flyeth in the night, and hath no eyes. Thus there be twenty severall fowles named as uncleanes, to which it we addeth those words after his kinde four times repeated, there are 24. and so many particular sorts doe the Hebrew doctors say are forbidden. And whosoever hath certaine knowledge of these kindes, and of their names, he may ease any fowle that is none of them, and bee need make no inquisition. Who lo knoweth them not, nor knoweth their names, must make inquisition, by the signes which the wise men have given. Every fowle that treadeth on the meat and eateth, [as the manner of ravenous fowles, that care their prey,] it is evident that it is of these kindes, and uncleanes: faith Maimon, in treat. of Forbidden meats, chap. 1. sect. 15. 16. And the signes of beasts, are [spoken of in the law,] the signes of lions are not spoken of: but our wise men have said, every fowle that treadeth (on her prey) is unclean: *Talmud Bab. in Cholin, ch. 3.* These figured the ravenous, and unclean conditions of ungodly people: a *Babylon* is called, the cage of every uncleane and filthy bird, Rev. 18. 2.

Verf. 20. that flyeth] or, of the flying fowle, as the Greeke translath, *All creeping things of fowles*: that is, all fowles (or flying things) that creep. Vnder this prohibition, the Lewes understand also, *fish, bees, hornets, ants*, and the like; as *Thargum Jonathan* and others here explaine it. upon all fowles, upon fowles: which word is explicated after, in ver. 23.

Verf. 21. hath not legs] or, as the Hebrew readeth in the margin, *hath legs*. Both Greeke and Chaldee doe translath as in the margin, *hath legs*: but because the legges of the Locusts following, are bowed backward, and they goe not with them, other creatures, therefore after a sort they have no legs above their feet. Or rather, because they are locusts are borne without legges (as Plinie sheweth in *lib. 1. c. 29.*) and afterwards their legges do grow. So the Hebrew canons say, *Whosoever hath no wings or legges, but they will grow upon them after a time when they are bigger: they are lawfull (and eaten) presently*. Maimon, treat. of Forbidden meats, ch. 1. f. 23. Thus both readings were written by Moses: see the like, in Exodus 21. 8. The holy Ghost sometime plainly confirmeth their doves reading to be of Gods; as in 1 Chron. 11. 22. * *Lo, Nor*, is in the margin to be read *Lo, Talm*, and another Prophet, writing of the same pebble, hath only *Lo, To him*, 2 Sam. 23. 18.

Verf. 22. common Locust] or, grasshoppers; in Hebrew *Arbeh*, so named of their multitude; see the notes on Exod. 10. 4. 5. 14. Such in the eastern countries are used for meat; so *Iohn the Baptist*, etc. on Locusts, Mat. 3. 4. and humane stories tell, how some in Ethiopia used to eat them salted and stewed in smoke, Plinie, *lib. 8. c. 30.* Locust-Salmon,

which hath the name, (as Chazkuni faith) of *Solomon the Rock*, on which they keepe: the Greeke calleth it *Atakes*: the Chaldee *Rybona*, and *Rehana*. It is not mentioned in scripture, but in this place. Locust-*Chargeat*] this word also is not found any other where; the G. translatheth it *Ophiomachus*, that is, the Serpent fighter: and that there are Locusts which kill serpents, Plinie mentioneth, in *lib. 1. c. 29.* Chazkuni interpreteth the name *Chargeat*, as driving with the feet to skip with them. Locust-*Chagab*] or, grasshopper; which the Greeke nameth *Akris*, that is, a Locust, so in Numb. 13. 33. Esay 40. 22. Eccle. 12. 5. after his kinde] this being spoken four times, the Hebrews thinke it implyeth four other sorts of Locusts, which they call *Zipporeth cramin*, and *Iorhana Ierusalemith*, and *Gurafelja*, and *Rachanab*; all which are also cleane food to eat; *Talmud Bab. in Cholin, ch. 3.* So Maimon in *Forb. meats, c. 1. f. 21.* where he calleth the two latter by other names, *Gurafaraja*, & *Duchanab*; and maketh eight sorts of Locusts, which the Law permiteth to be eaten.

V. 23. every creeping thing] to weete, every other, save those Locusts aforesaid.

Verf. 24. for the flesh] or, by the flesh, meaning as Solomon Iarchi explaineth it, these which follow, that not only by eating, but by touching of them dead, they should be defiled. See before on v. 8. The uncleanes by touching, if spoken of in any place, whether it be of a man, or of other unclean things, is, when a man with his flesh toucheth the unclean thing itselfe; whether it be with his hand, or with his foot, or with any other part of his flesh; though it be with his tongue, he is unclean. And it seemeth to me, he is defiled if he touch with his nailes or with his teeth, whiles they are joyned to the body, they are as the body; faith Maimon, in treat. of Poll. by the dead, c. 1. f. 3. till the evening] that is, till the end of that day and beginning of a new: for the Lewes say began at evening, as is noted on Gen. 1. 5. And so it figured mans pollution by sins, till he come to the new day of salvation by Christ, and become a new creature, 2 Cor. 5. 17. & 6. 2. It signified also, those legall pollutions to continue but during the day (or time) of the law: which in the day of Christ should be abolished, Coloss. 2. 16. 17. 20. 31.

V. 25. beareth] the Hebr. canons say, *although he touch it not, though there be a stone betwene him and it; for as much as he hath borne it, he is unclean, whether he beare it on his head, or on his hand, or on any other part of his body; whether he hath taken it up himselfe, or on other hath laid it on him; yea though the unclean thing hang by a thread, or haire, and that thread hang on his hand; he beareth it, and is unclean*. Maimon, treat. of Pollut. by the dead, ch. 1. sect. 6. wafhs his clothes] that is, all the clothes that are upon him. Sol. Iarchi noteth, that uncleanes by bearing is more than uncleanes by touching, for a man is charged for his wafhs his clothes. This wafhs was a signe of sanctification, as in Exodus 19. 10. for sinne defileth men, and all that is about them: but by repentance and faith, our clothes are wafhed, & made white in the blood of the Lamb (Eph. 7. 14). The Hebrew doctors say, Every place where it is

laid in the law, of the unclean, that bee shall wafhs his clothes: it is not to teach us, that only the clothes which are upon him are unclean: but to teach that every cloth or vessel, which that unclean person toucheth, in the time whiles he is joyned to the thing that makes him unclean, is unclean also. Maimon, treat. of the Red heifer, chap. 5. sect. 2.

Verf. 26. item] that is, their dead carcases, as the Gr. here expreth, and rightly from ver. 24.

Verf. 27. paves, or palmes; which the Greeke translath *bands*. And to explaine this, Sol. Iarchi instanteth, *the dog, and the beare, and the cat*.

Ver. 29. upon the earth] this is spoken, as Chazkuni faith to except those that are in the sea. weafell] named in Hebrew, *Choled*, in Chaldee, *Chulda*; or running hastily from place to place. Iarchi explaineth it by the Latine name *Muscula*: in Greeke it is called *Galea*. musfe] in Hebrew, *Gnachab*, of troubling, gnawing and rooting things in the house and fields. With such, God marked the Philistines land, 1 Sam. 6. 5. and the eating of such is expressly condemned, in Esay 66. 17. *terrore*, or, as the Greeke translatheth, *the land crocodiles*; in Hebrew *Tjab*, so called of the shell that covereth it; for *Tjab* is also used for a coach, or covered wagon, Numbers 7. 3. Of this creature Sol. Iarchi faith, it is like a frog. after his kinde] the Greeke translatheth, and things like unto it.

Verf. 30. ferrer] or weafell-mouse, as the Greeke translatheth it *Mugalea*; which the Latines call *Mus araneus*, the Shrew, as *Gaza* faith in *bis. animal. l. 8. c. 24.* It is of the colour of a weafell, and biggesse of a mouse, faith *Actius*, in *lib. 1. c. 3. 14.* The Hebrew name is *Anakab*, which signifieth gnawing and the Chaldee, *Iela*, of yelling. The scripture mentioneth it not elsewhere. Chamaleon] for the Greeke translatheth it, others, the lizard. In Hebrew it is named *Coach*, of *Sivengh*, *lizard*; or, *stellio*, which is like a lizard, spotted on the backes with stars: and to this latter, the Greeke *Alkalabotes* agreeth. In Hebrew, *Letanab*, which Sol. Iarchi expoundeth *Lisard*. *snail*] or *lisard*, in Hebrew *Chomert*; in Greeke *Sauria*; that is the *Lisard*: others thinke this to be the *chamaleon*. These creatures names are not elsewhere found in scripture. The Rabbins say, *There are eight creeping things spoken of in the Law, the weafell &c. who so eateth of their flesh the quantity of a lemet (or little peace) is to be beaten*. Maimon in *Forb. meats, c. 2. f. 7.* Moll] in Hebrew, *Tinfemeth*, in Chaldee *Asfusha*; which Iarchi explaineth by the Latine name *Talpa*; but *Thargum Jonathan* calleth it *Sallamandra*.

Verf. 31. toucheth] Creeping things (as the Hebrew doctors observe) doe defile men and vessels when they are touched, and earthen vessels by the air: but defile not when they are carried, (as other creatures do v. 25) and the measure of their uncleannes, is by (touching) so much as a lentil. Maimon in *Abath batumoth, c. 4. f. 2.* are dead] There is no kinde of living creature that is defiled whiles it is alive, or that defileth whiles it is alive, save man only, faith Maimon, in treat. of Pollution by the dead, c. 1. f. 14. The creeping thing defileth not until it be dead. All other abominable creeping things, as frogs, serpents, scorpions, and the like, though they

they are unlawful to be eaten, &c. (Lev. 11. 41. 42.) yet hath thou none of all the creeping things, that defileth (by touching it) when it is dead, save the eight sorts that are expressed in the Law. Maimon, in *Aboth batamoth*, c. 4. f. 14.

Veri. 32. ought of them] to weat, of their fleſh. For as of beaſts, the Hebrew doctors ſay, the bones, horns, hoſes, grifles, ſinews, &c. of their carcafles, doe not defile ſo weat, when they are ſeparated from the carcafles; though who ſo toucheth any of theſe things, while they are joyned with the fleſh, bee unclean; ſo they ſay, the bones, ſinews, nayles of creeping things, are cleane. Maim. in *Aboth batamoth*, c. 1. f. 7. and c. 4. f. 8.

veſſell, or inſtruments; any thing made for uſe or ſervice. The Hebrews ſay; there are ſeven ſorts of veſſels (or inſtruments) that by the Law doe receive uncleaſneſſe; which are, clothe, things made of ſkin, and ſack, and things made of bone, and of metall, and of wood, and of potters earth. Five of theſe they gather from this verſe and the next; for metals, from Numbers 31. 22. 23. and for bones, from Numb. 31. 20. all worke of goats: &c. but by tradition they learned to underſtand of veſſels made of the horns, or hoſes, or bones of goats, & conſequently of other beaſts: Maim. in *Celim*, c. 1. f. 1.

of wood] underſtand they underſtand alſo veſſels made of buſhies (as Elias 18. 2.) and of reed, of wicker, of ſhells of nuts, bark of trees, and other the like; of things which grow out of the earth like wood. All things made of wood, for the ſervice and uſe of man onely, as ladders, are cleane, & receive no pollution at all. And all things made of wood, for the ſervice of veſſels and of men, as tables, buſhards, beds and the like, doe receive pollution: (for theſe ſerve both for mans uſe, and for diſhes, cups, plate, &c. to be ſet upon.) Things made of wood, for the ſervice of veſſels (or inſtruments) onely, becauſe they ſerve unto thoſe things which ſerve unto man, if they ſerve unto thoſe veſſels, but in the honne of employment onely, then are they cleane and receive no pollution; as a wooden candleſticke, which ſerveth for the candle in the time that it burneth: and ſo all other the like. But if they ſerve unto the veſſell or inſtrument, in the time of the uſe of it, and in the time when it is not uſed, then it receiveth pollution, as ſhoes, ſcabberies, caſes of knives, ſwords, and other the like. Maim. in *Celim*, c. 1. f. 13. and c. 4. f. 1.

cloth] whatſoever is woven, be it of wool, or of flax, or of hemp, or of any other thing that groweth out of the dry Land: is called cloth, in this caſe of uncleaſneſſe. Maim. in *Celim*, c. 1. f. 11. But cloth woven of wool that groweth in the ſea receives no uncleaſneſſe. *Ibidem*, f. 3.

ſkin] to weat, of beaſts of the earth, but ſuch as breed in the ſea, their ſkins receive no uncleaſneſſe. Maim. in *Celim*, c. 1. f. 13. ſackcloth] it was made of ſtreeds of haire, braided like a chaine, or woven as cloth, & made either of goats haire, or camels haire, or horſe talles, or the like. Maim. in *Celim*, c. 1. f. 12. Hence we may obſerve, that loth. Baptiſts garment of camel hair, was ſackcloth oppoſed to ſoft & princely clothing, Ma. 3. 4. & 11. 8. and thus the Prophets of old uſed for wear, as Elias, (in whose habit, and ſpirit and power John Baptiſt came, Luk. 1. 17.) 2 King. 1. 8. & Elias Elias 20. 2. and others, Zac. 13. 4. any veſſell] or tools, inſtruments, fir for, and uſed unto

any worke. Therefore, a ſkin which had not upon it the forme of a veſſell (or inſtrument) received no uncleaſneſſe. Veſſels of metall, received no uncleaſneſſe, till the worke of them was all finiſhed: imperfect things were not capable of pollution. Neither any other veſſell whatſoever, till they were wholly finiſhed. And if a cleane veſſell were broke, the peeces of it, were not capable of uncleaſneſſe: as Mai. ſheweth in *Celim*, c. 7. f. 2. & c. 8. f. 1. & c. 1. f. 1. and ch. 6. f. 1. put for brought, made come: the Greeke tranſlateth dipped into water. And by the Hebrew canons, All that are unclean, whether men or veſſels, are not cleaneſed, but by dipping (or baptizing) in water: And whereſoever the Law ſpeaketh of waſhing a mans fleſh, or waſhing of clothes for cleaſneſſe, it is not but by dipping the whole body thereunto. And whether they be men or veſſels, there may not be any thing betweene them and the water to keep them aſunder, as clay, pitch or the like, that cleaveth to the body or veſſell: if there bee, then they are unclean: as they were before, and their waſhing proſcribeth them. Maim. in *Mikwaſh* (or Water places), c. 1. f. 1. 11. and it ſhall] or, then it ſhall be cleaneſed: when the Greeke tranſlateth, and afterwards it ſhall be cleane. Before the evening, that the ſun be ſet, it abſolute unclean, though in a leſſe degree. And ſo for men, of whom it is ſaid, they ſhall waſh and be unclean untill the even: as v. 25. 28. and Lev. 15. 5. &c. Herupon the Hebrews deſcribe the degrees of uncleaſneſſe; as, All that are unclean with any principall uncleanneſſe, whether men or veſſels, they are the firſt (or chiefſt) in uncleaſneſſe, ſtill they are baptiſed. When he is baptiſed, then is he as the ſecond in uncleaſneſſe, untill his ſun be ſet. And hee that is ſo baptiſed, (and his ſun not ſet) may not eat eate, of the trumpe (or holy offerings), or of any meat or drink, that is holy. If ſuch a baptiſed perſon touch the trumpe, he maketh the third in uncleaſneſſe, becauſe he ſelfe is the ſecond. If he touch the holy meats or drink, hee maketh them the fourth in uncleaſneſſe. But he touch common meats, they are cleane. Maim. in *Aboth batamoth*, c. 10. f. 1. 2. 3.

Veri. 33. earthen] or, veſſell of pot makers clay. For there is a difference betweene this, and another veſſell of earth or of ſtone. Any veſſell made of the mould of the earth, and afterwards burned in the fire, that is the veſſell (Cheres) of earth, here ſpoken of. Maimon, in *Celim*, c. 1. f. 13. See alſo Lev. 19. 10. whereinto] or, into the miſt whereof. The Hebrews ſcanning this word, ſay, that an earthen veſſell is not made unclean but in the aer thereof. All ſuch veſſels, if uncleaſneſſe touch them, they are unclean: and if an unclean thing come into the aer of them, they touch them not, they continue cleane. And they count that an earthen veſſell is not made unclean, but in the aer of it, as it is written, Into the miſt whereof of them falleth, (Levit. 11. 35.) in the miſt whereof] thereof it is made unclean, not in the water part. And as it is made unclean in the aer of it, ſo he maketh meats and drinks unclean by the aer of it, as an unclean earthen veſſell, if meat or drink come into the aer of it, though they touch it not, yet are they unclean, as it is written, whatſoever is in the miſt of it, ſhall be unclean. But other unclean veſſels, that are not meats or drinks unclean, till they touch them

Maimon

Maimon, in *Celim*, c. 13. f. 1. 2. breaketh it] ſo in Lev. 6. 8. and 15. 12. All veſſels that are deſiled, are made cleane againe by water, except veſſels of earthen, and of glaſſe. Of the earthen veſſell it is ſaid, and ye ſhall break it, (Levit. 11. 33.) and it is not cleaneſed but by breaking. Maim. in *Mikwaſh*, c. 1. f. 3. This ſeemeth to be in reſpect of the violence of earthen veſſels, more then of wood or of metall, ſo that the loſſe was not great, though they were broken. For otherwiſe the Hebrew doctors ſay, that Veſſels alſo of wood, and of ſkin, and of bone, and of metall, when they are broken, are cleaneſed from their uncleaſneſſe; Maim. in *Celim*, ch. 12. f. 1. Of this point Chazkuni here ſaith, An earthen veſſell is not deſiled but by the aer of it, and the reaſon is for as much as it cannot be cleaneſed but it is to be broken; the Law is ſparing from having it ſpared, ſo that it is not deſiled on the outſide, as it is written, And every open veſſell, which hath no covering bound upon it, is unclean, Numb. 19. 15. Loef if it have a covering bound upon it, it is cleane, for it is not deſiled on the outſide of it. As waters ſignified the blood and ſpirit of Chriſt, wherewith we are ſanctified, Ezech. 36. 25. Hebr. 9. 13. 14. and 10. 22. ſo the breaking of the veſſell ſignified the abolishing of ſinne and uncleaſneſſe, by death. Wee are compared to earthen veſſels, 2 Cor. 4. 7. and the breaking of ſuch is death, Ierem. 19. 11. and 48. 38. See the notes on Lev. 15. 12.

Ver. 34. Of all meat which may be eaten] Hebrew, which ſhall be eaten, that is, which uſually is eaten of men. The Greeke tranſlateth, And all meat which is eaten, on which water cometh] This is underſtood by ſome, of ſuch water as whereinto an unclean thing was put to cleaneſe the ſame, mentioned before in verſe 32. that that water deſileth all meats: But the Hebrews underſtand it of all water generally, which when it cometh upon any thing that is mans meat, it maketh the meat apt to receive uncleaſneſſe, by ſuch things as are before mentioned: whereas unſeſſe water came upon it, it received no uncleaſneſſe by the touch of any unclean things: according to that which followeth in verſe 37. 38. where ſowing ſeed is not deſiled by any carkale, unleſſe water be put upon the ſeed. So Iarchi expoundeth it, Hence wee learne (ſaith he) that meat is not apt and prepared to receive uncleaſneſſe, untill water come upon it; but after water is once come upon it, it receiveth uncleaſneſſe for ever, though it be dry againe. And wine and oyle and whatſoever is called *Adafkech* (drinke or liquor,) maketh ſuch apt to take uncleaſneſſe, as water doth. The like is holden by others of them, and they give three rules; All meat that is properly mans meat, as bread, and fleſh, and grapes, and olives, and the like, receiveth uncleaſneſſe; and whatſoever is the property of mans meat, is cleane, and receiveth no uncleaſneſſe; unleſſe there be an intent concerning it, and it be determined to be mans meat. And both the one and the other receiveth no uncleaſneſſe, ſynall it be mixed fiſt with one of the ſeven liquors: as it is ſaid, But if water be put upon theſe, Lev. 11. 38. The ſeven liquors that make meats apt for uncleaſneſſe, are theſe; water, and wine, and oyle, and milk, and blood, and honey. And they make not (meats) apt (for un-

cleanneſſe,) untill they fall upon the meats by the owners will, and are not puriſed: for liquor that is puriſed, maketh not apt (for uncleaſneſſe.) And when meat is made apt (to receive uncleaſneſſe,) although it be eaten dry againe, yet it receiveth uncleaſneſſe. Meat that is mixed with water of fruits, as with water of mulberries, or of pomegranates, although it be mixed, & one bath arming yſſe, or if the fleſh of the dead do touch it: yet it is cleane, becauſe it was not made apt (to take uncleaſneſſe,) by one of the ſeven liquors. There is not any liquor that receiveth uncleaſneſſe, ſave only the ſeven liquors beforementioned; but other water of fruits, as they make not apt, ſo neither receive they uncleaſneſſe at all. Some things receive no uncleaſneſſe, though they be eaten by men; becauſe they are not eaten ſave to give reſiſt unto meats, or for odor, or for ſight, as ſpices, ginger, pepper, and all ſuch like. All meats that grow out of the ground, receive no uncleaſneſſe till they be blacked up: but ſo long as they ſtick in the ground, though it be but by a little ſoil, whereby they may live, they receive no uncleaſneſſe. All meats that are of living things, receive no uncleaſneſſe untill they be dead: ſo ſoone as a beaſt or ſowle is killed, they may receive uncleaſneſſe. Fiſhes alſo receive uncleaſneſſe, when they are dead. All meat that is corrupt & puriſed, ſo that it is not fit for mans meat, receiveth no uncleaſneſſe. So liquor puriſed and corrupt, that it is not fit for man to drinke, receiveth no uncleaſneſſe. Maimon *Tumath Ochlin* (or Uncleaſneſſe of meats) c. 1. and 2. all drinke for all liquor. This generally, the Hebrews reſtrain to ſeven particulars beforementioned; water, dew, oyle, wine, milk, blood, and honey, and ſuch things as are of their kinde. Which muſt be judiciously weighed; for they had many traditions, which agreed not with the lawes of God, Marke 7. 3. 4. 13. Moreover they ſay concerning theſe things, Whatſoever is written in the Law touching things unclean and cleane, it concerneth not ought ſave the ſanctuary and the holy things thereof; and the heave-offering and the ſecond tithe onely. For loe the unclean are warned not to come into the Sanctuary, or to eate of the holy thing, or of the heave-offering, or of the tithe, in uncleaſneſſe: (Levit. 12. 4. and 15. 31. Numb. 19. 13. 20. Levit. 7. 20. 21. Nu. 18. 11. 13.) But of common things, there is no prohibition at all; but it is lawfull to eat common things that are unclean, and to drinke liquors that are unclean. Loef it is ſaid in the Law, And the fleſh that toucheth any unclean thing, ſhall not be eaten, Lev. 7. 19. Wherefore common things are lawfull, for he ſpeaketh not ſave of the fleſh of the holy things. And ſo it is lawfull for a man to touch all unclean things, and to deſile himſelfe by them: for loe the ſcripture warneth the ſons of Aaron and the Nazirites, not to deſile themſelves by the dead, (Levit. 21. 1. Num. 6. 6.) intimating, that all the people may ſee, & the Priests & Nazirites might deſile themſelves with other uncleaſneſſes, ſave the uncleaſneſſe of the dead. All Iſrael, are admoniſhed to be cleane at every ſolemne feaſt; for then they are to be ſet to come into the Sanctuary, and to eate the holy things. And thus which is ſaid in the Law, Their carkale ſhall not be touch, (Levit. 11. 8.) is meant at the ſolemne feaſt onely; but for other daies of the yeere, he is not forbidden. The unclean & the cleane perſon together, Deut. 15. 22. we have been taught, that the unclean & the cleane may eate

eate